3 1761 04018 8906



PURCHASED FOR THE

UNIVERSITY OF TORONTO LIBRARY

FROM THE

CANADA COUNCIL SPECIAL GRANT

FOR

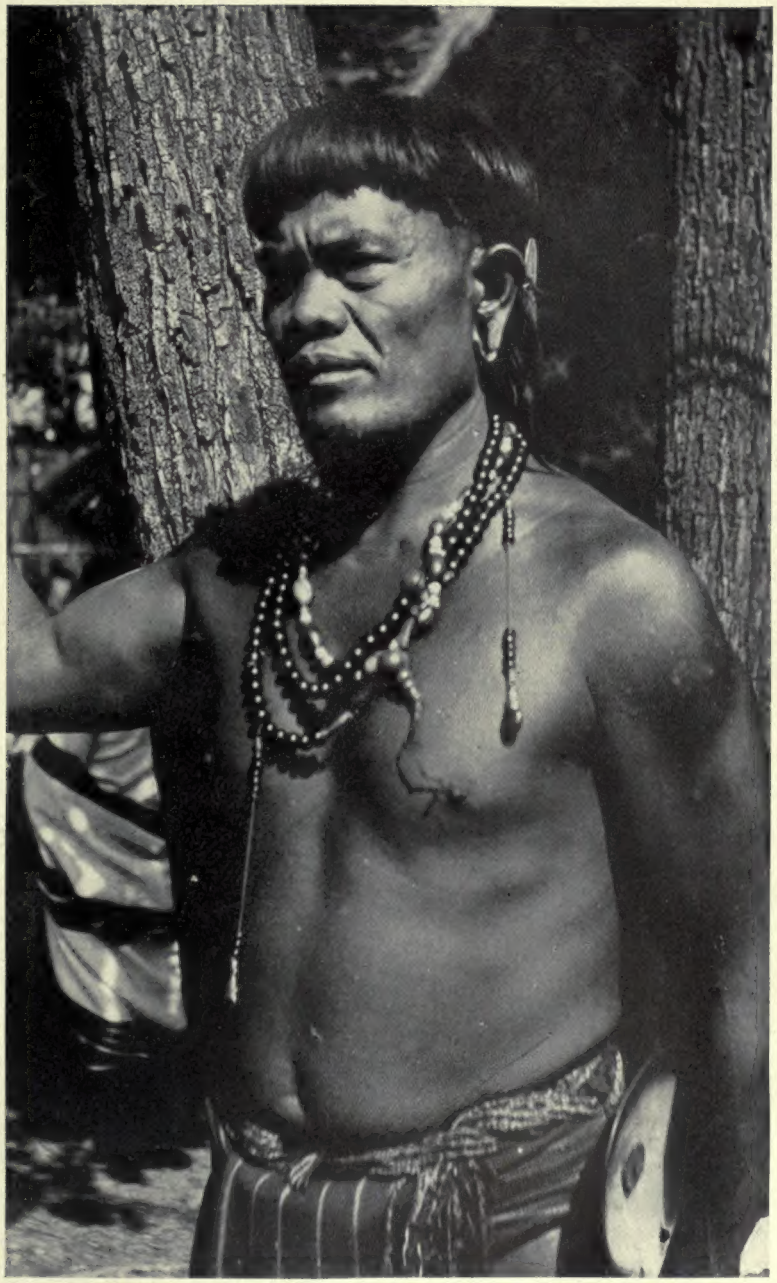
LINGUISTICS

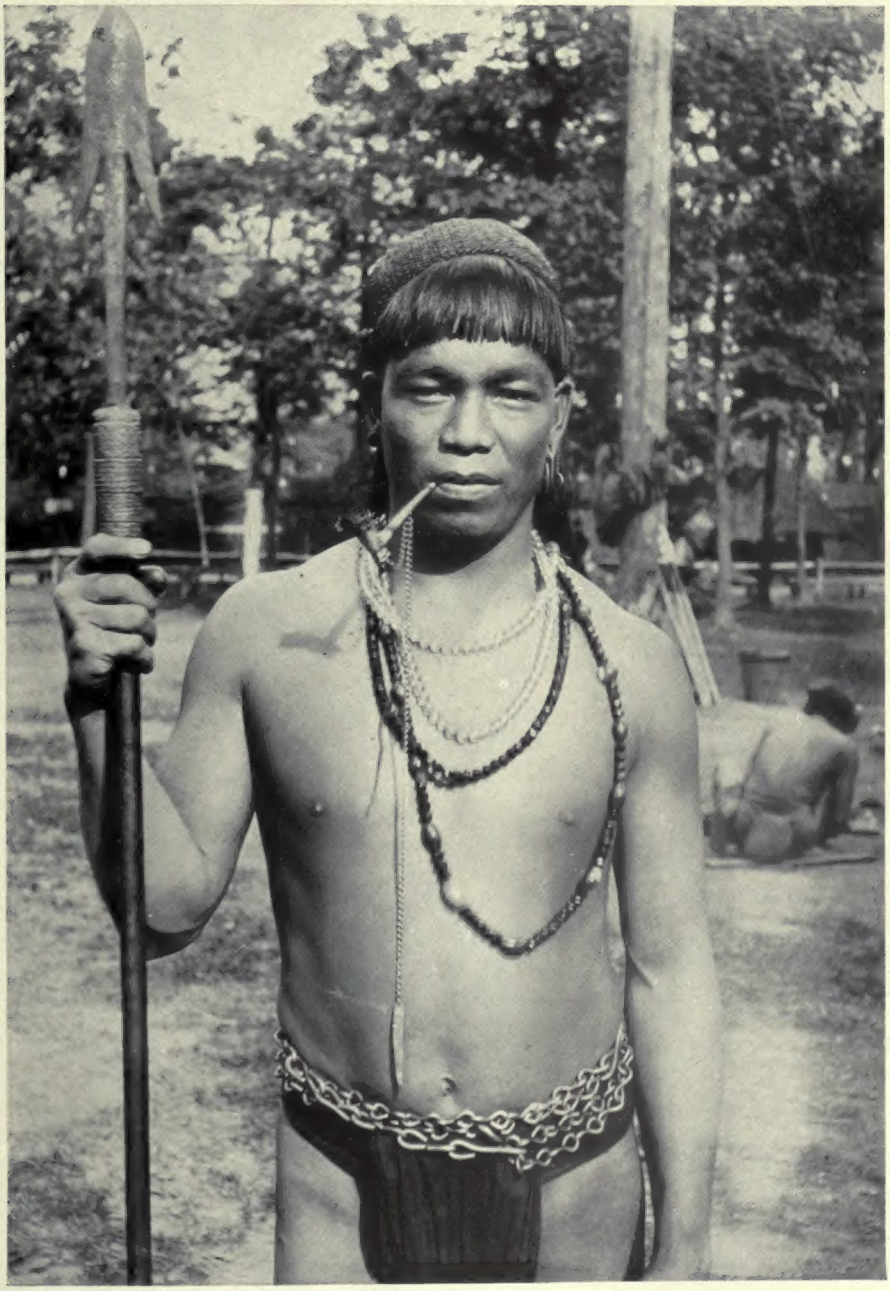


Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/firstgrammarofla00seiduoft

P3







































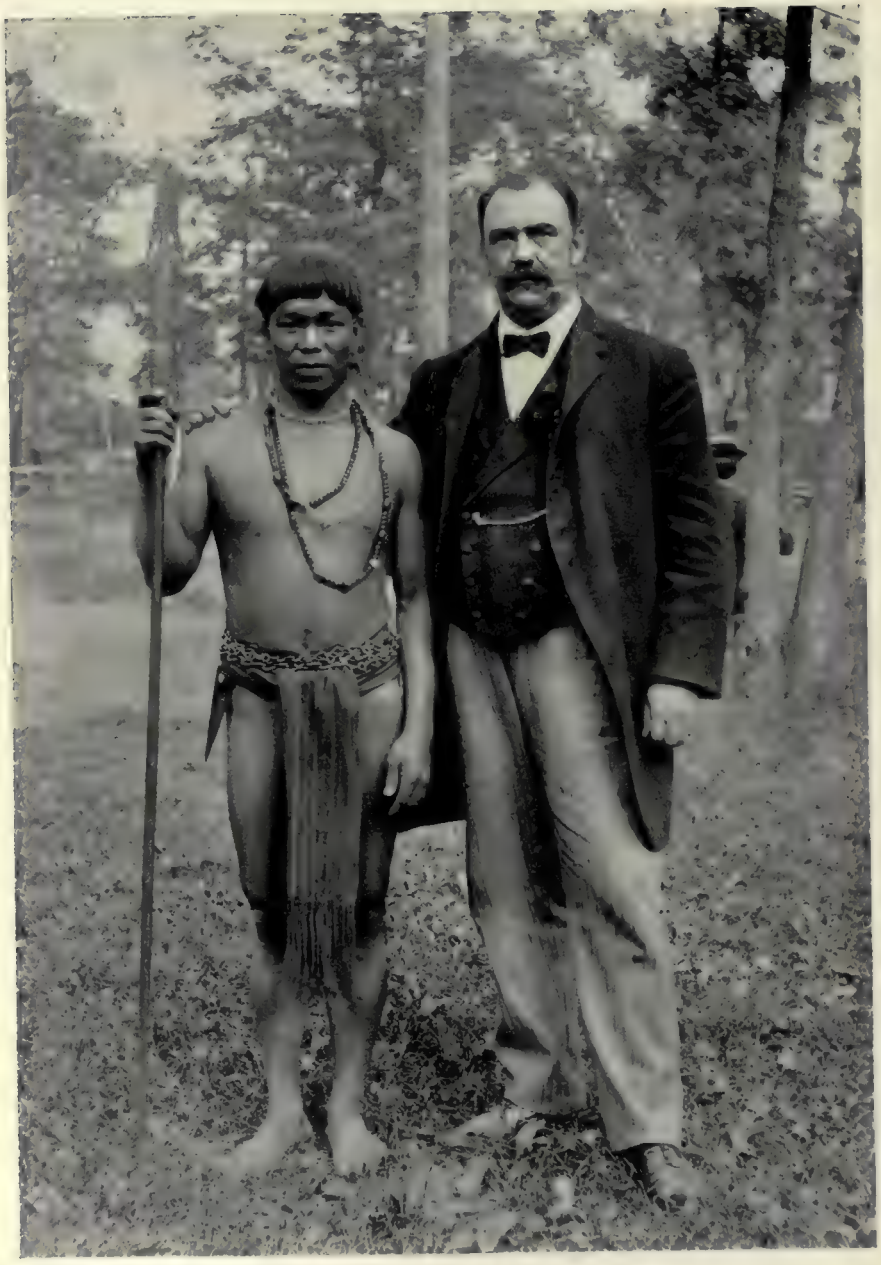








THE FIRST GRAMMAR OF THE LANGUAGE SPOKEN BY THE BONTOC IGOROT WITH A VOCABULARY AND TEXTS



TO MY FRIEND ANAUWASAL OF TUCUCAN

THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN
BY THE

BONTOC IGOROT

WITH

A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES
SONGS

BY

DR. CARL WILHELM SEIDENADEL

CHICAGO
THE OPEN COURT PUBLISHING COMPANY
LONDON AGENTS
KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
1909

COPYRIGHT OCTOBER 1907

BY C. W. SEIDENADEL

THE AUTHOR RESERVES THE RIGHT OF

TRANSLATION FOR HIMSELF



PL
5732
S5

THE PUBLICATION OF THIS WORK IS DUE TO THE CONFIDENCE, THE UNTIRING ACTIVITY AND LIBERALITY OF MR. SIDNEY LOEWENSTEIN OF CHICAGO. THROUGH HIS INFLUENTIAL SOLICITATION THE FOLLOWING CONTRIBUTORS HAVE OBLIGED THE AUTHOR AND THE APPRECIATIVE STUDENT AND INVESTIGATOR OF MALAYO-POLYNESIAN LANGUAGES TO EVERLASTING GRATITUDE:

MRS. LEVY MAYER
MRS. AUGUSTA MANNHEIMER
MR. SIDNEY LOEWENSTEIN
DR. OTTO L. SCHMIDT
MRS. CATHERINE SEIPP
MISS ALMA SEIPP

TO THESE CONTRIBUTORS THIS WORK IS INSCRIBED

PREFACE

This book, the first part of which contains the First Grammar of the hitherto unwritten and unexplored Language of the Bontoc Igórot, is based exclusively on the material which the Author has obtained personally from the lips of several groups of Igórot who were on exhibition in Chicago during the Summer and Autumn of 1906 till October 9, and in 1907 from May 28. to August 20. They were under the management of Messrs. Felder, Krider and Schneidewind, altogether some ninety men and women, having been conducted to the United States by Mr. Schneidewind from their homes at Bontoc in the very heart of North Luzon and from several other towns in the valley of the Rio Chico de Cagayán.

In the Autumn of 1906 the first group was joined by another contingent of about thirty men and women who had been scattered at different places over this country. By a decision of a Federal Court they were ordered to be reunited and transferred to Chicago, there to await the day for their return to Bontoc. On the spacious field at the Riverview Park this unfortunate second group found well built houses and humane treatment, after sad experience to the contrary; their intelligence and keen sense of justice persuaded them that the manifold wrongs had been inflicted upon them, at their first contact with our civilization, by one individual only, their former manager, and not by the Government. When these Igórot who were kept

away from their homes since their departure for the St. Louis World's Exposition had been permitted to return — penniless but rich in experience — to their country, five members of their group had to remain about two months in Riverview Park and several months longer in various cities and towns as witnesses in behalf of the United States in some apparently endless lawsuits against their unscrupulous former manager. Several of these natives also helped the Author greatly in collecting material from the spoken language. And so did Agpauwan, a young man from Alab, who remained in Chicago under the care of Mr. George E. Ellis, Civil Engineer of the Federal Signal Company, in order to attend school at different places.

Considerable difficulties were encountered during the first time which the Author spent with the Igórot at their campfire, their forge, under the roofs of their huts, observing them throwing spears, contesting in sham-battles, singing, dancing, thrashing, preparing their meals, constructing rice-terraces, making spears, plaiting hats, moulding pottery, forming pipes, weaving, etc. The difficulties seemed at first even unsurmountable, for none of those whom the Author met at first understood English sufficiently well to comprehend questions or to give explanations. (Nor do the Igórot employ any method or possess any knowledge of committing their language or thoughts to any kind of writing whatsoever). Thus it became necessary to force the way into their idiom by their idiom. But what had appeared, in the beginning, to be almost a misfortune, proved afterwards to be a blessing: the necessity of using in the research almost exclusively their vernacular, through which the investigator succeeded in gaining genuine and correct material, such as in many other Malayo-Polynesian idioms is collected from unreliable translations of the Bible, from prayerbooks, manuals for priests, reports of unphilological officials, traders, missionaries and similar sources. No book of this kind exists as yet in the Bontoc Igórot vernacular.

Only during the last four days of the Igórot's sojourn in 1906 a young Bontocman of surprising intelligence and a quickly acquired, remarkable knowledge of English, Falónglong, called "Antero Cabrera," returned from other states to Chicago and furthered essentially the revision of the material previously gained. Thus the Author became convinced that the treasure he had gathered, thanks to the assistance of Anauwasal, Bugti, Julio Balinag

(an Ilocano settler at Bontoc, knowing Spanish and Bontoc Igórot), Moleng, Liblib, Domingo, Agpauwan, Falengno, Fumnak, Taynan and many others, stood the test and could be relied upon.

His investigation, pioneer-work throughout, produced furthermore ample evidence that any attempt to apply to this idiom the rules of the much simpler constructions of the Malay Language would be futile. The truth of a passage in Prof. Dr. Renward Brandstetter's book "Malaio-polynesische Forschungen," 2. Reihe, III, p. 23, was thus virtually proven. As it is refreshing to see time-honored dogmas shattered by better knowledge, this passage from one of the excellent books of that great scholar shall be quoted here:

"Ein Hauptgrund, dass immer noch so viele schiefe Anschauungen über die malaio-polynesischen Spracherscheinungen im Umlauf sind, liegt darin, dass die betreffenden Forscher das Malaiische als Basis verwenden, um sich ihre Ansichten vom MP Sprachbau zu bilden, während dieses von allen MP Idiomen vielleicht am unfruchtbarsten für solche Studien ist."

While the material was taken down during the first few weeks without any definite plan, the fascinating success soon induced the Author to proceed systematically. Henceforth it was his aim to elicit from the Igórot as many examples as possible, illustrative of grammatical rules already sketched, and to collect an extensive Vocabulary of genuine Bontoc Igórot words. But, as a matter of no less importance, he never neglected to take down also from the Igórot's mutual conversation as many phrases as he could obtain, although the significance of most of them was quite obscure, at that first period of his research. This practice furnished excellent training for the ear; several months later the revision of this material, found by the wayside, but conscientiously committed to writing, proved it to be of greater value than had been expected.

When eight months later, on May 28. 1907, a large group of different Igórot came to Chicago (among them only Falonglong and a woman, Suyo from Basao, had been here before), the entire harvest of the former year was gone over, especially with Falonglong's clever assistance, and that of Matyu, Oloshan, Langagan, Tjumigyay, Kalangad, Abakid and Angay, Akunay, Tongay, Bumegda, Kodsoo, Fanged and others. Several chapters of the Grammar were completed, new sections were added, the Vocabulary

was increased, and the extremely important third part of this book, the Texts — the only Texts existing of that language — were dictated by Matyu, Fanged and Falonglong. As the Author had meanwhile memorized his Vocabulary and practiced his grammatical rules, he was able to converse without difficulty with these most sympathetic people, men of astonishing intelligence, inborn independence and frankness, strong principles of honesty, kind disposition, a vivid desire for learning, and blessed with the divine gift of healthy humor; men so different from the crowd that visited their village at the "White City." They readily comprehended the advantages of what we are accustomed to call civilization. Several Igórot were wise enough not to wish a great deal of it in exchange for their strenuous and poor life and their desirable qualities and simple but deep religious feelings. . .

And how kindly did they promise, on their own accord, to furnish still more information concerning their customs and ceremonies, their legends and traditions, prayers, songs, their "old language" (said to be preserved in one distant settlement), when the Author would come to their country to live among them! Thus confidence created confidence.

The use of their vernacular from the very outset did not only yield an enormous quantity of linguistic material, nearly twice as much as is contained in the Grammar and Vocabulary (thanks to the Igórot's far-going patience!), but it enabled the investigator also to gain a more intimate knowledge of the intellectual capacity and the mode of life of the Igórot. Many a statement of travelers in the Bontoc region that was held out to them for verification, met with an ironical smile, or with general shaking of their heads. It may also be said that the attempts at conversing of several visitors in their village at Chicago who claimed to have acquired a knowledge of their idiom at the Igórot's home in the Philippines, were a complete failure, in each single instance.

Students of the Bontoc Igórot Language who wish to read about this tribe and their home will find no little information in a number of articles and in books treating of the Philippines in general and of the Bontoc region in particular. Nothing of this kind should be sought in this work, written with the intention of furnishing material for further philological studies. A few sources for information shall be mentioned; but the Author by no means intends to give a complete bibliographical list, as, for instance, an extract

from Retana's "Biblioteca Filipina," or from the book with the same title by the eminent scholar T. H. Pardo de Tavera, published in 1903 at Washington, under the Direction of the Library of Congress and the Bureau of Insular Affairs.

The numerous articles and "Abhandlungen" by Prof. Dr. Ferd. Blumentritt, especially his "Versuch einer Ethnographie der Philippinen, mit einer Karte der Philippinen; Gotha, J. Perthes, 1882" (page 25-31), based on obsolete material, compiled with praiseworthy endurance from doubtful sources, will not give reliable information concerning our people, however interesting the various theories of the Author may be. Also Prof. Semper's article in Vol. 13 of the "Erdkunde," p. 90-96, contains peculiar errors. More reliable seems to be Dr. Hans Meyer's lecture on the Igórot in the "Zeitschrift für Ethnologie," Vol. 15, 1883, Pag. 377-390. (Dr. Meyer has visited the Igórot in their country).

The Eighth Volume of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden: Die Philippinen. I. Nord-Luzon, von A. B. Meyer und A. Schadenberg. 1890" shows on 18 tables with excellent illustrations some implements and arms of the Igórot among those of other tribes. In the introduction preceding these tables wherever the "Igórot"-names for several objects are given, they are almost unexceptionally wrong, i. e., they are not the names under which the Bontocmen know these objects.

In his report in the "Zeitschrift für Ethnologie," Vol. 20, 1888, p. 34 ff. Dr. Alexander Schadenberg gives a concise, interesting account of the Igórot. As the Igórot admitted, this report contains many correct statements; it appears to be more truthful than other articles published before. He describes their bodily and mental characteristics, family life, childbirth, couvade, naming, the "pabafungan" and "olog," trial-marriages and permanent marriages, tattoo, dress, ornaments, weapons, household utensils and implements, agriculture, domestic animals, hunting and fishing, food, dwellings, head-hunting, festivals and ceremonies, dances, continuous feuds, skill as iron-workers, forges, councils of old men, smoking pipes, superstitions, anito-cult, medicines, burial, wood-carving, rattanwork, etc.

The latest popular book is the monograph of Dr. Albert Ernest Jenks on the Bontoc Igórot, published by the Ethnological Survey of the Philippine Islands (whose director Dr. Jenks was at that time), Manila, 1905. This

book treats at length, with various additions, in a pleasing style what Schadenberg and partially his predecessors had published in their concise contributions to ethnology. A great many photographs taken by Dr. Jenks, Ch. Martin and Hon. Dean C. Worcester, Secretary of the Interior, render the book particularly valuable. It is quite remarkable as the report of a five months' sojourn of its Author in the Bontoc area. Wherever Dr. Jenks draws from reliable sources — he mentions gratefully several collaborators in his preface — his book contains plausible statements. It is of course rather difficult to determine which parts have been obtained (through interpreters) directly from the Igórot, or from other persons. Dr. Jenks, traveling in different parts of the Islands during a comparatively short season, had evidently no time to become acquainted with the rudiments of the Bontoc vernacular. The few phrases interspersed in a few passages, in a rather strange language, are sufficient evidence of this fact. Only a few of these phrases were intelligible; most could not be recognized by the Igórot as their idiom, although now and then a word could be discerned or reconstructed. In the appendix to the book, a chapter with the proud title "Language," its Author has exerted himself supra crepidam; we find there on pp. 230 and 231 a few vague and rather misleading notes on a few pronouns and personal suffixes of the verb, quotations from Otto Scheerer's manuscript on a different idiom, on the Nabaloi Dialect, spoken by the Ibaloi in the province of Benguet, and also a passage borrowed from Maxwell's Manual of the Malay Language (p. 58). These two pages show clearly that Dr. Jenks devoted practically no time — and no sympathy — to even a superficial study of the structure of the Bontoc Language. Of considerably greater value is the Vocabulary of nearly 700 terms, which is published by Dr. Jenks as the main part of his chapter "Language," drawn from a good source or good sources. It is appreciated deservedly in the Preface to the Part II of this book.

As the reader observes, the Author has strictly refrained (with one exception) from quoting from grammars on other MP Languages and from entering into any comparative philological studies in the present book, although he is in possession of copious material — reliable and unreliable — for the study of comparative vocabularies and syntax of MP idioms. He considered it his task, as stated above, to furnish material for such studies, to contribute at least a certain amount of reliable material for comparative

research, which ought to be based upon the results of new, uninfluenced investigations — fieldwork — into the various idioms as spoken by the natives, and not upon religious books made by missionaries and their apprentices. It were best to consider the entire field of Philippine Languages as yet untouched and to begin anew to study (but not without personal sympathy with the natives!) "jene Prachtwerke des malaiischen Baustils, die philippinischen Sprachen, die ohnehin aus äusseren Gründen den meisten Forschern kaum erreichbar sind" (G. von der Gabelentz, Sprachwissenschaft, 2. Aufl. von Albrecht Graf von der Schulenburg).

It is indeed a pity to observe the squandering of time, energy and sagacity upon antiquated and questionable material that should be thoroughly weeded out before comparative studies are attempted.

While composing the Grammar several methods of arranging the material suggested themselves. The Author concluded — indeed not without hesitation — that it would be more convenient for students trained in the Grammars of Indogermanic Languages, if he would retain, with slight modifications, the customary order of the chapters in such grammars, if he would treat first the article, then the noun, pronoun, adjective, etc., just as if the Bontoc Language would distinguish the same grammatical categories as the Indogermanic Languages. This method seemed helpful for acquiring knowledge of the idiom. But for practice the student must absolutely abandon those former conceptions of etymology and syntax which he may have gained from his previous studies of the classical or modern Germanic or Romance Languages; the sooner he can free himself completely from clinging to his former notions of the structure of a language and adapt himself to new categories of linguistic elements, the earlier he will succeed in entering into the spirit of this admirable idiom. The Author endeavors to assist the students with all possible means, on each single page of the Grammar. Therefore in many passages literal translations — of course in recklessly mutilated English and sometimes in German, French, Spanish, Latin etc.— have been added to the free translation into our idiom. It is hoped that thereby the comprehension of many a construction in Igórot vernacular will be facilitated.

An abundance of examples accompany the rules of the Grammar. Most serve to illustrate the same rule from various viewpoints which only the stu-

dent who proceeds from chapter to chapter will understand. Some examples have been added with the intention of not leaving valuable material mould in the Author's desk. These apparently superfluous examples may further the advanced student's investigation beyond the scope of the rule to which they are attached.

A considerable amount of unpublished material is still at hand; parts of it will be communicated, upon request, to scholars and students who wish additional examples for rules established in this Grammar or for other scientific purposes.

Particularly in the first part of the Grammar the quantities of syllables are marked; to avoid errors as much as possible, the simple rule: any syllable that is not marked long is short, seemed hardly sufficient for English readers, as experience has shown.

Accents are placed on most words, as the stress does not always fall upon the long syllable. [Long syllables are scarcely longer than short syllables!] As all examples are recorded exactly as they were obtained from the Igórot, and as the men pronounced the same word in the same construction often with changed sounds and accents, it happens that some inconsistency prevails in orthography, accents and quantity. This is due to the natives' elocution, but not to the Author. He does not consider himself entitled to create a normal Igórot Language, but he is bound, in a work of this character, to write down each word as he heard it from the men who appeared to use the purest language. And thus it is hoped that this book comprises trustworthy material for further studies. Each word and phrase has been repeatedly verified by various single individuals, by small and larger groups of men and women, young and old, at different times and occasions, often employed unexpectedly in conversation, and special care was taken not to tire a man, as there is danger lest tired men answer so as to please the inquirer.

Words of the Ilocano and other idioms have been eliminated in so far as they seem not to be completely adopted by the Bontoc Igórot. In doubtful instances the supposed foreign origin is indicated by: (Iloc.?). When a phrase or word was unanimously declared (frequently even with a distinct disdain!) to be an Ilocanism, it was branded as such: (Iloc.) Words of Spanish origin are marked: (Sp.). Variants are sometimes added to the original; they are placed in brackets. The form in brackets is not meant to

be less correct or less usual, or to be the only variant. Nor shall the omission of variants indicate that none exists.

Numbers in [ ] denote sections of the Grammar. If a capital precedes the number, the example is selected from the Texts in Part III.

The capitals signify:

B Battle of Caloocan
H Headhunters' Return
K Kolling
L Lumāwig
M Monkey
P Palpalāma and Palpalaking
R The Rat and the Brothers
S The Stars
T Tilin

Most of the Illustrations have been chosen from more than a hundred and fifty similar photographs taken by Mr. P. C. Abbott, the Manager of Poole's Printing House in Chicago. Mr. Abbott manifested great interest in the Igórot and in their welfare. I am indebted to him for the permission of using his admirable collection of plates; for some pictures I am indebted to Mr. Felder, Mr. R. Earle, Mr. H. W. Fulton and others.

The student will take notice of a list of Addenda and Corrigenda at the end of the book.

Dr. phil. Carl Wilhelm Seidenadel.

Chicago, October eighteenth, 1907.

CONTENTS

PART I GRAMMAR

1. Introduction
2. Alphabet
3. Interchanged Sounds
4. Vowel-Assimilation
5. Contraction
6. Synaeresis
7. Aphaeresis
8. Syncope
9. Apocope
10. Swarabhakti in Loan-Words
11. Consonant-Assimilation
12. *kĕkkek* for *ketkek*
13. Tenuis changes to Media before Liquida
14. Media changes to Tenuis before Tenuis
15. *N* changes to *M* before Labials
16. Intervocalic *l*
17. Final *l*
18. Labdacismus
19. Final Mediae
20. *F* changes to *B* or *P*, before a consonant
21. Doubling of Consonants
22. *Bf*, *gk*, *dt* for *ff*, *kk*, *tt*
23; 24. Syllables
25. Glottal Check
26. Quantity of Syllables
27. Accent
28. Reduplication
29. Elocution
30, 21, 32. Articles *nan*, *san*
33-36. Personal Article *si*
37. Pleonastic Article
38. Article repeated
39. Collective Article *tja*
39b. *tjăkamĭ*, *tjaftja*
40. Ligatures
41. *ay*
42. Genitive Indicator *-n*
43. Copula *ya*
44. Substantive; form
45. Proper Names, Geograph. terms
46. No Gender or Inflection
47. Male, female
48, 49, 50, 51. Plural
52, 53, 54, 55. Prefix *Ka-*
56. Suffix *-an*

56, 57. Suffix *-an*
57. *-an* with names of persons and towns
58. *-an* suffixed to Verbals
59. *Pang-*
60. *Sin-*
61. *iFă̊ntok; Igŏ̊rot*
62. *Min-, Nin-:* owner
63. *In-*: profession
64. *In-* accomplished result; concrete noun
65. *In-* (Infix): imitation, image
66. Toys, with redupl. root
67. "With a dog, a cane"
68. Part of the body affected
69. Infix *um*: trade, skill
70. Verbal Nouns
71-75. Case Relations
76. "Compound Nouns:" *si*
77. Material with *ay*
78. Apposition with *ay*
79. *ŧli'd Fă̊ntok, ŧto'd Lŏ̊ngfuy*
80. Loan Words
81-84. Personal Pronouns
85. Case relations of the Personal Pronouns
86. *sŧya ay laláki, fafáyi*
87. Pronouns as Subject
88. Personal Endings of Verbs
89. Omission of Object
90. Locative particles *na* and *sa*
91. Apposition to Personal Pronouns
92-98. Demonstrative Pronouns
99. *Na, sa, tjă̊y* as Pronouns
100. *Nay, tjă̊y:* "here is, are"
101. Possessive Suffixes
102. *Nan* preceding nouns with Possess. Suffixes
103. Accent shifting caused by the Suffix
104. Use of the Possessive Suffixes
105. *nan ámak—si áma*
106. Possessives as verbal Suffixes
107. *kŏ̊a,* "property"
108. *"kŏ̊a"* with nouns
109. "mine"
110. Possessives with nouns in *-an, -ėn*
111. Reflexive: *ăwak,* body
112. Reciprocality
113. Intensive: *tsadlo*
114. Primitive Adjectives
115, 116. Place of the attributive Adjective
117. Predicative Adjective
118. Verbalized Adjective
119. Adjectives with *um*
120. Adjectives with *in*
121. Adjectives with *ma-, na-* and Adjectives of Material
122. Redupl. Adjectives
123. Comparative
124. Perephrastic Comparison
125. Superlative
126. Lack of privative prefixes
127. "height, length" etc.
128. Indefin. Pronoun. Somebody
129. Something
130. "a certain"
131. Nobody
132. Nothing
133. No, not any
134. All
135. Much, many, more, most
136. Few
137. Some, several, a few

138. Other, different
139. Every, each
140. Any whatever
140. "That (thing)"
141. The one — the other
142. Generalizing "one"
143. The same
144. *anŏka; anĭn*
145. Interrogatives
146. Who? *sĭnu?*
147. What? *ngăg?*
148. How much? *kad?*
149. which? *ngag ay..* what kind of...
150. Introduction to the Verb
151. Roots
152. Verbalization of Roots
153. Personal and Possessive Verbs
154. Personal and Possessive Verbs from one root
155. Personal and Possessive Verbs in their Common Use
156-158. Voices, Tenses, Moods
159. Verbals: Nomen actionis and Nomen agentis
160. Various Modifiers
161. Personal Verbs: Definition
162. Meaning of Personal Verbs
163. Paradigm of a Personal Verb
164. Third person singular
165. Pronoun with 3rd singular
166. Copula *ya* between subject and personal verb
167. Pre- and Infixes
168. *In-*
169. *In-* with a few Possess. Verbs
170-172. *Um-*
173. *Um-*: to become
174. *Um-*: pointing to future
175. *Ma-* (Deponentia)
176. *Mang-* combined with Substantives and verbal endings
177. *Mang-* with certain verbal roots forming personal verbs
179. The Preterite
180. "Augment:" *in*
181. Preterite of adverbs of time
182. Endings of the Preterite
183. Future Prefix *ad-* and Endings
184. Imperative
185. *Um-* omitted in Imperative
186. Urging Particles with Imperative.
187. *Ta:* cohortative
188. *Ed, et:* Conjunctive Particle
189. Periphrasis of 3rd person imperative
190. *indka; dyka* etc.
191. Conjunctive
192. Nom. agentis; Participle, Infinitive
193. Nomen agentis with *min-*
194. Nomen actionis
195. Possessive Endings to Nomen actionis
196. *-an*: adverbial signification; mostly locative
197. Examples of Nomina actionis
198. Constructions with Personal Verbs
199. Object of Personal Verbs
200. Place of Subject
201. Subject of *ya*

202. Apposition to 1st or 2nd person
203. Possessive Verbs. Definition
204. Nomen Actionis; Nouns
205. Subject
206. Place of the "Subject"
207. "Subject" precedes; verb has ending.
208. "Subject" follows (in Genitive), verb no ending; but sometimes *-tja* in plural
209. "Subject" in Genitive; proof
210. Our subjective Genitive changes to possessive Gen.
211. Personal Pronoun preceding Nomen actionis
212. Roots with *-ėn, -an, i-*
213. Verbalization of Root
214. The "direct object"
215. Employment of the various verbalizing Particles in 212
216. Relation of the "direct Object" to the *-ėn-* Verb
217. The Object of the *-an-* Verbs
218. The Object of the *i-* Verbs (Foot-Note concerning the erroneous doctrine of "the Three Passives" in other Philippine Languages)
219. The *-ėn* Conjugation
220. Phonetic changes of the root when verbalized
221. Paradigms for *-ėn* Verbs
222. Accent
223. The *-an* Conjugation
224. Paradigms for *-an* Verbs
225. The *i-* Conjugation
226. Paradigms for *i-* Verbs
227. Prefix *i-* and radical *i*
228. Verbs with ending *-ak*: Personal Verbs or: *-an* Verbs or: *i-* Verbs
229. Nomen actionis of *i-* Verbs with Genitive Indicator: *-n*
230. Preterite: *in-*
231. *In-* as prefix and as infix
232. *In-* as prefix to *i-* Verbs which drop *i-*, Exceptions
233. Prefix *Pa*: *inpa*
234. *M* changes to *N* in the Preterite
236 and 237. Suffixes and Endings in the Preterite
238. Verbs with *-ek* in the Preterite
239. Preterite of verbs in *-wek*
240. *Patkĕlek* and *fadlek, totŏyek, fayĕkek tapayđyek*
241. Future of Possessive Verbs
242. Conjunctive
243. Imperative
244. Nomen actionis (and "Infinitive")
245. Infinitive of the Preterite of certain Verbs in *-ėn: ö* [*öy*]
246. Nomen actionis in Future
247. Nomen agentis
248. Meaning of the Nomen agentis
249. Nomen agentis as noun
250. Nomen agentis governing an object (Genitive Object.)

251. *Mang-i-pa*
252. *Mang-; ming-*
253. *-an* dropped. Exceptions
254. Nomen agentis does not take personal endings
255. Exceptions: Nomina agentis as personal Verbs
256. Paradigms of Nomina agentis
Regular and anomalous forms
257. Nomen agentis with possessive endings
258-260. Special Verbal Forms
261. "For whom", "to whom": Root *-an*; possessive endings
262. Instrument: *i-*, Root, possess. endings
263. Place: *mang*, Root, *-an*, possessive endings
264. Stronger Emphasis
264. The Passive
266. Formation
267, 268. Prefixes *ma-*, *na-*, *adma-*
269. Agent with Passive Verbs
270. *Ma* and *i: mī*
271. *Ma* and *pa-*: *mapa-*; or: *pa* dropped; or: *maīpa*
272. Nomen actionis in the Passive
273. Examples for Passive
274. Paradigms for Passive; the Passive Nomen actionis
275. Examples for Passive Constructions
276. Partic. Pres. Pass. as Partic. necessitatis
277. Emphasis. Introduction
278. Subject emphasized
279. The preceding Subject slightly emphasized
280. Verb has endings and Subject follows with ligature *ay* ("Apposition")
281. Subject with Nom. agentis
282. Nomen Agentis emphasizing the Verb
283. Object emphasized
284. Various other elements emphasized
285. Person "for whom" emphasized
287. Place emphasized
288. Time, Manner, Degree emphasized
289. Promiscuous Examples
290, 291, 292. Reduplication of Verbs
293. Idiom: "*kapėm ay kapėn*"
294. Prefixes
295. *Pa-*
296. *Pin- pang-*
297. *Ka-*
298. *Maka-*
299. *Naka-*
300. *Maki-*
301. *Inasi-*
302. *Ma-an-*
303. *Ningka-*
304. Modifiers of Verbs
305. *Ed*; "Conjunctive"
306. *Nget*; *ngin*
307. *Ek*; *tek*
308. *Issak*
309. *Afus; iptjas*
310. *Tsa*
311. *Kankani*
312. *Kasin*
313. *Sana*

314. *Tjitjitja*
315. *Tjakasko*
316. *Sumyaak yangkay; Apid-yangkay*
317. Modifying Verbs
318. *Ikad; ála*
319. Negatives
320. *Adi*
321. *Iga*
322. *Ma/íd*
323. *Fakén*
324. *Tsaan*
325. Nor, neither
326. *Paad*
327. *Ketjeng*
328. "Relative Clauses"
329. Relat. Nominative
330. Relat Genitive
331. Relat. Dative
332. Relat. Accusative
333. Relat. Time, Place
334. Relat. Instrument
335. Prepositions with Relatives; Examples
336. Personal Pronouns as antecedent; indefinite antecedent
337. *Tsa* in Rel. Clauses
338. Nomen actionis as antecedent
339. Interrogative Sentences
340. Question by intonation
341. *Aykó*
342. *Ngin* in Questions
343. Yes! *wen*
344. *Sinu* with copula
345. *Sinu* with Verb, as subject
346. *Sinu* as Accusative subject
347. Whose?
348. *Sinu* as Dative
349. Prepositions governing *sinu*
350. *Ngág?*
351. *Sinu ay.. ngág ay..*
352. Why?
353. *Intó? nalpóak:* I come from
354. *Kad?* when?
355. *Kad?* how much?
356. How many times?
357. *Táddo?*
358. How?
359. How long? How small? etc.
360. Indirect Questions
361. To Be
362-363. *Woda;* (*aykíway?*)
364. Idiomatic phrases for our copula
365. To Become: *um-*
366. To Have
367. Numerals: Cardinals and Ordinals
368. Distributives
369. Multiplicatives
370. Fractions
371. Ordinal Adverbs
372. Companionship
373. Numerical Idioms
374. Prepositions
375. Compound Prepositions; possessive suffixes of Prepositions
376. Verbs with prepositional notion
377. Locative Preposition: *is*
378. *Is*: rest at, motion to; motion from
379. *Is*: rest at....
380. *Is*: motion toward
381. *Is*: preceding the object of Personal Verbs

382. *Is* after certain Verbs
383. *Is*: Dative
384. *Is*: motion from..
385. *Is*: Partitive (Separation)
386. *Is*: Examples for "partitive"
387. *Is*, after *ma/ťd*
388. *Is*, after *fakěn* and *ketjěng*
389. *Is*, with adverbs
390. *Is:* by, with passive Verbs
391. *Is*: instrumental
392. *Is*, with adjectives for adverbs
393. *Is*: temporal
394. Other idiomatic uses of *is*.
395. *Is*: introducing clauses of purpose or obligation
396. *Is* repeated, by attraction
397. Prepositional Phrases
398. *Sakǎng-* in front of
399. *Sakǒng-* near by
400. *Tsǒgok-* behind
401. *Fǔeg* with
402. *Tsaim* within
403. *Ampon* until
404. *Kǎɯwa* between
405. *Tsao* under
406. *Oshon* on top
407. *Tongtju* above
408. Idiomatic prepositional phrases
409. Adverbial Expressions
410. Simple and compound Adverbs
411. Adjectives as Adverbs
412. Adverbs of Place
413. Adverbs of Time
414. Adverbs of Quality and Manner
415. Adverbs of Quantity
416. Particles
417. *Man*
418. *Kay* or *Pay*
419. *Mam pay*
426. *Ann/o*
421. *Adji; ma adji*
422. *Kan* or *Pan*
423. *Ya*
424. *Yāka*
425. *Mo*
426. *Kö*
427. *Nangkö*
428. *La*
429. *Tsǎka la sa*
430. *En, 'n*
431. Conjunctions
432. Copulative
433. Adversative
434. Disjunctive
435. "Adverbial Conjunctions:" also, too
436. *Ketjeng*, thereupon
437. *Et, ed*: then
438. *Isǎed*
439. *Ketjěng* with *isǎed*
440. *Ket, ya ket* and then
441. *Köyǎked* etc. and then
442. Inferential: "therefore"
443. Subordinate Conjunctions: When
444. While
445. After
446. Before
447. Until
448. As often as
449. As long as
450. As soon as
451. Because, *tay*
452. Conditional Sentences
453. Concessive Clauses
454. Just as if

455. Final Clauses
456. Result Clauses
457. Declarative "that"
458. Object Clauses dependent upon various Verbs
459. *kanó* [414]
460. Equivalents for our Dependent Infinitive
461. Participles, used with nouns expressing fitness: eatable etc.
462. Interjections

APPENDIX

National Appellatives
Proper Names
Geographical Names

PART II: VOCABULARY

Preface — Vocabulary

PART III: TEXTS

Preface — Texts

Lumāwig

The Headhunters' Return

The Battle of Calŏōcan

The Rat and the Brothers

The Stars

Tilin

Kolling

The Monkey

Palpalāma and *Palpalắking*

Varia

Songs

Addenda. Corrigenda.

PART I

GRAMMAR

GRAMMAR

1. The Language of the Bontoc Igorot belongs to the Malayo-Polynesian family. It is spoken by the Igorot inhabitants of the town of Bontoc, or *Fɑntok*, the capital of the subprovince Bontoc, situated in the narrow valley of the Rio Chico, in the mountainous interior of North Luzon.

Practically the same language, but with dialectic variations, is spoken in certain towns of the Bontoc region. The exact number and location of these towns can not be determined, as the existing maps and sketches of the Bontoc region seem to be inadequate; nor is it possible to ascertain the number of the Igorot using this vernacular, since fiction, facts and phantasy seem to be mingled in the official reports of many years.

A list of the names of most of the towns, in Bontoc pronunciation, is given in an Appendix to the Grammar.

THE ALPHABET

2. The Alphabet of the Bontoc Igorot is expressed in this Grammar, Vocabulary and the Texts with these letters:

VOWELS

a	as in father; sometimes obscured as in draw.
ä	as in fair.
e and ĕ	as in men.
ē	as a in made.
ė	vowels fluctuating between e and i.
i	as in rib, machine.

o	as in no, pole.
o̱	vowels fluctuating between o and u.
ö	as in G. König, or F. feu. Final *ö* is frequently followed by a scarcely audible y.
u	as in rule, pull.
ü	as in G. trüb, or F. mur; sometimes like Russian jerüi.

DIPHTHONGS

All Diphthongs are vocalic with a final consonantal sound y or w.

ay	nearly like ai in aisle.
ey	nearly like ey in eye, or ei in height.
öy	as in F. feuille.
oy	as in boy.
uy	as in F. fouille.
üy	as in F. tuyau.
au, ao, ao̱	as in how; between *au, ao, ao̱* and a following vowel a semi-vocalic glide, *w* is inserted; as in the name *Anao̱wásal.*
ᵒu	in this combination *ö* is a distinctly pronounced, very short glide.

CONSONANTS

b	as in bed.
d	as in door.
f	as in fine.
g	as in get.
k	as in kind.
l	as in live.
m	as in me.
n	as in now.
p	as in pin; but without the following spiritus asper and often near b.
s	as in see; always voiceless.
t	softer than English t, near d, without the following spiritus asper.
w	as in winter; a consonantal u.
y	as in yard; always consonantal.
ng	as in ring or song.

sh as in shield.
dj as in gem.
tj as in check; *dj* and *tj* are dentals, not palatals; frequently they are near ds and ts. (d and t "mouillé.")

C, h, q, r, v, x, z, and the English fricative *th* are not in the Igorot Alphabet. (*C* and *h* are used here in the combination *sh* and in the dialectic guttural *ch.*)

INTERCHANGED SOUNDS

3. Dialectic variations and individual inconsistency in pronunciation caused some difficulties in writing down the words, as they were spoken by Igorot from these towns: Bontoc, Samoki, Alab, Tukukan, Basa*a*, Sagada, Tagkong, Sabangan, Konogan. Often an Igorot pronounced a word differently at different times, being evidently unconscious of the variation.

INTERCHANGED VOWELS

A, which has usually a clear sound, is sometimes obscured, especially in unaccented syllables. In a few words initial *a* is interchanged with *i*, as in *ănŏtji, ĭpăt,* the preposition *is* or *id*: *inŏtji, ăpăt, as* or *ad.* *e* and *i* are always close and therefore constantly interchanged; often *ö* is pronounced instead. Thus "he makes" is: *kapĕna, kapĭna, kapĕna, kapŏna.* Cold: *lătĕng, lăting, lăteng.* Also *ey* and *öy* are interchanged: *padĕyek* and *padöyek,* "I kill."

Close *o* and *u* (as above: *e* and *i*) are interchanged; intermediate sounds, represented by *a*, seem to be preferred: *kăyo, kăya, kăyu*: wood.

INTERCHANGED CONSONANTS

The following interchanges occur:

between *f* and *b*; *fafăyi* and *babăyi*: woman; *făto* and *băto*: stone.
between *p* and *b*; *bĭlak* and *pĭlak*: money.
between *k* and *g*; *kinwănik* and *ginwănik*: "I said."
between *t* and *d*; *tomŏliak* and *domŏliak*: I return.
between *dj* and *d*; *djĭla* and *dĭla*: tongue.

between *tj* and *ts* and *dj* and *d; tjăkămĭ, tsăkămĭ, djăkamĭ, dăkamĭ*: we. between *sh* and *s*; *ȧsʉ, ȧshʉ*: dog.

In a few particles *p* interchanges with *k: pay, kay; pan, kan; pin, kin.* (In this book the forms with *f, p, k, t, dj, tj* are preferred, because Bontoc men used them mostly. Collateral forms are given occasionally in [].).

Very rarely the combinations *-kyu* and *-k^{ö}u* were interchanged with a guttural like *ch* in Scotch loch, or in G. wachen; *ch* was found but twice, in collateral forms: *ȧchu* for *ȧkyu*, day; and *măngȧchŭ* for *măngȧk^{ö}ŭ*, thief.

REMARKS ON PHONOLOGY

After the dialectic and individual interchanges some phonetic changes shall now be considered.

VOWEL CHANGES

4. Vowel Assimilation takes place occasionally, as: *tŏmŏlĭak* for *tumŏliak*, I return; *mĕăktsăgak* for *maäktsagak*, I fall.

i of the prefix *in* changes to *e* or *ė* before *k* and *tj* or *ts*, as *ėngkăliak*, I speak; *ėntsȧnŏak*, I work.

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumȧ-ă-ak*, I go home. But also these slurred forms occur in rapid conversation: *mănŭblȧk* for *manublȧak*, I smoke; *aktŏna* for *aktŏĕna*, "he carries;" *ĭlāntȧko* for *ilăėntȧko*, "we see."

6. Synaeresis is found in: *mayd* (or *mīd*) for *mă/ĭd*, "not existing;" frequently the prefix *ma-* before an *i-* Verb is united into one syllable: *măĭgto* (or: *mĭgto*) for *ma/ĭgto*, being held.

7. Aphaeresis takes place after a preceding vowel: *năn lălȧkĭ' ntsȧno*, the man works, for *ėntsuno;* thus the ligature *'y for ay;'n* for the particle

en; 's or *'sh* for the preposition *is.* Aphaeresis affects mostly *e, ė* and *i.* (Notice: *Melicano* for *Sp. Americano, Ginaldo* for *Aguinaldo.*)

8. Syncope. In Verbal Roots a short vowel between two consonants is dropped, if prefixes or suffixes are agglutinated. Examples: Root: *afed: åptek,* "I meet;" R. *tjipab: nåtpab,* having been caught; R. *tsūno: måđno* [*matno*], being worked; *pŏshong,* sea: *pŏshngek* [*pŏsnek*], "I inundate;" R. *piten: pĭtnek,* I break, *nåpten,* broken; R. *sibfad: måsfad,* being answered; so of *tŏlo* [*tŏlŏ*], three; *lĭma,* five; *katlŏek*; *kalmåek,* "I divide into three, into five parts."

9. Apocope: *t'* for *ta,* that; *s'* [*sh'*] for the personal article *si,* before a vowel, if the preceding word ends in a vowel. Other instances are very rare.

10. Swarabhakti occurs regularly in loanwords, if a mute is separated from the following liquid, as: Sp. tren, Ig. *tĕlĕn;* Sp. tranvia, Ig. *tălåbia* [*talånfia*]; Sp. cruz, Ig. *kŏlosn* [*kålush*].

CONSONANT CHANGES

11. Assimilation. The nasal *ng* of the prefixes *mang-* and *pang-* changes:

before *b, f, p* to *m,* and the *b, f, p* disappear;

before *d, t, dj, tj, ds, ts,* and also before *s* to *n,* and these initial consonants disappear.

Before *g* and *k* the nasal *ng* remains unchanged, but *g* and *k* disappear.

Examples will be found in the sections treating of the Nomen agentis. But if *ng* is not the termination of *mang-* or *pang-,* the letters *s, k,* etc., do not disappear; as: *ángsăn,* much; *yángkay,* only.

12. In Bontoc the regular form *kétkek* is changed to: *kékkek,* "I know." Other similar assimilations seem not to occur.

13. Before a liquid the tenues *k, p, t* become frequently mediae *g, b, d.*

14. Before a tenuis a media changes sometimes into a tenuis.

15. *N* before labials is rarely assimilated to *m.* *N* before *g* and *k* becomes *ng.*

16. Intervocalic *l* is sometimes inserted, and *l* between two *a* is frequently dropped; also *l* between two other vowels is lost in certain words. (The ecthlipsis of intervocalic *l* seems to be one of the characteristics of the dialect of the town *Alab,* as: *iyAlabak,* I am an Alab-man, is usually pronounced: *iyAăbak.*)

Examples: *L* inserted; *patkĕ́lek* [*patkŏ́lek*], "I stop," from Root *t'kĕ* [*t'kö*]; *inakálantja,* their weeping, from R. *āka;* from *fǎa,* a servant: *fǎálek,* "I send out;" *nalikălá́yan* for *naikalayan;* written or scratched (G. *eingeritzt*)

L lost: *umáăăk* for *umálăăk,* I get; *ǎyka* for *álika,* come! *pŏŏ* for *pŏlŏ,* ten; the verb "to bring" has throughout double forms: *iyáik* and *iyálik.*

17. Final *l* becomes often a sonant liquid, similar to *l* in our word bottle.

18. Labdacismus is found in all loanwords with r; Ricardo becomes: *Licaldso;* insurrectos: *ėnsuliktosh;* oras: *ǒlas;* cargador: *kalgadsŏ́l;* libro; *lĭblo.*

19. *F, p, k, t, dj, tj,* change respectively into *b, g, d,* when they become final consonants, especially in certain verbal forms.

Final *b, g, d* are often scarcely audible; they come then near a spiritus lenis. (In doubtful cases these sounds were elicited by inducing an Igórot to suffix the possessives, which are, after consonants: *ko* and *mo,* my and thy or your, but, after vowels: *k* and *m.*)

20. Before a consonant *f* changes into *b* (or *p*); and *dj, ds, tj, ts* into *d* or *t*.

DOUBLING OF CONSONANTS

21. Without any evident reason consonants are frequently doubled. One of them goes with the preceding, one with the following vowel: *ăm/ăm-mă,* old men; *tjĕng-ngek,* "I hear."

22. *F, k, t* are usually not doubled (but in *kĕkkek,* I know); the mediae are placed before these letters instead, as: *bf, gk, dt.* A momentary pause intervenes between *b* and *f, g* and *k, d* and *t: măm/ăg-kĭd,* girl; *fŏb-făl-lŏ,* young man; *Măl/g-kŏng,* name of a town; *năd-tjóngao,* lost.

SYLLABLES

23. A word has as many syllables as it has vowels or diphthongs. One intervocalic consonant goes with the next vowel; two intervocalic consonants are divided and distributed among two syllables. *Ng* and the combinations *dj, tj, ds, ts* are considered as one sound.

Examples: *ĭ-tŏ-lĭ-tă-kŏ,* "we give back;" *ĕng-kă-lĭ-ak,* I speak; *lĕy-tjĕn-mi,* "we like;" *nĕn-tsŭ-nŏ-tjă,* they worked; *ī-tsao-tsăo-ko,* "I give;" *tăa-wĭn,* year.

24. When dividing words into syllables (which several Igórot did as cleverly as if they had been schooled), the final consonant of some prefixes was often doubled: *mang-ngŏ-tŏ,* cooking.

25. Glottal Check. In certain uncompounded words a single consonant between vowels is pronounced with the preceding vowel and separated by a distinct pause, a Glottal Check, from the following vowel, similar to the hiatus between two vowels. The occurrence of the Glottal Check is strictly idiomatic; the words (mostly dissyllabic) in which it is employed can only be learned by observation. In these Examples the Glottal Check is marked by /:

yůn/ă	an older brother	*tĭt/ťwa*	true
sĭnăg/ť	several brothers and sisters	*ďy/ťb*	grapes
tŏt/ŏ	bull	*ďl/ŏ*	pestle
săk/ěn	I	*ăd/ť*	not [*adť*]
ťb/ă	companion	*Tĭtťp/an*	a town
kăs/ŏn	like unto	*Kĭn/ďang*	a town
pďd/ŏ	big stone hammer	*Pālŭp/ŏ*	a section of Bontoc
lťg/ă	winnowing tray	*Lang/ďgăn*	a proper name
ăm/ťn	all		

QUANTITY OF SYLLABLES

26. Syllables are mostly short. Lengthening is usually caused by accent or construction; lengthened syllables are but little longer than short syllables.

ACCENT

27. Great inconstancy prevails in accentuation. In dissyllabic words the accent is usually on the paenultima. If in polysyllabic words the antepaenultima is accented, a lesser accent is placed on the ultima.

Sometimes words consisting of the same sounds but of different meaning are distinguished by different accentuation.

In composition with affixes the accent is sometimes shifted, as will be shown in subsequent chapters.

REDUPLICATION

28. Reduplication, expressing various ideas, as intensity, frequency, repetition, etc., is most common. The different forms of reduplication and their employment will be discussed later.

ELOCUTION

29. The Bontoc Igórot speaks his language in a "straightforward and harsh manner:" "*intsaotsďowish ya inlilťdek.*" He is not ashamed of betraying emotion in his intonation; yet any excess of emotion, especially if expressed by pathetic chanting intonation, a characteristic of some towns,

is imitated by the Bontoc Igórot not without humor.—At the time of creation or a little later his language and his manner of using it was so unfit for commercial persuasion, that his God, *Lumáwig,* deemed it wise to transfer the salt and clay (for pottery) to other towns and to more suave salesmen [see: *Lumáwig* 18 to 26]. Since those days the Bontoc Igórot prefers warring and making spears, shields and axes and tilling the soil to the pursuit of trade. He is proud of his idiom, which he speaks rapidly and as negligently as he chooses at times, with a manly and sympathetic voice.

THE ARTICLE

30. The Articles are *năn* or *săn, sĭ, tjă.*

31. *Nan* and *san* are used with appellatives denoting persons, animals and things, concrete and abstract, of all genders, in singular and plural. These articles correspond to our definite article "the;" they are also used in most cases where we use the indefinite article and, with generic force, where we omit the article.

(There is no indefinite article in Bontoc Igórot; *ĺsa,* one, is a numeral, but has not been weakened to an indefinite article. In the combination *năn ĺsa* it means a certain one, or, if repeated as correlative, the one—the other. It is much more emphatic than our indefinite article. How an indefinite direct object of an English verb is expressed in Igórot, by the "personal verb" and the preposition *is,* but without any article, will be explained in [162].)

In Igórot the article denotes rather that a substantive is taken as a whole than that it is definite.

32. *Nan* and *san* are not inflected. They consist of the locative adverbs (which serve also as personal and as demonstrative pronouns) *na,* here, or *sa,* there, and the agglutinated "ligature" *n.*

Nan is always used in conversation with appellatives; it is also used exclusively with Nomina actionis and Nomina agentis of Verbs, and with names of towns after the preposition *is,* if the speaker is present at the town.

San is found in narrative, folklore, songs, etc. It is used with substantives which have been mentioned before in a story or which are supposed to be familiar to the listener. A number of examples in the Texts and its close relation to *sa,* there and that, permit sometimes to translate *san* by phrases like: that well known, that above mentioned, that familiar....

No definite rule for the use of *san* can be established. The Igórot interchanged it, in each case, without hesitation to *nan.*

Examples:

nan lălâki	the man	*nan kâyang*	the spear	
nan făfâyi	the woman	*nan pînang*	the ax	
nan ongŏnga	the child	*nan kălâsay*	the shield	
nan âsŭ	the dog	*is nan Fântok*	in Bontoc	if the speaker is in B., T. M.
nan fûtŭk	the pig	*is nan Tŭkŭkăn*	in Tucucan	
nan âfong	the house	*is nan Mănîla*	in Manila	

san tâkŭ the (already mentioned) people.

33. The Personal Article *si* consists of *s,* which represents probably the article element, and *i,* which possesses demonstrative force. *Si,* in its original form *s'* [or *sh'*], is often affixed to the final vowel of a preceding word.

34. *Si* is employed as a definite article with the nominative (and "accusative") of

1. Proper names of Persons.
2. Substantives denoting kinship, where *si* is interchangeable with *nan.*

Examples: *si Anacwâsal; si Mólèng; si Fûmnag; si Fălónglong* (i. e. *"Antéro"*); *si Akûnay; si Ângay; si Tâkay; si Sûyo.*

si âmă	the father	*si yûn/ă*	the older brother or sister
si înă	the mother	*si ănôtji*	the younger brother or sister
si ăsâcwă	the husband or wife	*si îkĭd*	the grandfather

Si preceding a proper name with an initial vowel and following a word with a final vowel is changed to *s'* or *sh'* in these examples:

întŏ s' Antéro?	where is Antero?
inmâli sh' Olóshan	Oloshan has come
sumâa s' ămână	his father comes home
ăyâkanyu sh' înă	call mother!

S' [*sh'*] is also found sometimes with proper names beginning with a consonant: *tinmóli sh' Fánged,* Fanged has returned; *sínu sh' Mátyɑu?* who is Matyu? *mănŭblă s' Bɑ̆gti,* Bugti smokes.

Si is closely connected with the proper name or term of kinship and can not be used, if a modifier precedes, as "the good father:" *nan* (not: *si*) *kăwís ay ámă;* the three uncles: *nan tólŏ'y ălítɑu.*

Nan seems also to be preferred, if *ámă* and *ínă* have the possessive suffixes of the first person singular, my; *nan ámăk,* my father; *nan ínăk,* my mother.

35. *Si* forms also compounds with some personal pronouns, as *săk/ĕn,* I; *síkă,* thou; *síyă,* he; *sítŏdĭ,* that; *sínŭ,* who? etc.

36. The personal article *si* must not be confounded with the inverted form of the locative preposition *is*; in phrases like: *ólon si ásɑ̆,* dog's head; *pálĕk si pínang,* axe-handle; *tĕngăn si lăfí,* midnight; *soldátsŏn si Melikáno,* American soldier—*si* is of course not the article; [see 76].

37. Pleonastic use of articles occurs also, but rarely, as: *íntó nan si Anaɑuwásal?* where is Anauwasal? *nan si Lŭmáwĭg,* the Igórot's God Lumawig.

38. In a series of substantives the article is placed to each: *nan kípan yă nan túfay yă nan pínángăsh yă nan găngsă,* the knife, spear (blade), ax (blade) and gong.

39. The Collective Personal Article. If some substantives — usually two — proper names or terms of kinship, are connected by "and" (in this case: *kĕn*) the Collective Article *tjă* [*tsă*] is placed sometimes before the series, and no other article is employed with any of the following words:

tjă Olóshăn kĕn Langágăn wŏdáytjă 'snă, Oloshan and Langagan are here.
tjă Pălpăláma kĕn Pălpăláking, Palpalama and Palpalaking.
tjă ámă ken ínă, father and mother; *tjă yún/ă kĕn ănótjĭ,* the older and the younger brother; *tjă Bɑ̆mégdă kĕn Kŏdsóŏ kĕn Fóteng,* B., K. and F. [also: *tjă B. kĕn K. ya si F.*]

"The parents" is sometimes expressed by one substantive, father, mother, preceded by *tjă: tjă ămánă,* lit. they his father; *tjă ĭnánă,* lit. they his mother, [T. 9].

The use of the Collective Personal Article is not at all common; the construction: *si ámă yă si ĭnă,* father and mother, is preferred.

Tja is also found in combination with pronouns in dual and plural, as: *tjăĭtă,* we both (you and I); *tjăkămĭ,* we; *tjăĭtjă,* they; *tjá tŏnă,* these; *tjá tŏdĭ,* those, etc., and as suffix derived from pronouns. [88, 106, 195.]

Other remarks about the use of the Articles will be found in several following sections of this Grammar.

THE LIGATURES

40. Between words which are thought to be in close connection with each other some particles are placed which may be called Ligatures.

The origin of these Ligatures is as yet unknown; here it may suffice to say that they are used very extensively, according to distinct rules which are given in several subsequent chapters of this Grammar.

Here only a few remarks are made, such as are considered necessary for some knowledge of the function of the Ligatures.

41. *Ay* or *'y* serves as a connective between a substantive and its attributive adjective which can either precede or follow:

nan fánĭg ay áfong	the small house
nan káyŏ ay ántjo	the high tree
or:	
nan káyŏ'y ántjŏ	

or between a substantive and its numeral: *ĭpát ay fútug,* four pigs;
or between a substantive or pronoun and apposition: *nan Igólŏt ay ĭFántok,* the Igórot, Bontocmen; *sĭkă'y yún/ă,* you, as the older brother;
or between thing and material: *síngat ay fălĭdŏg,* an earring of gold;
or between demonstrative pronoun and substantive: *nannáy ay mónok,* this chicken;

or between our "antecedent and a relative clause:" *ĭntŏ nan lălăkĭ ay nangălă is nan fălfĕg?* where is the man who took the spear?
or, in our grammatical conception, before a dependent infinitive: *lĕytjĕk ay ŭmüy,* I want to go;
or before a "participle" modifying a verb: *kĭnwănĭnă'y mangwănĭ,* he said saying;
and in a number of other instances to be treated in various sections of this Grammar.

Ay is unaccented, often scarcely audible. If the preceding word ends in an open syllable, this Ligature is usually attached, in the form *'y*, to the final vowel, especially to *a, o, ɑ̈*, sometimes to *u*, rarely to *ė* or *i*, but never to a diphthong.

Ay has no equivalent in the Indo-Germanic languages; it cannot be translated. However, words like "namely," or the relative pronoun with the copula may facilitate, if necessary, the comprehension of *ay* in many cases where it is used. Thus *ay* will occasionally be rendered in this book by "who (which) is, are, was, were."

But it should always be kept in mind, that this is by no means a direct translation or equivalent of *ay*; it is only a means for explaining certain constructions in which *ay* occurs.

42. The Ligature *-n* attached to the final vowel of a substantive or Nomen actionis followed by an other substantive or pronoun, indicates that these words stand in a relation to each other, the English equivalent for which would be a possessive genitive or a subjective genitive. The word with the suffixed *-n* is the nomen regens, the next word names the possessor or agent.

nan fŏbăngan nan lălăkĭ the pipe of the man
ĭtŏlĭn nan fŏbfăllŏ the young man's giving back, or "the young man gives back."

43. *Ya*, which may be considered a Ligature, serves as copula between a substantive and the subsequent predicative substantive, adjective or active "participle" (i. e. verbal adjective of a "personal verb"); the coupla *ya* can only be used, if these predicative elements follow the subject. (Between subject and active participle, *ya* is frequently omitted.)

nan lălăkĭ ya nan ălĭwĭdkŏ the man is my friend;
nan kăyɑ̈ ya ăntjo the tree is high;
nan mămăgkĭd ya inmălĭ the girl "is having come," has come.

The copula *ya* must be employed between the subject and the following passive participle (of a "possessive verb"):

nan laláki ya nafálɐd the man was bound (imprisoned).

This copulative *ya* must be distinguished from the conjunction *ya*, and, also from the affirmative particle *ya*. [423.]

THE SUBSTANTIVE

44. Primitive Substantives in Bontoc Igórot consist mostly of a dissyllabic root and are usually accented on the paenultima:

ólŏ	head	*tjápan*	foot	*ákyŭ*	sun, day
fúăn	moon, month	*ógsă*	deer	*djálăn*	way, road
ílĭ	land, town	*kápyang*	spear	*límă*	hand
mátă	eye [*máta*]	*tjénŭm*	water	*fɐ́sɐ́l*	enemy

Trisyllabic: *ăyáwan* water buffalo (wild) *fălógnĭd* battle
ăsáɐwă husband or wife *kăláay* shield
ĭpɐ́kao people, nation *fŏbángă* pipe

Some appear in reduplicated form:

Persons: *lălákĭ* man *făfáyĭ* woman *ongóngă* child
fŏbfállŏ young man *măgkìd* young girl
ăm/ámă old man *ĭn/ínă* old woman

Animals and Things: *ăyáyăm* bird *tjótjŏn* locust
lílĕng a fish *fákfăk* frog *ótŏt* rat
tjótjŏ mouse *fínŏlŏfólŏ* butterfly *págpăg* public forest
sósŏ breast *kókŏ* fingernail *păpát/tay* grove

45. The derivation and meaning of proper names and of geographical names (of which a list is given in the Appendix to the Grammar) seems to be forgotten by the Igórot, nor is it possible to determine etymologically their signification.

46. Substantives in Bontoc Igórot have neither grammatical gender nor inflection to indicate case or number.

47. To distinguish sex of persons and animals the words *lălákĭ* or *făfáyĭ*, male or female, are placed after the substantive, connected by *ay*.

ăsáɯwă'y laláki	husband	*yŭn/ă'y laláki*	older brother
ăsáɯwă 'y fafáyi	wife	*yŭn/ă'y fafáyi*	older sister
ånăk ay laláki	son	*ĭkĭd ay laláki*	grandfather
ånăk ay fafáyi	daughter	*ĭkĭd ay fafáyi*	grandmother
ásɯ'y laláki	male dog	*kĭtjing ay laláki*	he-goat
ásɯ'y fafáyi	female dog	*kĭtjing ay fafáyi*	she-goat

The distinction "male" or "female" is omitted, if the sex is unimportant or understood from the context.

Some (domestic) animals have, as in most languages, special names for the male and the female and also a name for the species, as:

mŏnŏk chicken *kăɯwĭtan* cock *mangálak* hen (*ĭmpăs* chicklet)
fŭtŭk hog *fŭă* boar *ōkŏ* sow (*ămŏk* young pig)
nŏang tame water buffalo *tŏt/ŏ* bull *kămfákyan* cow (of *nŏang*).

48. With a few exceptions, there is no plural form. Frequently the context and also the suffixes of verbs are showing the number.

nan káyɯ yă åntjŏ the tree is high, or: the trees are high
nan ăyáyăm tŭmáyăo the bird flies
nan ăyáyăm tŭmăyáotja the birds fly.

49. These substantives have reduplicated plural forms:

laláki man	*lălăláki* men
făfáyĭ woman	*făfăfáyi* [*fŏbfăfáyĭ*] women
fŏbfállŏ young man	*fŏbfăfállŏ* young men
măméngkĭd girl	*măméméngkĭd* girls
ånăk child (offspring)	*ånănăk* children

In various manners the following words form their plural:

ongóngă child (any young human being) remains either unchanged, or has *ongångă*, or borrows the form *ånănăk*, children.

ăm/ámă old man *ăm/ámmă* old men *ĭn/ínă* old woman *ĭnånnă* old women (but *ămă* father and *ínă* mother remain unchanged).

Notice the Dual and Plural: *sĭnákĭ* two brothers or sisters, *sĭnăg/ĭ* several brothers or sisters, cf. [60].

In narrative these unusual forms were found: *ămŏk* young pig: *ămŏmok, mangálăk* hen: *mangmangálăk* and *kaɯwĭtăn* cock: *kăkăɯwĭtăn* [L. 44].

50. There is no particle in Bontoc Igórot indicating the plural of nouns. Neither *ángsăn* nor *ăm/ĭn* serve as such particles. They express much, many or all, as in English.

51. If numerals, or other expressions denoting more than one, precede the substantives which have plural forms, the singular forms are often used. *san tŏlŏ'y fŏbfa̤llŏ* the three young men [L. 83].

FORMATION OF SUBSTANTIVES

By affixing certain particles to a root, sometimes with reduplication, groups of substantives are formed which possess each common characteristics.

Although many combinations formed thus are strictly idiomatic and cannot be classified, the general force of some formative particles can be defined as follows:

52. *Ka-* denotes sometimes that one object is meant in its entireness, or several together as a whole:

kăălóngăn the coffin (*alóngan*), hiding with all its parts the wife of *Lumáwig* [L. 81]
kătăyáăn the large basket into which the girl crawled [T. 4] (*tăyáăn*)
kătjĕnŭm the river (*tjĕnum:* water); G. Gewässer
kămŏnŏk hen with chicklets (*mŏnŏk*)
kătákɯ personality (*tákɯ*); G. das Wesen des Mannes [L. 34]
kăsŏkŏlong receptacle, basket for an enemy's head [H. 4] cf. [56]

53. *Ka-* and gemination of a dissyllabic root, or reduplication of the first two syllables of a trisyllabic, produces Collectives; if a predicate follows, it is regularly in plural.

kălălălăláklĭ all men, the whole crowd; G. die Mannschaft
kăfăfăfăfáyĭ all women, or also: each woman of the assembly

kămămămămăgkĭd all the girls, each girl
kăongăongŏngă all the children, each child
kăbfĭnăfĭnălyĕn every married man
kătăkɯtăkɯ every person
kăāfongăfong each house, the whole group of houses
kăākĕăkyŭ each day of a certain period
kădsɯdsɯ all the dogs, each dog of a pack
kălĭfŏlĭfŏŏ a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

nan kădjŭak my companion
nan kăpătmĭ our four companions (*ĭpăt*, four)
nan kăněmmĭ our six companions (*ěněm, ĭnĭm*, six)
nan kălmămĭ our five companions (*lĭmă*, five)

55. *Ka-* and root (and *-na*, which is the possessive suffix of the third person singular: his, her, its, and without which such substantives were rarely obtained) forms abstract substantives:

nan kăăntjŏnă its height; *kăd năn kaantjŏn nan kăyɯ?* how much (is) the height of the tree? how high is the tree?
nan kătĭt/ĭwăna its truth
nan kăăsĕdjĭlnă [*kăăsdjŏnă*] its thickness
nan kăădsŏwĭnă its distance
nan kăktĕk knowledge (from the verbal root *k't'k:* know)
nan kăfăbfăyĭănă his sister, G. "das Weibliche."

56. *-An*, a locative suffix of most extensive use, denotes a place; frequently the prefix *ka-* is employed with the same root:

kăpăyɯăn place for ricefield
kăkăyɯăn place for wood
kăăpŭyăn fireplace
kătjĕnŭmăn waterplace
fălŏgnĭdăn battleplace
ŏpŏŏpăn forge (*ŏpŏŏp*, bellows)
ŏlĕngăn place for charcoal

kăpȧ̆tătjĭmăn place where iron is kept
păbāfȧ̆ngăn a community house, where certain ceremonies are performed, and a sleeping place for old men and boys.

-an is the ending of many nouns denoting a vessel, receptacle; *tayȧ̆an* basket, *tŏȧ̆nan* jar, *saktȧ̆an* water-vessel. With verbs denoting to fill, put into, these nouns have often prefix *ka-* and suffix *-an*.

57. *-An* is also the ending of many towns in Luzon; so we find in the Bontoc area: *Tŭkȧ̆kăn; Săbȧ̆ngăn; Dsȧ̆lĭkăn* [Delican]; *Săkăsȧ̆kan; Fĭgĭkăn; Fŭlȧ̆kăn; Tĭtĭp/ăn*, etc. and some *Atŏ* (town sections) in Bontoc: *Fătȧ̆yăn; Lăowĭngăn; Sĭgĭtjăn; Pŏkĭsăn; Lŭwȧ̆kăn; Ungkăn.* And also some proper names of men end in *-an*, as *Lang/ȧgăn, Olŏ̆shăn, Dȧ̆yăpăn, Otŏ̆tăn.*

58. *-An* is suffixed to verbals which are formed into nouns denoting locality; these abound in Igórot Language. Like verbs, such nouns have even temporal forms, for the present and preterite.

măsŭ̆yĕpăn sleeping place, *năsŭ̆yĕpăn* a former sleeping place
tŭktjȧ̆an or *kătuktjȧ̆an* sitting place, seat, "chair"
inŏtŏ̆ăn cooking place, pret. *ninotŏ̆an*
ănĭtjȧ̆an warming place
malpȧ̆an, nālpȧ̆an place from which one comes, came
mătȧ̆kȧ̆an, natȧ̆kȧ̆an place where people live, lived
tătălĭbnan dancing place
pălĭtjan place where knives can be sharpened, whetstone.

59. *Pang-* denotes that a person or a thing belongs to a place or object.

pangȧ̆to belonging to a section of a town, being a member thereof, an *ȧ́to* companion
pangȧ̆fong a member of a household, members of the same family.
pangŏ̆lŏ front legs of animals, parts connected with the *ŏ́lŏ*, head (*pangŏ̆lŏ* means in "old language:" the oldest brother, "head brother," now called *yŭ́n/ă*)
păməĭ́lĭgăn a section of the mountain range (*pang+fĭ́lig;* Sandhi rules [11])
pangĭ́gnăn a handle of a shield, etc. (*ĭ́gnak* "I hold")

60. *Sĭn-* is the prefix of union; it is usually combined with *pang*: *sĭnpáng-*, rarely with assimilation: *simpáng-*.

sĭnăg/ĭ brothers and sisters together, G. die Geschwister
sĭnpångăfóng one family
sinpămĭlĭgan one whole section of a mountain
sinpångīlĭ all inhabitants of a town or country
sĭnpångăpo the parents and grandparents of one family
sĭnpångănåk the children and grandchildren of one family
sinpangălĭwĭd all friends together
sĭnkăsŭd the brothers-in-law [L. 71]
sĭnăsáwăwă husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:

sinámă father with his child or children [M. 11]
sinĭnă mother with her child or children

61. *I-* placed before the name of a town or region denotes the inhabitants:

nan ĭFăntok the Bontocmen *ĭSămókĭ;* *iyAntědăo*
nan ĭTŭkŭkan the man or men from T. *ĭMălĭgkong* [*imMalĭgkong*]
nan ĭÁlăb the Alabmen [*iyÁab*] See: [B. 6; L. 13-18]

Here belongs the etymology of the name Igórot. *Igólŏt* [*Ikólŏt*], Span. Igorrotes and Ygorrotes, is said by Dr. T. H. Pardo de Tavera in his "Etimología de los Nombres de Razas de Filipinas (cf. M. Lillo, Distrito de Lepanto, p. 17) to consist of *i-* and the root *gólot*, which means in Tagálog, as Tavera says, a mountain chain; hence *Igólŏt* (or: *ĭGólot*) is equivalent to "mountaineer," in German "Bergsassen."—

If this be correct, the Igórot have adopted their name from a foreign tribe. They have no explanation to offer for their tribal appellative.

62. *Mĭn-* and *nĭn-* agglutinated to an object denotes its owner or possessor. *Min-* is the present, *nin-* the preterite prefix; the latter is in common use, without reference to time past. *Min-* expresses rather: attaining possession now, than: having possession.

ninámfong owner of a house *ninongŏngă* person to whom a child belongs
ninfálfeg owner of a spear *ninwánis* owner of a geestring, loincloth
ninsŏklong owner of a cap, hat *ninnóang* owner of a buffalo
ninpĭnang owner of an ax *nintápüy* owner of rice wine

63. *In-* prefixed to words indicates their connection with verbs of the "personal" class; they are verbal adjectives, similar to participles in active, used substantively, as *infólya,* a watchman, *infúyan,* a sorcerer, *inshúbŏk,* [*insúbok*], a conjurer of disease.

64. Substantives with the infix *-in-* are connected with the idea of the product of an accomplished action, as:

kĭnásil, fĭnáli, kĭnísid, tĭnŏknŏ kinds of plaited rattan
kĭnáya gathered wood
tĭnŏod a married man's hat

(Also "equipped with:" *sinalawítan,* a spear with many barbs: *saláwit.*)

65. *In-* infixed into the reduplicated root denotes an accomplished imitation, as: *tinaktáka* (from *táka,* person, man), a human figure carved in wood, such as on spoon handles, on the bowls of certain brass pipes, etc.

66. The names of toys show a reduplicated root, by which probably the stammering of children attempting to speak is imitated.

fafálfeg a toy spear
ăsásya a dog made of clay
nŏnŏang a toy buffalo
ăbáfong a toy house
kăbkăfáyo a toy horse
păpáyŏ a model of a rice plantation

No other Diminutives seem to exist, except the names for toys, models, imitations; if "little," "small" shall be expressed, the adjective *fănig* is used; *nan fănig ay tŏfŏan si káya,* the leaflet of a tree.

67. The animal or thing with which one walks, comes, goes, or which one carries is expressed by either *mang-* or *min-* prefixed to the reduplicated forms of substantives; the Sandhi rules for *mang-* are given in [11].

(These prefixes form also with verbal roots "participles of active" or Nomina agentis; the following examples are probably hybrids between nouns and verbal adjectives). They are connected with substantives or pronouns, like participles, by *ay: umálĭ nan laláki ay mamipínang,* the man comes with an ax, carrying an ax ("axing").

Examples with *mang-*

măn̈osŏ́klong with a hat
măn̈atŭ́fay with a spear
măm̈ofŏ́bắngă with a pipe
măm̈afắto with a coat
mangikĭ́măta with the double basket called: *kimắta*
măn̈atafắgo with tobacco
măn̈itĭ́nắpay with bread
mangakắlắsay with a shield
mamabángaw̋ with a glass

Examples with *mĭn-*:

minkĭ́kĭ́măta [*mingkikimắta*] with the "kimata"
manắlăn sĭyắ'y minkikimắta he walks carrying a "kimata"
minkăkắyaw̋ with wood
minăắpuy with fire
minăắsaw̋ with a dog
minkŏkŏ́kaw̋d with shoes
minpăpắküy with rice
minŏŏ́lĕng with coal
minkăkăfắyo with a horse
minkăkắpis with cotton
minkăkŭ́lăn with straw
minpăpătătjĭ́m with iron
mintjătjĕ́num with water
minmŏmŏ́nŏk with a chicken
minfŭfŭ́tuk with a pig
miusŭsŭ́lad with a letter
mintaw̋tŭ́fay with a spear
mintŏlŏ́lfeg with a key

Possessive suffixes are omitted in these combinations: he comes with his spear: *umắli sĭyắ'y mintaw̋tŭ́fay.*

68. The part of the body which is wounded, hit, struck etc., is expressed by the infix *-in-* placed into the reduplication of substantives with initial consonants; to those with an initial vowel *in-* is prefixed and the initial vowel is doubled. Possessive suffixes which are otherwise commonly used with parts of the body must be omitted in these combinations.

Examples: I hit him with a spear in his arm. Arm: *lĭ́ma,* redupl. *lilĭ́ma, li* with infix *-in-: lini-;* form: *lĭnĭlĭ́ma* Translation: *kĭnayắngkŏ sĭyắ is nan linilĭ́ma.* Thus: wounded in the

thigh *dinidĭ́pay*
head *inŏ́ŏlŏ*
upper part of the thigh *inŏắpo*
belly *binŏbŏ́dŏ* [*finŏfŏ́tŏ*]
leg *sinisĭ́ki*
foot *tjĭnătjắpan*
shoulder *binobŏ́kä*
eye *minămắtă*
ear *kinokŏ́weng*
mouth *tinotŏ́pek*
knee *kinokongkóngŏ*
heart *pinŏpŏ́sŏ*

69. Persons skilled in trade or profession are denoted by the particle *um-* inserted into the reduplication of a substantive (or verbal root) begin-

ning with a consonant; words with an initial vowel double this vowel and take *um-* as prefix. By the reduplication the customary, repeated occupation, the trade is indicated.

Root: *kaėb; kumăkåėb,* a maker;
Root: *shafad,* plane; *shumăshåfad,* a carpenter, builder;
kumăkåėb is fángă, potter, or: *fumafánga;*
fatek, tattoo; *fumafåtek,* a tattooer;
falŏgnĭd, battle; *fumabfalŏgnid,* warrior;
irreg.: *fŭfŭmsha,* smith;
åsĭn, salt; *umăåsin,* salt vendor.

70. The most numerous class of Substantives consists of Verbals: Nomina agentis (concrete nouns) and Nomina actionis (abstract nouns). The extent of this class of nouns may be imagined, if we consider that — speaking here only in general terms — the English Transitive Verb (or what is named so) is not represented in Bontoc Igorot by a verb, but by a verbal noun, a Nomen actionis (with active, but not passive character!) with the suffixes *-en,* or *-an,* or the prefix *i-,* and, in addition, possessive endings. Thus e. g. does *kåpek* not say: I make, but: my making, G. mein Machen, Ital. il mio far; and *leytjėntåko:* our desire or desiring, G. unser Sehnen. And *ayåkantjă* means "they call" in English, but it says: their calling; the aim reached by their calling, etc.

(For this reason transitive verbal phrases are marked by " " in their translation, as this is far from being literal).

Only this much here about these nouns which will be treated fully in the chapters on the Verb, where also the characteristics of the Nomen agentis (as: the bringer, the killer, the finder) will be discussed. Being nouns and having frequently the article they ought to be mentioned in this chapter on the substantives.

CASE RELATIONS

71. Substantives and their articles are uninflected in Bontoc Igorot. There is absolutely no "Declension" to express cases; but in Bontoc Igorot

These Constructions:	Correspond to the English:
I	
The appellatives with the article *nan* or *san*, and proper names and terms of kinship with the article *si* or *tja*.	Nominative and Accusative.
II	
The appelative with its article following a Nomen regens (or "governor");	
Proper names and terms of kinship following a Nomen regens, without article *si*; the collective article *tja* is however, retained [L. 20; 37];	Possessive or Subjective Genitive.
The Substantive denoting the agent following the Nomen actionis.	
III	
The locative Preposition *is* [*si*, *'s 'sh*] before appellatives with (or without) article;	All other Case Relations, as, for instance: objective genitive, partitive genitive, dative, accusative after "personal" verbs, ablative, locative, instrumentalis, agent of passive verbs (i. e. verbal forms with prefix *ma-* or *na-*), etc. etc.
The Preposition *kĕn* before proper names and terms of kinship; the article *si* must be dropped, but *tja* is retained.	

REMARKS

ad I. and II. The position of our subject and object in constructions with verbs which we consider customarily transitive, but which are of a totally different nature in Bontoc Igorot (and are called in this book briefly "possessive verbs"), will be explained in later chapters of this Grammar.

ad II. The Nomen regens, be it a substantive or a Nomen actionis, obtains the ligature *-n*, if it ends in a vowel [42].

Examples. The Nomen regens with final consonant:
nan ấfong nan laláki the house of the man
nan tjắpan nan ongónga the foot of the child
nan kalásay nan fumabfalógnid the shield of the warrior
nan okókad Fánged the story of Fanged
nan kípan ámă the knife of father
kánan nan Igólot the saying of the Igórot; "the Igórot says" [*kanắn*]
abfŏlútèn nan fobfafáyi the believing of the women; "the women believe"

The Nomen regens with final vowel:
nan ásan nan ălíwidko the dog of my friend
nan ílin nan iFántok the land (town) of the Bontocmen
nan ólon nan nóang the head of the buffalo
si áman Táynan Taynan's father
ílgton nan fobfállo the boy's holding; "the boy holds"
ísublin nan laláki the man's changing; "the man changes"
ngăg nan ítjun Bắgti? what (is) the showing of Bugti? "what does Bugti show?"
ngăg nan íbfăkan ína? what (is) the asking of mother? "what does mother ask?

ad. III. Dative, etc.: *ítsaotsáona nan fobánga is nan alíwidna* "he gives the pipe to his friend"
ítjum nan íbit ken Mátya "show the earring to Matyu!"
ínyálĭna nan káya ken īnána "he brought the wood to his mother"
inílămi angsan is nan ălíwidya "we saw many of your friends"
síya nan măníba'sh nan káya "he (is) the cutter of the tree"
mangángkămí's nan mákan we are eating the food (Ex. of a "personal verb")
uminúmka's nan tjénum drink the water! (Ex. of a "personal verb")

Other examples are given in the chapter on "Prepositional Terms" [377 397; 408].

72. Sometimes pleonastic constructions are found, as: *is nan ken Antéro*, to Antero; *is nan ken amátja*, to their father [L. 39], to or at their father's house.

73. Since terms of kinship may have the article *si* as well as *nan*, the phrase: "the house of father" is either: *nan ấfong ámă* here the article *si* must be omitted!), or: *nan ấfong nan ámă.*

74. Exceptions. If emphasized, place, cause, instrument, time, the indirect object or dative, etc., can be made the subject (i. e. in our, but not the Igórot's conception!) of peculiar verbal forms; in this case the rules of the use of *is* and *ken* do not hold, but different constructions are employed. [258-264].

75. The Nomen regens of a possessive genitive obtains sometimes the possessive suffixes *-na*, his, her, its; and *tja*, their; *nan fátuknă nan ăm/ăma*, lit. "his pig of the old man," *nan kalásaytjă nan fäsæl*, lit. "their shields of the enemy." This pleonastic construction was, however, rejected by some Igórot.

76. If a substantive stands in attributive relation to an other substantive (in which case some languages form compound nouns), the preposition *is*, in its inverted form *si* is placed between them. The attributive substantive which is to be taken in a generalizing sense follows the other; the ligature *-n* is used with the preceding noun if it ends in a vowel:

ŏlon si ŏgsă deer's head, G. Hirschkopf
nan átep si álang the granary roof
fŏbăn si äsæ dog's tooth
tĕngan si ólŏ "headbone," skull
nan kălĭn si Igólot the Igórot language
ånak si kåak son of a monkey
tŏfæn si pákïy rice leaf
ånak si Lumáwig "*Lumáwig*-son" [L. 1]
tĕngan si lăfĭ midnight
pálek si pínang ax handle
nan labláŏon si kŏkóok si mŏnŏk the beginning of cock's crow [B. 24]

77. But if the attribute denotes material, origin, etc., the ligature *ay* is used: *áfong ay bātŏ*, stone house; *kĭpan ay gŭlĭlyă*, steel knife; *ĭstja'y fátuk*, pork.

78. A substantive in apposition with an other is connected with it by *ay: si Anæwåsal ay alĭwidko ya inmïy* Anauwasal, my friend, has gone;

Afö́u ay flin nan Ilǒkŏ ad Fúntok Aföu, the settlement of the Ilocanos in Bontoc;
nan laláki ay nan áman nan mamágkid ya nadóy the man, the father of the girl, has died.

79. The substantives "town," "mountain," "section or *áto*," are connected with the following name by *is, id, ad: nan flí'd Fắntok,* the town of Bontoc; *nan fflig ad Pǒkis,* the mountain Pokis; *nan áto'd Lǒngfüy,* the town section called Longfüy.

LOAN WORDS

80. Besides some words and phrases with which the Ilocanos living in a section of Bontoc have infected the Bontoc idiom, a number of words have been urged upon the Igórot by inevitable civilization; these words are nearly all Spanish, with the phonetic changes, if necessary. See [10, 18].

While probably most of these Loan Words are given here, others can be found in the Vocabulary.

hammer *mantílyo* (*martillo*)
wagon *kalimáto* (*carromato*)
horse *kafáyo* (*caballo*)
cow *fáka* (*vaca*)
hour *óla, ólash, ólas* (*hora*)
book *liblo* (*libro*)
flag *bandéla* (*bandera*)
tramway *talábya, talánfya, talabfya* (*tranvía*)
street, highway *kálsa* (*calzada*)
school *èscuéla*
hat *somblélo* (*sombrero*)
socks *médiash* (*medias*)
soldier *soldádso, soldsádso*
cane, staff *fáston, fastón* (*bastón*)
tobacco *tafágo* (*tabaco*)
steamship *bábůl, bábǒll* (*vapor*)
American *Melikáno*
Filipinos *Filipínosh*
town chief *plesidénte* (*presidente*)
picture *talá́to, litalá́to* (*retrato*)
dollar *pésosh, péshosh* (*peso*)
Sunday, week *domíngko* (*Domingo*)
watch *lílăsh* (*reloj*)
cross *kắlăsh, kálosh* (*cruz*)
pound *líbla* (*libra*)
coal *kalifón* (*carbón*)
room *kuálto* (*cuarto*)
trousers *pantalón*
shoes *sabátosh* (*zapatos*)
soap *safán* (*jabón*)

Some Proper Names:

Ricardo *Likáldso*
Antéro *Antélo, Antéro*
Maria *Málya*

PERSONAL PRONOUNS

81. The Personal Pronouns are:

	Singular	Dual	Plural
1.	*sǎkĕn* [*sǎk/ĕn, sǎk/ŏn*], I (me)	I. incl. *tjǎĺtă* we two, i. e. you and I (us two)	I. incl. *tjătăko* we (us) I. excl. *tjăkămĺ* we (us)
2.	*sĺkă* thou (thee), you		II. *tjăkăyă* you
3.	*sĺya* he (him), she (her), it		III. *tjăĺtjă* they (them)

82. The Personal Pronouns are combinations of the article *si* in singular, and of *tja* in dual and plural, with other particles.

83. *Sak/ĕn* consists of *si,* the pronominal particle *ak* and the suffix-*en,* which is also employed with a group of "possessive verbs" (Engl. "transitives"). *-en* indicates that the action named by the verbal root affects an object (in an active sense, not after the erroneous traditional doctrine as one of the "three Passives!"); thus in Bontoc Igórot the individual "I" is represented not merely as a personality, but as a personality of energy, being not idle or indifferent, or even passive and suffering.

Sĺkă, consisting of *si* and the pronominal element *ka,* is the pronoun used exclusively in addressing any single person.

Sĺyă, consisting of *si* and probably a combination of *i* and *ya,* is used mostly for persons; for things, "it," sometimes the locative adverbs *na,* denoting an object near the speaker, or *sa,* an object near the person addressed, are employed.

In *tjakamĺ* and *tjakayă* there is, besides the article *tjă* and the pronominal suffixes *-mi* and *-yă,* an element *ka* which is probably collective, like the prefix *ka* [52 f.].

The *i* in *tjaĺta* and *tjaĺtja* is probably the contracted ligature *ay*: *tjaĺtja* for *tjă ay tjă* (*?*)- or a demonstrative element.

84. Bontoc Igórot has, besides the three persons in singular and plural, a pronoun for the first person dual; this pronoun must be used, if the speaker

includes one person whom he addresses. It expresses: we two, you and I; ego et tu. The other missing dual forms must be circumscribed. We two, my companion and I (but not the person addressed), is: *tjakămĭ ay djŭă;* you two: *tjăkăyă ay djŭă,* etc.

The first person plural has two forms:

a. An inclusive form *tjătăko,* including person or person addressed; all persons included in "we" must be more than two: we all, you included; *ego et vos; nos et tu; nos et vos.*

b. An exclusive form *tjăkămĭ,* excluding the person or persons addressed: we alone but not you.

85. Case Relations. The form of the Personal Pronoun nominative and accusative is alike in Igorot.

The possessive genitive of the Personal Pronoun is expressed by possessive suffixes agglutinated to the object possessed. [101ff.].

All other or oblique case relations are indicated by *ken* (which is called in this book a preposition, and not an oblique case of the personal article!) Thus we may establish this paradigm (of the Singular):

Nomin. and Accus.	*săk/ĕn*	*sĭka*	*sĭya*
Possessive Gen. Suffix	*-ko, -k* [101]	*-mo, -m*	*-na*
Object Gen. and other Oblique Cases	*kĕn săk/ĕn*	*kĕn sĭka* (not: *kenka*)	*ken sĭya*

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, *lalăki,* man, or *fafăyi,* woman, is placed with the ligature *ay* after the pronoun. (Used very rarely): *sĭya'y lalăki,* he; *sĭya'y făfăyi,* she.

87. The personal pronouns, as subjects of verbs, are only used to emphasize the agent. They are placed before or after a "personal" verb; but they must precede a "possessive" verb.

88. The personal pronouns are used as suffixes of a certain category of verbal combinations, but in these shortened forms:

Singular	Dual	Plural
1. *-ak*	I. *-ta*	I. incl. *-tắkŭ, -tắko*
		I. excl. *-kămĺ*
2. *-ka*		II. *-kăyů, -kăyĕ́*
3. (no suffix)		III. *-tjă*

(Verbs with these suffixes are called in this book briefly: personal verbs; some of them correspond to our intransitives.)

89. The English accusatives him, her, it, them, referring to a substantive mentioned before are usually omitted. Likewise the datives of the pronouns are omitted after verbs of giving, showing, bringing, telling, if self-understood; the Igórot say: "give the iron," for: "give us the iron."

90. The locative particles *nă* and *să*, standing for "it" or "them" (things only!), do not begin a sentence. They are used mostly, in this meaning, as accusatives. Their preposition for the oblique cases is: *is*, or by metathesis: *si* [*sh'*].

91. The modifiers of personal pronouns are connected by *ay*:

săk/ĕn ay iFắntok I, a Bontocman
tjăkăyĕ́ ay fobfafắyĭ! ye women!
tjătắko'y ĭpắt umüytắko we four are going
sĭkă'y tjüy you there
tjăkămĺ ay nay we here
sĭnĕ́ nan inmắlĭ?—săk/ĕn. tjăkămĺ. who has come?—I. We.
sĭnĕ́ nan ayắkam? sĭ kă ya sĭyă "whom do you call?" you and him
tjăĭtă admanắlantă we two, you and I, shall go
inmắy sĭyă he (she) has gone
itsaotsắomo sa ken tjăkămĺ! "give it to us!"
ĭtjum nan fángă ken sĭyă! "show him the pot!"
tjătắko kumaibtắko is nan ắfong we are going to build the house
intắsh' ĭna? ădĭk inĭla where is mother? "I have not seen (her)"
ădĭk kekkén sĭ yă "I do not know him (her)"
sĭyă'y fafắyi kekkéna sa "she, she knows it"
săk/ĕn tinmắliak adắgkă I have returned yesterday

tinmólĭkă sĭkă'y alĭwidkŏ you my friend have returned
tjăkămĭ păkăánènmĭ nan fásal we, "we expel the enemy"
kĕkkĕnyă tjăĭtjă "you know them"
tjăĭtjă ya săk/ĕn adumălĭkămĭ they and I shall come
kåněm sa!—mångangka sĭ să! "eat it!"
inákă'sh să! give it (to me)
iyáik să kĕn sĭkă "I bring it to you"
săk/ĕn ya sĭkă intĕdĕĕtă'snă I and you stay here

DEMONSTRATIVE PRONOUNS

92. The Demonstrative Pronouns are compounds of articles, demonstrative particles and locative adverbs.

The articles used in these combinations are *si* and *tja* for persons, *nan* and (rarely) *san* for things.

93. The Demonstrative Pronouns are both, disjunctive and conjunctive; in the latter case the ligature *ay* is used; there are, however, a few examples where *nan* takes the place of *ay*.

94. The following pronouns are used in reference to persons:

Singular		Plural	
sĭtŏnă	this	*tjátŏnă*	these
sĭtŏshă	that (near)	*tjátŏshă*	those (near)
sĭtŏdĭ	that (distant)	*tjátŏdĭ*	those (distant)

si: article; *to*: demonstrative particle; *na, sha* [for: *sa*], *di* [for: *tjüy*]: locative adverbs.

If the preceding word ends in a vowel, *sĭtŏdĭ,* etc., is often changed to the unaccented *s'tŏdĭ* or *sh'tŏdĭ;* as an enclitic it is pronounced with the preceding word, which is then accented on the ultima.

intŏ s'tŏdĭ? where is this man? *intŏ s'tŏnă?* where is that man?
sĭtŏdĭ paymŏ sh'tŏnă this or that person

95. Also the personal pronoun *sĭyă* is used as a demonstrative pronoun; in fact, no distinct line can be drawn between these two classes of pronouns.

96. When *sĭtŏna, sĭtosha, sĭtŏdi* are placed in possessive or subjective genitive, *si* is dropped; in other case relations in singular *kĕn* precedes *tŏnă, tŏshă, tŏdĭ; ken* is accented.

nan ōlŏn tŏdĭ the head of that *nan ănăk tŏnă* the child of this

As these examples show, *tŏdi. tŏshă, tŏnă* draw the accent on the ultima of the preceding word.

Examples:

alĭwidkŏ s'tŏdĭ that (is) my friend
sĭtŏdĭ ay laläki that man
kĕkkĕm sĭtŏnă? "do you know this person?"
ĭdjŭak nan tafágo kĕn tŏdĭ "I give the tobacco to that man"
ĭlāĕntăko tjátŏnă "we see these"
kĭnwănĭnă kĕn tjátŏdĭ "he told those people"

97. These pronouns are used in reference to things, but also sometimes to persons: Singular and Plural: *năntŏnă, năntŏshă, năntŏdĭ* (*săntŏdi*).

They remain unchanged in possessive and subjective genitive; in oblique cases they are governed by the preposition *is*.

If disjunctive, they point to a thing already mentioned.

intjásănmi năntŏdĭ "we have found this one"
adsĭbŏĕnă năntŏdĭ ay káyu "he will cut down that tree"

98. More frequently we find: *nannáy*, this, these, and *nantjáy* [*nantjóy*] that, those; they refer, if disjunctive, to distinctive things. (*nannáy* is probably: *nan na ay.*) Both are usually connected by *ay* with substantives; these substantives may denote persons and things. Instead of the form *nannay* we find often *nan.....ay nay* with the substantive interposed. (Also plural forms: *nannáytja, nantjáytja, nantŏsátja, nantŏdĭtja* occur.)

nannáy ay wánga; nan wánga'y nay this river
nantjáy ay fobánga that pipe

nannáy ay mamamágkid these girls
ťlaèm nan djúa'y fálfeg; léytjèm nannáy paymó nantjáy? "you see the two spears; do you want this or that?" *ťdjúam nannáy!* "give me this!"

99. The locative adverbs *na,* but more commonly *sa* and *tji* or *tjáy* [*tjóy*] serve also as disjunctive pronouns, referring to indefinite objects, as Fr. ceci and cela. The oblique cases are: *is sa, si sa; is na, si na; is tjáy; is tji*; they are identical with local adverbs: hither or here; thither or there.

(There is no possessive or subjective genitive of *na, sa* and *tji*).

ngăg sa? what is that?
iyáim sa kěn tŏdť! "bring that to him!"
lĭnăgóantákœ sa "we have bought that"
aykě lawwá tji? is that bad? *kăwťs sa!* this is good; all right.

100. *Nay* and *tjáy* [*tjóy*] placed at the beginning of a phrase mean: here is, there is, Fr. voici, voilà.

nay si anótji! there is the younger brother!
tjáy nan lámăn! there is the wild hog!

(The gesture of pointing is usually executed by protruding the jaw).

POSSESSIVES

101. Possessive Suffixes — equivalent to the possessive genitive of the personal pronouns — are employed in Bontoc Igorot, instead of our possessive pronouns:

Possessor, Owner:—In Singular		In Dual	In Plural
1. *-ko,* but *-k* after pure vowels: my	I.	*-ta,* our, i. e. of us two, or: your and mine.	I. incl. *-tákœ, -tákο* our
2. *-mo,* but *-m* after pure vowels: thy, your			I. exclus. *-mi,* our
3. *-na* his, her, its.			II. *-yu, -yœ,* your
			III. *-tja,* their

(For Dual and I. incl. and I. excl. Plural see [84])

102. Substantives with these suffixes are preceded by the article.

103. These suffixes, except *-k* and *-m*, have sometimes the tendency of drawing the accent of the substantive, or of any word combined with them, to its ultima. Sometimes the final vowel of a dissyllabic is lengthened.

104. The Possessives are used most extensively, not only with terms of kinship and parts of the body and in cases where they are indispensable, but also where they appear to be self-evident. Especially the frequent use of *-na* and *-tja* is in many instances strictly idiomatic. (For their pleonastic use with a consecutive possessive genitive see [75]).

Collectors of vocabularies will frequently obtain a concrete substantive with possessive suffixes, as: *ǒlok* or *ǒlom* or *ǒlŏnă*, my, your, his head, (instead of the form: *ǒlŏ*, head), if he points to another man's or his own head.

105. If the suffix *-k*, my, is used with "father" or "mother," it seems customary to employ the article *nan;* without this suffix to employ *si:*

my father: *nan ǻmak*, or: *si ǻmă;* my mother: *nan ĺnăk*, or: *si ĺnă.*

Examples:

nan soklóngko (*sóklong*, hat), *nan soklóngmo, nan soklóngna, nan soklóngta, nan soklongtǻkɑ, nan soklóngmi, nan soklóngyɑ, nan soklóngtjă:* my, thy, his, etc., hat or hats.

nan ǻfongko, nan ǻfongmo, nan ǻfongnă, nan ǻfongta, nan ǻfongtǻkɑ, etc.: my, thy, his, etc., house or houses.

nan kipǻngko, nan kĺpǻnmo, nan kīpǻna (for *kipǻn-na*)*:* my, thy, etc., knife.

si (or: *nan*) *yǻn/ak, si* (or: *nan*) *yǻn/am, si* (or: *nan*) *yūn/ǻna:* my, thy, etc., older brother.

nan ǻsɑk, nan ǻsɑm, nan ǻsɑ̆na: my, thy, his dog

nan ĺlik, nan ĺlim, nan ĺlĭnă, nan ĺlĭmi: my, thy, his, our country or town.

nan ănǻkko, nan ănǻkmo: my, your child.

nan tūfǻyko, nan tūfǻymo: my, your spear.

nan inǻta: our mother (Dual); the mother of us two, you and me.

nan inǻtja'y djǻa: the mother of the two.

nan inǻmi: our mother (the addressed person being not her child).

nan inatå̆ko: our mother (if more than two children of her speak to one another).

nan tjōkå̆u̯ko, nan tjōkå̆u̯mo, nan tjōkå̆u̯na: my, your, his bag *"tjå̆ka̯u̯."* (Final diphthongs are consonantal [2]).

106. These possessive suffixes are combined with various Parts of Speech, not only substantives.

One of their most important functions consists in their denoting the pronominal subject of our "transitive" verbs; these are in Bontoc Igórot not verbs in our sense, but verbal nouns, Nomina actionis, as mentioned before [70], to which the possessive suffixes are agglutinated to distinguish the person of the agent. For this reason they are termed in this book "possessive" verbs, opposite to the "personal" verbs [153ff.].

Their use in these combinations will be treated in the chapters on the Verbs [195]; it shall be merely indicated here in a few examples:

Nom. act. *leytjèn,* loving, liking, wishing; *lé̆ytjèntå̆ka̯u̯,* our liking, wishing, "we love, like, wish;" Ger. unser Wünschen.

Nom. act. *itjasan,* finding (place of finding); *itjå̆sanyå̆,* your finding-place, "you find."

Nom. act. *ilabo,* beginning; *ilå̆bŏna,* his, her, its beginning, "he, she, it begins."

Nom. act. *isubli,* changing; *ísublik,* my changing; Ger. mein Wechseln, "I change."

Nom. act. *ibfaka,* asking; *íbfă̆kam,* thy asking, "thou askest, you ask."

107. Disjunctive possessives are expressed by combinations with the root *kó̆ă,* which denotes ownership, possession, property, but only material ownership, not of persons, parts of one's body, qualities, etc.

kó̆ak is used often without the article *nan.*

nan kó̆ak or *kó̆ak:* my property, or: mine; *nan kó̆am,* thine, yours; *nan kŏå̆nă,* his, hers, its; *nan kó̆ăta,* ours (of us two); *nan kōatå̆kå̆,* ours; *nan kōă̆mí,* ours; *nan kōăyå̆,* yours; *nan kŏå̆tjă,* theirs.

Examples:

nan å̆fongko ya nan kó̆am my house and yours

nan nōå̆ngtja ya nan kó̆ămí their buffaloes (Sp. "carabáo") and ours

nan kutlå̆u̯mo ya nan kŏå̆nă your nightcap and hers

With the copula *ya,* is, are, was, were, etc. [43] (the article *nan* is omitted):

nannáy ay áfong ya kóak this house is mine, belongs to me
ángsăn ay kăfáyo ya kŏánă many horses are his
nan păttătjím ay tjáy ya kóătáko that iron is ours

Other phrases:

aykĕ kóam sa? is that yours? does that belong to you? (*aykĕ:* interrogative particle)
intó nan kŏátsa [for: *kŏátja*]*?* where is theirs?
nan kóan nan alíwidyu the property of your friend, that of your friend (*kóa* with final *n*, see [42])
nan ásuk ya nan kóan yún/ak (or: *nan yún/ak*) my dog and that of my older brother
nan bīlákmo ya nan kóan Abăkíd your money and that of Abakíd

But with persons: *nan anótjik ya nan anótjim* my younger brother and yours; *si asáuwak ya si asáuwam* my wife and yours

And with parts of the body: *nan límam ya nan límăna* your hand and his; *nan mátak paymó nan mătána* my eye or his

Observe these phrases:

nay nan falfégko; intó nan kóan Mólèng? here is my spear; where is Moleng's?
ădík finásа nan sūládmo; fínásak nan kóan Antéro I did not read your letter; I read Antero's.

108. Rarely we find *kóa* in attributive connection with nouns; if so, the possession is emphasized: *nan kóak ay áfong,* my property, namely: a house; or: my own house; *nan kóam ay fútuk,* your pig (not mine).

109. The sentence: "the house is mine" is also circumscribed by: I am the house-owner: *sak/ĕn nan ninápong;* this construction is indeed preferred by the Igorot; cf. [62].

And so they say for: whose house is this? *sínu nan ninápong ay nay?* lit. who is the house-owner here (or: this).

It may be said here also that "owner" in general means: *minkóă* or *ninkóă;* these words are participles or Nom. agentis and require *is* or *si* before the following object. *Sak/ĕn nan minkóă is nan áfong:* I (am) the owner of the house; the house is mine. (And: *inkóak is*.....I own, possess); *nan minkóa is nan ăsín, is nan fánga,* the owner of salt, of pottery [L. 20; 25].

110. Some substantives ending in *-en* or *-an* are akin to verbal nouns or really verbals. If the suffixes for "my" and "thy" shall be added to these, their final *n* is dropped, and as they end then in vowels, *-k* or *-m* is suffixed: as:

nan masŭ́yĕpăn, the sleeping place; *nan masŭ́yĕpak, nan măsŭ́yĕpam,* my, thy sleeping place.

But others have the suffixes *-ko* and *-mo: nan kipángko, nan kipắnmo,* my, thy knife.

REFLEXIVE AND RECIPROCAL

111. Instead of Reflexive Pronouns Igórot Language uses the word *ắwak,* body, with possessive suffixes, unless a verb contains the reflexive idea within itself.

kidfánă nan ăwắkna "he bites himself"
akáshak nan ăwắkko "I heal myself"
nan laláki pĭnădŏ́ynă nan ăwắkna the man killed himself

But, e. g., *ú́mĭsak,* I wash myself, without object, as the verb is reflexive by its form as a "middle."

112. Reciprocality is not expressed by any pronoun, but by the verbal prefix *in -asi* [301].

THE INTENSIVE PRONOUN

113. The Intensive Pronoun -self- is *tsá́dlo.*

sak/ĕn tsá́dlŏ I myself *sĭ́tŏdĭ́ tsá́dlŏ* he himself
nan alĭ́widko tsá́dlo my friend himself
nan fafafáyi tsá́dlo the women themselves
kinwánĭna tsá́dlo "he said" (so) himself

Observe the idiomatic use of *tsá́dlo* in these passages from Texts:
intjănána tsá́dlo nan mangá́k°u he found at last the thief [S. 2.]

adtsádlo fumángŏnak I shall indeed (or: finally) awake [S. 12] (*ad-* is the prefix of future tense)
adtsádlo fumítjang (To satisfy their mother complaining of the bad kindling wood, her two sons gather well-dried sticks, saying:) "this surely (or: at last) will burn!" [K. 3]
ípéngko tsádlo "I try it myself"
adtsádlo tsánŏek "I myself shall work"
nan laláki tsádlo inmáli'snă the man himself came here
sak/én tsádlo inílak "I myself saw" (it)
sak/én tsádlo nan nangíla ken síya "I myself saw him" (I myself 'am' the observer of him).

THE ADJECTIVE

114. The number of primitive Adjectives is limited in Bontoc Igórot. Adjectives are not inflected to distinguish singular or plural or gender. They appear often in a reduplicated form, which serves to intensify the quality expressed by the Adjective. Not all Adjectives, however, admit reduplication, as e. g. *láténg,* cold; and some are found only in the reduplicated form, as e. g. *tjaktjáki,* big, large.

Examples:

Simple Form		Reduplicated
good, beautiful, honest, etc.	*kăwís*	*kăgăwís*
bad	*angălúd*	*angangălúd*
thoroughly bad	*ngāg*	
high, tall, long	*ántjŏ*	*anántjŏ* (or, by gemination: *antjŏántjŏ*)
small, little, low	*fánís*	*fánfánís* (A doubtful plural form: *fanánig* is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: *fánabfánanís!*
short	*ásdík*	*asasdík*
big, large	*tjaktjákí*	very big: *tjaktjagóa* [*tjaktagóag, tjaktjagóRa:* R is a sound between r and l in this word].
cold	*láténg*	(No redupl. form)

	Simple Form	Reduplicated
warm	*á́tong*	*atá́tong*
hot		*mămá́tong*
black, blue, dark brown	*ngí́tĭ́d* (*inngí́tid:* painted or dyed black)	
red	*kí́lad* (*ingkí́lad*)	
white	*pó́kao* (*in-* or *impó́kao*)	
yellow	*făkíngĭ*	
green	*kăg fá́kyæ* (lit. like moss)	
brown	*kăg tí́lĭn* (lit. like a "rice bird")	

Some adjectives are identical with substantives, as *ămáma,* old (man), *ongóngă* young (child); for "old" and "new," of things, see the Vocabulary. Observe: an old house: *afŏ́fong adsángădum* (lit. a house "for a long time").

115. The attributive adjective either precedes or follows the substantive, apparently without distinction as to emphasis; good, bad, small, big usually precede. In either case the ligature *ay* is necessary.

nan kăwí́s ay laláki the good man
nan kălásay ay inngí́tid the black shield
si Tjŭmí́gyáy ay ămámă old Tjumigyay
nan anántjŏ'y káyæ the very high tree
nan nóang ay tjaktjagóa the very big buffalo
nan kăwí́s ay alí́widko my good friend

116. Verbal adjectives or participles follow the substantive:

nan fánga'y nafákash the broken pot
nan káyæ ay madúkad the falling tree

117. The predicative adjective either precedes the subject without copula:

kăwí́s nan fálfeg the spear is good

fănĺg si anăkko my child is little
mamătong nan patatjĺm the iron is hot
pŭsĭ nan lalaláki the men are poor

Or it follows the subject, connected by the copula *ya*:

nan fafáyi ya kăwĺs ay ĺlaèn The woman is beautiful ("good to see")
nan mamamăgkid ya fănĺg the girls are little
nan kătjèng ya adsămèd the brass is heavy
nan fobfafăllo ya abăfĺkas the young men are strong

118. If the subject of a predicative adjective is a personal pronoun, the adjective obtains the personal suffixes [88] and is thus verbalized:

1.	*antjŏak*	I am tall
2.	*antjŏka*	you are tall
3.	*antjŏ sĺya*	he, she, it is tall
D.	*antjŏta*	we two are tall
I. incl.	*antjŏtăko*	we are tall
I. excl.	*antjŏkămĭ*	we are tall
II.	*antjŏkăyŭ*	you are tall
III.	*antjŏtjă*	they are tall

Also constructions like these occur: *sĺka ya ăntjo, tjăkăyŭ ya kăwĺs;* but the first persons are always suffixed. After the third singular, which has no suffix, a pronoun (or other subject, if it does not precede) as *sĺya, sĺtŏdi, sa, na,* or *tji* must be placed: *kăwĺs sĺya,* he is good; *kăwĺs sa,* that is good.

119. Progressive quality, or transition of a quality into a higher degree, is expressed by adding to these verbalized forms the particle *um* as prefix, before an initial vowel; but as infix, if the adjective begins with a consonant. As infix *um* is placed between the initial consonant and the first vowel.

umantjŏak I am getting tall, or taller
umăsdikak I am getting short, or shorter
kumăwĺsak I am getting good, or better
fumănĭgak I become small, or smaller
pumăsiak I become poor, or poorer
gumadsángyĕnak I grow rich

To form the preterite the "augment" *in-* is combined with *um, u* being dropped: *inm-* (not: *imm-*); these forms designate a condition that has been attained: *inmantjŏak,* I have become, grown tall; *finmănigak,* I have become small; *pinmŭsiak,* I have become poor; *lumătĕng,* it is turning cold; *linmăteng,* it has turned cold.

120. Certain adjectives with the prefix *in-* denote a quality or condition which has been attained; as *ngĭtid,* black, but *inngĭtid,* blackened; *ătong,* warm; *inătong,* having turned warm; *pŏkao,* white; *inpŏkao* (*impŏkao*), dyed white.

Only with the prefix *in-* are: *ĭnyămis,* soft; *inyăpĕa,* light; *inlămsit,* sweet; *inpăkăshŭĕng,* sour; *inaklĭd,* bitter, etc.

121. Some adjectives with the prefixes *ma-* and *na-* are really passive participles: *napălid,* sharp; *măfĭkod,* lean, emaciated; *malăfosh,* naked; *nadĭgdigkŏ,* crooked. *Ma-* represents in participles of passive the present, *na-* the preterite; in these verbal adjectives *ma-* and *na-* are generally used without distinction of tense; *na-* is preferred.

If with adjectives of this combination the Progressive Quality shall be indicated [119], *ma-* or *na-* must be dropped, before *um-* is added; e. g. *mafĭkod* changes to *fumĭkod:* getting lean.

Adjectives denoting material are lacking; they must be circumscribed as follows: a wooden house, *nan ăfong ay kăya.* [41]

122. Adjectives, in their simple form or reduplicated, may be modified by adverbs such as:

very, too *tsătsămă*	*tsatsăma ay lătĕng* very cold, too cold
a little *ăkĭt*	*ăkĭt ay ătong* a little warm
less *ăkăkĭt*	*akakĭt ay napălid* less sharp

Observe the phrases:

akakĭt nan lătĕng adwănĭ mo adŭgkă lit. less the cold to-day than yesterday.

nan tŭfay akakĭt nan pălidna mo nan pĭnang lit. the spear, less its sharpness than (that of) the ax.

123. Comparative. For comparative the reduplicated (intensifying) forms are used.

"Than," and in comparisons of equality "as," is: *mo.* (*Mo* is also a conjunction meaning: if and: when; and an affirmative particle: verily [425])

anántjŏ nan káyu mo nan áfong the tree is higher than the house

nannáy ay patatjím ya kăgăwís mo nan gūlílya this iron is better than steel

amámăăk mo tjăítjă I am older than they; *ongóngăăk mo...* I am younger than...

nan kīpángko ya napalídpălíd mo nan pīnángmo my knife is sharper than your ax

nan ísă ya asasdík mo nan ísă the one is shorter than the other

If an adjective has no reduplicated form, *tsatsámă* is employed:

tsatsámă'y láteng mo nan tjŭlálu colder than hail (ice)

124. Comparison may also be circumscribed by two antithetic phrases in juxtaposition; as: for "the tree is high; the house is small;" *ántjŏ nan káyu, fănígnan áfong*

Or more emphatically: *anántjŏ nan káyu, fanfănígnan áfong*

(This does, of course, not imply that the house is really small; it is only said to be small in comparison with the tree.)

125. The Superlative idea is expressed by adding to a Comparative phrase the words: *mo ămín,* "than all;" *nan tjáy ay fobfállo ya abafíkas mo nan ămín ay fobfafállo,* this young man is the strongest; lit. "stronger than all young men."

126. There are no negative or privative prefixes in Bontoc Igórot (as in English: *un*happy, *in*temperate, *dis*consolate); the negatives *ădí, mída* or *mădí, igá* etc. are used instead.

127. In some constructions the abstract noun derived from the adjective [55] is used:

kăd nan kăăntjón nan káyu? "how much is the height of the tree" ("how high" can not be expressed literally)

kad nan kăădsŏwín nan wángă ya nan ílĭ? how far is the river from the town?

kăágna nan kăăntjón nannay ay lólŏ ya nantjüy "equal (is) the length of this stick and that"

nan káyæ ya kăg nannay nan kăăsdjóna [16], the tree is equally as thick as that (pointing at another tree)

kad nan taæwína? how old is he? ("how many his years")

nannay ay ongónga naéngăn mo nan anákko this boy is older ("more grown") than my son.

INDEFINITE PRONOUNS

128. Somebody, Anybody is expressed sometimes by *tákæ*, a person; *nay nan tákæ*, here is somebody; *aykí way tákæ 'sna?* is anybody here? *tákæ inmáli 'shna*, somebody has come.

Most frequently it is circumscribed by the idiomatic verb *wŏdá* [*wŏdáy*]: there is, there exists, Fr. il y a.

wodá nan inmáli ay tákæ "there is a person having come," somebody has come.

wodá nan pinadóyko "there is a killing-object of mine," I have killed someone.

wodá nan mamúkaæ ken síka "there is a caller of you," somebody calls you.

In phrases with the interrogative particle *aykĕ* we find *way* for *wodá*:

aykĕ way kékkém ad Fálig? "is there a knowing-object of yours at Barlig?" do you know anybody at Barlig?

aykĕ way ilém? "is there an object of your seeing?" do you see anybody?

aykĕ way inílam is nan ásæk? "did you see any dog of mine?"

129. Something, Anything is expressed by a similar circumscription:

wodáy nan idjúak ken tjăkăyæ "there is an object of my giving to you," I have something for you.

wodá nan insăkít ken sak/én "there is a hurting to me," something hurts me.

130. A certain: *nan ĺsă'y....*

nan ĺsă'y ongóngă adumáli ao/áonĭ a certain child (whom you know—whom I shall not name) will come soon.

131. Nobody is expressed by the idiomatic *mă/ĺd*, the negative of *wodá;* it signifies non-existence: "there is no...." *Maĺd* [*mĺd; mayd*] requires special constructions which will be discussed in the chapters on Negatives.

maĺd tákɯ "there is no person," nobody.

maĺd inĺlak is tákɯ "there is not my seeing of persons," I see nobody.

ta maĺd mangákᵒu si sa "that there be not any (stealer) thief of this," that nobody steals this.

132. Nothing: *maĺd iláek* "there is no seeing object of mine," I do not see anything

maĺd koána there is no property of his, he has nothing

admaĺd aláėm "there will not be any taking-object of you," you will not receive anything.

133. No, Not any is also circumscribed by *maĺd:*

nan fătáɯwa maĺd fĺlig the world (had) no mountains [L.1]

maĺd kalásayna "there is no shield of his," he has no shield

maĺd kánek is tĭnápay "there is not my eating of bread," I do not eat any bread

maĺd iyáĭna's patatjĺm "there is no bringing of his of any iron," he does not bring any iron.

mĺd pay asáɯwak "there is not any wife of mine," I have no wife [L. 85.]

maĺd intjásanmĺ's sĭngsing we did not find any rings

Făkĕn [*fakŏn*] means "not this but something different;" observe the example: *făkĕn patatjĺm nannáy, kátjing nannáy,* this is no iron, this is brass. [323]

134. All: *ămĺn;* takes frequently the article; it is connected with nouns by *ay,* if *ămĺn* is preceded by *nan*; in this case it means usually all, i. e. the whole.

amĭn nan kŏak all my property *amĭn nan ananăkko* all my children
amĭn ay tăkŭ all people (in the world) *nan amĭn ay tăkŭ* all (those) people
nan amĭn ay ăfong the whole house
amĭn ay tăkŭ ay angángălŭd all bad people
amĭn nan ĭsa'y mŏnok one whole chicken
nan amĭn ay fatăŭwa the whole world
nan amĭn ay ĭlĭ the whole town *amĭn nan ĭlĭ* all towns
nan amĭn ay fătuk the whole pig
amĭn nannăy ay fanănig ay ăfong all these little houses
amĭn nan djŭa'y mătam both of your eyes
ĕntsunŏkămĭ amĭn we all are working; we work together
iyăim amĭn nan bilăkmo bring all your money
inmĭnumak is nan amĭn ay tjĕnŭm I drank all the water
adilăĕna amĭn he will see all (persons or things)
măkĭfălŏgnidtăko amĭn! let us all fight!
amĭngkămĭ ay Igŏlot umăykămĭ ay umăla is nan kafătŭfătuk ya kăăshŭăshŭ we all, we Igórot, went to take all pigs and each dog. [B. 12.]
amĭntăko ay lalaläki wodăy soklongtăko we all have, each man, our hats.
Idiom: *kĕtjéng tjĭ* this is all; this is the end
is nan sin (one single) *ăkyu* during the whole day, all day long

135. Much, Many: *ăngsăn; ăyăkă;* with the ligature *ay.*

ángsăn ay tăkŭ many persons; *angsan ay tjĕnŭm* much water; *angsan nan ayăyăm* the birds are many
angsănkămĭ [*angsangkămĭ*] we are many; so: *angsăntăko, ăngsănkăyĕ* [*angsangkăyĕ*], *ángsantjă; ayăka ay fĕngă* many flowers; *ayăka'y bĭlak* much money
Too much, too many: *tsatsăma ay ángsăn.*
Very much, great many: *angángsăn.*
angángsăn nan tăkŭ ay napŭan is nan taŭwĭn ay inmăy great many people were burnt to death last year.
More: } *angăngsăn; adădsă.* *angăngsăn nān lalaläki mo nan fafafăyi*
Most: } See also: [363] there are more men than women
ĭtsaotsăomo adădsă give (me, us) more!
kădgna just as much; *wŏdăy ken sak/ĕn ay kădgna* I have just as much

136. Few: *ăkĭt ay.... akăkĭt ay....* Too few: *tsatsámă'y ăkĭt ay....*

ăkĭt ay alĭwidko few friends of mine; *akĭt nan alĭwidko* my friends are few; *ăkĭtkămĭ* we are few; *akĭtkăyŭ* you are few; *akĭtjă nan tákα* there are few people (here); *akakĭt mo...* less than...

137. Some, Several, A Few is often expressed by the "personal" forms of the Verbs: *kumáibak* (instead of the "possessive" form *kápek*) *is áfong,* I build some houses.—Or circumscribed: *wŏdá nan nabaldúkan is nan inăádpat, wŏdá nan nabaldúkan is nan kitóngtja* some were shot in their hands, some in their foreheads. [B. 32]

nan tăpéna umáytja's ílĭ, nan tapéna umáytja's págpăg some go into the town, some into the forest. (*nan tăpéna:* a "part")

Also: *nan ăkĭt ay... iláek nan akĭt ay lalaláki* "I see a few men" (or: *wŏdá nan lalaláki ay iláek*).

kékkek nan tăpín nan tákα ad Álab [not: *tăpéna*]; or: *wŏdá nan kékkek ay iÁlab* "I know" several people at Alab.

And: *năkăfís ay.... nan nakafís ay ásα* some dogs

pinadóytja nan năkăfís ay fásal "they killed several enemies"

nan năkăfís ay ayáyam ya nátpăb several birds were caught

nay nan lúbfăn. ináka's năkăfís! here are oranges. give me some !

138. An Other, a different one: *tékkèn;* an other of the same kind: *ib/á.*

nan tékkèn ay tákă the other people; *nan tékkèn ay ayáyam* different birds; *făkén síya, tékkèn* not he, but another

nan tékkèn ay kalásay: a different shield; *nan ĭb/án nan kalásay:* an other shield of the same kind, as a model. (*ĭb/á* is also "a companion")

tékkèn nan adumáli an other one will come

If "an other" means "one more," it is expressed by *ákĭs,* or *kăsín,* again.

ináka's sin bángaα is tjénam ákis, or: *kăsíngka umáa's sin bángaα...* give me an other (one more) glass of water.

is kăsín an other time, the next time

139. Every, Each: *washtjĭn.*—Also expressed by the prefix *ka-* and gemination (or reduplication) of the first two syllables [53].

washtjĭn măsŭyep! let every one sleep!
ămĭn ay lalaláki washtjĭn ŭmis! let each of the men wash himself!
washtjĭngkămĭ ėntsúno every one of us is working (*washtjin* takes the suffixes, either personal or possessive, from the verbal form!)
washtjintákȧ makifălŏgnid! let us all fight! let every one fight!
washtjĭn ken tjătákȧ every one of us
washtjĭn tjŭmpab si kŏána every one catches his [L. 60]
washtjĭna yŏöy is abáfongna nan wadwádna every one takes to his home his portion of meat [L. 66]
washtjinmĭ every one of us *washtjintáko* every one of us (you included)
washtjĭnyȧ iláėn sa every one of you sees that; *washtjinkăyắ umĭleng* every one of you is resting
washtjĭntja inmángmang every one of them performs a ceremony (sacrifices)
washtjĭngkămĭ lumáyao every one of us is running

Sin ĭsa (numerals signifying "one") occurs sometimes designating "each:"

nay nan tŏlŏ'y laláki; sin ĭsă ken tjăĭtja wŏdá nan kalásayna ya nan djŭa'y falfĕgna here are three men, each has a shield and two spears
And: *ămĭn; amĭn* ay *tákȧ* (or: *katákȧtákȧ*) everybody
Each single one: *djŭa'y pésosh nan itsaotsáoko is nan ĭsa'y tákă* "I give" two pesos to each single man
nan ămĭn ay *kángnăn* everything

140. Any, whatever: *ắläy* [*ŏläy, ắläi*] (which is also the equivalent for our "never mind") is used in combination with other pronouns thus:

ắläy sĭnȧ any person whatever; *ayákam ắläy sĭnȧ ken tjăĭtjă* call anyone of them you please; *fukáwănyȧ nan ắläy sĭnȧ* call anyone.
ắläy ngăg anything at all, any whatever. *ángnėnyắ ắläy ngăg,* "do anything you please." For "*ắläy ngăg*" we hear often: "*ắlĕngăg.*"

That thing: *nan sána; iyáim nan sána,* bring that thing!

141. The one—the other: *nan ĭsă—nan ĭsă; nan ĭsang—nan ĭsang.*

142. The generalizing "one," Ger. *man,* Fr. *on,* is usually expressed by the third person plural. *mo nångantja, ûmistja* if one has eaten, one washes himself.

143. The same: *nan kăågnă;* (*kăg,* like). *kăg tŏsâ,* the same as this; *kăg kĕn sĭya* the same as he; *kăg kĕn tŏdĭ* the same as that (person); *nan kăågko* my equal, Ger. meinesgleichen; *nan kăågmo ay laldki* the same man as you, one like you.

"The very same" is sometimes rendered by *âkis,* also; and by the "emphatic" construction: (*nan*) *kâyæ nan inflak âkĭs* "the tree I saw also," I saw the same tree.

144. Strictly idiomatic seem to be *ănŏka* and *ănĭn.* Like "deina" in Greek, *anŏka* denotes sometimes a person (or thing) which the speaker cannot or will not name, as in the exclamation: *dæ, anŏkâ nă, âlĭkă!* ho! some one! come! Sometimes, however, it precedes a proper name, as: *dæ! ănŏkâ na, Antĕro, pangâlĭkâ'snă!* he! Antero come quickly here!

And with the character of a demonstrative: *si anŏkă Mâtyæ nan ninokŏkud* this man, Matyu, is the narrator.

Observe the similar use of *ănĭn: ănĭn na!* you here! (Thus the potters from Samoki announce their coming with their ware: *ănĭntjă! nay si fángă ma!* Ye people, here are pots!)

INTERROGATIVE PRONOUNS

145. The Interrogatives require peculiar constructions which will be explained in later chapters. Here they are merely enumerated and illustrated by a few examples. As these show, the Interrogatives obtain in certain phrases the personal suffixes.

146. Who? Whom? *sĭnæ?* consists of the article *si* and the interrogative element *næ.* No copula is used after *sĭnæ.*

sĭnă tjĭ? who is there, who is that?

sĭnŭ nan wŏdă'shna? who is here?
sĭnŭ nan wŏdă'sh ăfong? who is in the house?
sĭnŭkă? who are you? *sĭnŭtja?* who are they?

147. What? *ngăg?*

ngăg să? what is this? *ngăg tjĭ* what is that? (but: *ngāg* means: bad)
ngăgkă măn kĕn Bumĕgtsă? lit. what are you to Bumegtsa? i. e. how are you related to him?

"What did you say?", "what?" is expressed by the interjection: *nān?* pronounced with rising intonation.

148. How much? How many? *kăd?*

kăd nan făsŭl? how many are the enemies? *kad ay făsŭl?* how many enemies?
kadtăko? how many are we? *kadkăyŭ?* how many are you?
kad ay tăfay? how many spears?

149. Which? What kind of? } *sĭnŭ*...(persons); *ngăg ay*...(things)

sĭnŭ ay fafăyi? which woman? *sĭnŭ ay fobfăfăyi?* which women?
ngăg ay kăyŭ? which tree, or trees?
ngăg ay ŭlĕng nannăy? what kind of coal is this?
ngăg ay kĭpăn nan kŏam? which knife is yours?
ngăg ay kănĭyab nan kŏăyŭ'sna? which of these shields are yours?
Observe the two constructions: *ngăg ay fánga nan nafăkash?* } which pot
ngăg nan fánga ay nafăkash? } is broken?
ngăg ay fălfeg nan lĕytjĕm? which spear "do you want?" or: *ngăg nan fălfeg ay lĕytjĕm?*
ngăg ay fobánga nan lĕytjĕn nan lalăki? which pipe "does the man want?"

THE VERB

INTRODUCTORY REMARKS

150. "Verbs" of the Bontoc Igórot Language consist of Roots with Prefixes, Infixes or Suffixes. The root is employed either as verbal adjective (participle), or as verbal noun. (In certain constructions, the participles and verbal nouns approach the character of our Infinitives.)

151. The Roots are mostly dissyllabic. They are either primitive verbal roots, or substantives, adjectives, adverbs, numerals, pronouns; in short, nearly every Part of Speech may serve as Root and is verbalized in various ways.

Primitive Verbal Root: *anab* "find" *anápek* "I find" (my finding)
Substantive: *fálfĕg* spear *falfékek* "I hit with a spear"
Adjective: *asdík* short *păăsdíkek* "I shorten"
Negative: *ădí* *adík* I "refuse;" I do not; I deny, etc.
Numeral: *ísa* one *pătsáek* "I leave alone"
Adverb: *ísna* here *isnáak* I stay here
Pronoun: *sínŭ* who? *sinúka?* who are you?

152. By combination with certain particles the roots can be verbalized into:

1). Verbals with the prefixes (infixes) *in-*, *um-*, *mang-*, *ma-*, etc.; these verbals obtain the personal suffixes ("endings") *-ak*, *-ka* etc. [88]. Without endings, the verbals of this category are most similar to our participles or verbal adjectives (especially of intransitives): going, having gone, sleeping, lost etc.

They emphasize the condition or state in which the subject is, or the action performed by the subject; the action is considered of greater importance than the object.

2). Verbals with the character of verbal nouns, Nomina actionis; the action named by these verbals affects a definite object of considerable importance. Such verbal formations correspond, in most instances, to our

transitive verbs. They are formed by adding two kinds of particles to a root:

a) the transitive characteristics *-ĕn* (suffix), or *-an* (suffix), or *i-* (prefix);

b) possessive suffixes ("endings"). By these possessive endings [106] our subject of a transitive verb is represented, if the subject is a personal pronoun; if the subject is a substantive, see [205-210].

153. In this book the Verbals are classified according to their endings, as:

a) Personal Verbs; ending in *-ak, -ka, -ta, -tako, -kami* etc. (The term "Intransitives" which would be quite appropriate for many verbs of this category would be misleading, as many of them are used also as transitives, though with less transitive force than the verbs of the class b.)

(By naming them "Actives" they would not be distinguished from those of class b, which are likewise Actives, although they are called by a time-honored wrong term, "Passives" in other M. P. Languages. Less incorrect is the term "Genus Relativum" for class b.)

b) Possessive Verbs; these are all transitive (in our conception); in fact, they are nouns, Nomina actionis, with Possessive endings.

154. Practically most primitive verbal roots and many other roots can be transformed into both, Personal and Possessive verbs, by employing various particles, as:

Verbal Root; *kaëb;* Personal Verb: 1) *inkăĕbak* I am making, building
2) *kumăĕbak* I am going to make now
Possessive Verb: *kăpek* I make, I am making

Adjective Root: *ătong;*
Personal Verb: 1) *inătongak* I am warm (*ătongak*)
2) *umătongak* I am getting warm
Possessive Verb: *păātóngek* I make warm

155. Verbs are confined, in this Grammar, to the categories "Personal" and "Possessive" only according to their common use, i. e. in active declarative main sentences. Their common forms (such as given in the Vocabulary) will be treated first.

In certain constructions, discussed later at length, the verbs of one category are transplanted into the other category; when this takes place, their particles must be changed accordingly. (Some of these constructions are: Strong emphasis of the direct, the indirect object, the agent, place, time, instrument, cause, person for whom an action is performed; the Passive; Constructions corresponding, as it were, to our relative clauses; some interrogative sentences etc.)

VOICES TENSES MOODS

156. The Voices are the Active and the Passive.

The Personal Verbs are only found in the Active Voice.

The Possessive Verbs occur either in the Active or Passive Voice; the Active construction is much preferred to the Passive.

(The term "las tres pasivas" unfortunately invented some centuries ago by Spanish Grammarians for the three active conjugations in other Philippine languages (but not Bontoc Igórot!) must be rejected as erroneous. But since practically all Philippinists and Copyists of more or less obsolete Philippine Grammars are clinging to the wrong designation, it seems proper to give a few verbs here in their

	Active	and	Passive
Present			
1. and 2. Sing.	*lĕytjek, lĕytjĕm;* my, thy liking		*malĕyadak, maleyădka* I am, thou art liked
	fukáwwak, fukáwwam; my, thy calling;		*mafukáwwanak, mafukáwwangka* I am, thou art called
	ťafongko, ťafonmo; my, thy hiding; (but *not*: being hidden by me, thee!)		*măitáfonak, maitafóngka* I am, thou art hidden

157. The Tenses are: Present, Preterite, Future.

158. The Moods are: Indicative and Imperative.

159. Verbals are: Nomen actionis, Nomen agentis.

160. By reduplication, prefixes, auxiliaries, adverbs, particles many temporal and modal variations are expressed, as the immediate past, pluperfect, conjunctive, optative, conditional, causative, authoritative, frequentative, intensive, coöperative, potential, reciprocal, emphasis of the several elements of a sentence, etc.

PERSONAL VERBS

161. "Personal Verbs" is an abbreviated term for: Verbs with endings derived from the Personal Pronouns [88]. These verbs include both, intransitives and certain transitives; they have no Passive.

162. Personal verbs express:

The state or condition of a person or a thing; "to be."

lalăkiak I am a man; *alĭwidak* I am a friend; *kăwĭsak* I am good;
tŏlŏkămĭ we are three; *năyak* I am here, Fr. me voici;
intŏkămĭ? where are we? *sinŭka?* who are you?
kădkăyŭ? how many are you? *si Mŏlĕngak* I am Moleng
Igōlŏtkămĭ we are Igórot; *făkĕngka* it is not you, but another person;
iSamŏkĭkămĭ we are Samokimen, from Samoki.

The change from one condition into another (with the particle *um*); "to become, get, grow."

umalĭwidak I am becoming a friend; *fumănigak* I am getting small;
umătongak I am getting warm; *fumulĭnget* it grows dark.

Intransitive action.

umăliak I come; *ŭmüyak* I go; *intăktakak* I run;
tumăktjikak I am sitting; *masŭyepak* I sleep;
matatăkŭak I am alive; *intedĕĕak* I remain at a place;
wŏdăak [*wŏdăyak*] I exist, am present.

Transitive action with more stress on the verb than on a definite object, the object being indefinite or general or taken in a partitive sense, as: I eat meat; I build houses; I smoke tobacco; I get some wood. Personal verbs

with transitive force, as these examples contain, are formed from the same root as their cognate, the possessive verbs; the latter, however, govern a definite object which is of no less importance than the verb, as: I build the mayor's house, I smoke this cigar, I eat the meat.

Thus in Bontoc Igórot the question "what are you doing?" would be answered by a personal verb in the sentence: "I am reading letters" (*infásaak is súlad*); but by a cognate possessive verb in the sentence: "I am reading my son's letter" (*fásăek nan súlad nan anăkko*).

măngănak is nan tinápay I eat bread; *kănek nan tinápay* I eat the bread; (both *manganak* and *kanek* have the root *kan*).

Sometimes the personal verb is intransitive or medial, while the cognate possessive verb is transitive: *fangŏnek* I wake somebody up; *fumángŏnak* I wake up from my sleep.

THE PRESENT

163. Paradigms of the Personal Verb

S. 1	*masŭyĕpak*	I sleep	*ėntsúnoak*	I work
2	*masŭyĕpka*	thou sleepest	*ėntsunŏka*	thou workest
3	*masŭyep* (*sĭya*)	he, she, it sleeps	*ėntsúnŏ*	he, she, it works
D.	*masuyĕptă*	we both sleep	*ėntsūnŏta*	we both work
P. I. incl.	*masuyeptăko*	we sleep	*ėntsūnŏtăko*	we work
I. excl.	*masuyĕpkămĭ*	we sleep	*ėntsunŏkămĭ*	we work
II.	*masuyĕpkăyă*	you sleep	*ėntsunŏkăyă*	you work
III.	*masuyĕptja*	they sleep	*ėntsunŏtja*	they work

164. The third person singular has no suffix; it represents the simplest verbal form of the personal verbs and is identical with the verbal adjective or participle; it corresponds also to our infinitive in certain constructions.

nan ongóngă ay masŭyep the sleeping child
lĕytjek ay masŭyep adwánĭ I like to sleep now.

165. The personal pronouns he, she, it are placed after this third person form, while the other persons do not require any additional personal pronouns, unless the subject shall be emphasized:

umáli sĭya he comes, or: she comes; *umáli sĭya ay fafáyi* she comes

sĭka ėntsunŏka you, you work; *tjatăko ėntsunotăko* it is you and we who are working; *sak/ĕn ŭmüyak* I for my part, I go.

As the examples show, the personal endings are also suffixed, if the personal pronouns precede the verb. But if the substantive to which "he, she, it" refers has been mentioned immediately before, *sĭya* is omitted: *intŏ si Kalángad? masŭyep.* where is Kalangad? he sleeps.

166. A singular substantive is sometimes connected by the copula *ya* with the following verbal form:

nan mamăgkid masŭyep, or: *nan mamăgkid ya masŭyep,* the girl sleeps.

(But if the subject is in plural and if *ya* is employed, the verb has the ending *-tjă: nan lalalăki ya ėntsunŏtja.* This construction was used by the Igórot in but few examples.)

PRE- AND INFIXES OF PERSONAL VERBS

167. Personal Verbs from primitive verbal roots require, without any exception, the prefix *in-* or the prefix or infix *um-, -um-.*

Personal Verbs from other roots are sometimes combined with these particles.

The Prefix *In-*

168. The Prefix *in-* [*ėn-, en-, ön-*] indicates simply that a root is transformed into a verb. In this function, *in-* is never infixed; it precedes both, vowels and consonants.

In some instances *in-* signifies rather a state or condition than an action, an action going on without climax, sometimes an action in a quiescent state, as it were: *infăsăalak*: I am hostile, continue to be hostile.

Personal verbs derived from substantives appear in two forms occasionally, with this prefix, or without it, while the meaning of the verb remains the same. The *n* of *in-* is very rarely assimilated to a subsequent consonant; but before *k* we find usually *ng* for *n*. Before *k* and *tj* or *ts* the prefix *in-* appears often as *ėng-* or *ėn-*.

Verbs with *in-*:

inlĭpayak I play *inögiădak* I am afraid *indkăak* I weep
inanitjăak I keep warm *infăsaak* I read *inlagfŏak* I work for wages

inlaldyădak	I rejoice	*indföyak*	I weave	*insosóngĕtak*	I am angry
infalognídak	I fight	*intedéĕak*	I remain	*inkátĭbak*	I bite
ėntsúnŏak	I work	*ėngkáliak*	I speak	*ėngkótsongak*	I crawl
ėngkăttjenak	I flinch	*fœsœlak, infœsœlak*		I am an enemy	

169. The prefix *in-* [*ėn-, en-, ön-*] occurs only with personal verbs; in very few exceptions it is found with possessive verbs, as:

ėndjuadjúaek I doubt *ėngkasládngek* I mix *ėngkakaowdek* I place in the centre.

If other possessive verbs begin with *in*, this is no prefix, but belongs to the root, as: *ínumek* I drink, *inítek* I boil, *ínfak* I close.

The prefix *in-* shall not be confounded with the "augment" *in-* which is pre- or infixed to verbs, as a temporal particle, indicating the preterite.

The Pre- or Infix *Um-*

170. *Um-* [*œm-, om-*] is used exclusively with Personal Verbs. *Um* is prefixed to initial vowels; if there is an initial consonant, *um* enters the root and takes its place between the initial consonant and the vowel of the first syllable.

Root *ali*: *umáliak* I come; Root *fangon*: *fumángŏnak* I awake.

171. *Um* is employed to express various ideas in connection with personal verbs; in many cases it is used strictly idiomatically and indefinably. It indicates sometimes that the action is performed by the subject upon himself or concerning himself (similar to a Greek Middle and certain German reflexive verbs).

umilengak	I rest	*tumuktjúak*	I sit down
súmidak	I wait	*bumádongak*	I sit in Igórot fashion
úmisak	I wash myself	*omódoak*	I vomit
umínumak	I drink	*kumínekak*	I am silent
tœmáktjikak	I stand	*tœmófoak*	I spit
tumgóyak	I stop		

172. Since motion concerns preëminently the subject ("I move myself"), *um-* is found with the verbs of coming, going, etc. Such are:

ůmüyak	I go	*lumáyaoak*	I run away	*sumáăak*	I come home
umáliak	I come	*tumáyaoak*	I fly	*sůmkėpak*	I enter
kumáănak	I go away	*fumálăak*	I go out	*sumákönak*	I approach
bumánădak	I come down	*tæmóliak*	I return	*fumóknagak*	I go to work
kumálabak	I climb	*kumtjángak*	I cross	*umadsówiyak*	I go far away

173. *Um* denotes also, especially with substantives and adjectives, to become, to be transformed, to pass from a condition into a more intense or higher phase of the condition (as: I am getting stronger):

umalíwidak	I become a friend	*fumíkasak*	I am getting stronger
fumæsælak	I become an enemy	*umámăak*	I am growing old
djumadjálăak	I get bloody	*pumókaoak*	I am turning white
pumůsiak	I become poor, poorer	*ngumítidak*	I am getting dark
gumadsángyenak	I get richer	*kumíladak*	I am getting red
tæmófoak	I grow	*ngumátjănak*	I transform myself, change
kumáyæak	I become wood, a tree	*bumátoak*	I am changed into stone
		kumóllingak	I become an eagle

174. *Um* indicates in certain compositions that an action will be performed in the near future; sometimes it makes a verb an inchoative. Its effect is seen by comparing the meaning of verbs of the *in-* category with those having *um.*

kumáibak is áfong I am going to build houses
inkáibak is áfong I am building houses
umögiáddak I shall fear, I begin to be afraid
inögiáddak I am afraid
umasáæwăak I shall soon mary
inasáæwăak I celebrate my wedding
umótoak I shall cook, I am starting to cook
inótoak I cook
tuméngaoak I shall have a holiday
inténgaoak I celebrate a holiday

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: *tuméngaotáko——!* or: *inténgaotáko——!*)

umætjăn it is going to rain; *inætjăn* it is raining

The Prefix *Ma-*

175. The Prefix *ma-*, which is the Passive Prefix of possessive verbs, denotes that the subject is being put or has been put into the condition named by the root. Frequently such verbs convey a passive idea, as: "I fall" conveys the idea of an outward cause of my falling, "I am thrown down;" or: "I sink," the idea "I am being drowned." Often the conception of a middle prevails in these verbs with *ma.* (*Mă-* before *i* becomes sometimes *mī* and *mĭ.*)

masûyepak I sleep
malitjóngak I forget
masisiéngak I take leave
maĕngănak I grow
matákʉak I live
mădóyak I am dying
mīfŭegak I go with, accompany
ma/ŭyădak I prosper
mayágyagak I fall down (without former contact with the ground) Synonyms: *misákaʉak*; *maáktsagak* [*meäktsagak*]
madugángak I fall over (from standing on the ground) Synonym: *madukádak*
misĭptjagak I stumble and fall

The Prefix *Mang-*

176. The Prefix *Mang-* (*mam, man-*, see [11]) combined with substantives denotes an action connected with the thing mentioned, as these examples show:

djálăn road
kápia prayer
ásʉ dog
káyʉ wood
saktjúan water vessel
kóyʉg fish basket
áyeng war song
ayúweng industrial song
tóki a kind of sweet potatoes
báldʉk [*páltʉg*] gun
talĭfeng dance
ságni woman's dance
tádjek a man's dance
tjálao a pantomimic solodance
manálanak I walk on a road, travel
mangapiák I pray
mangásʉak I go hunting with dogs
mangáyʉak I gather wood
manaktjúak I get water (suffix *-an* is dropped)
mangóyʉgak I catch fish with the *kóyʉg*
mangáyengak I sing a war song
mangayúwengak I sing while working
manókiak I dig *tóki*
mamáltʉgak I shoot
manalĭfengak I dance
manágniak I dance
manádjekak I dance a *tádjek*
manĕ́laoak I dance (with ax, shield, spear)

gắngsa	gong	*mangắngsăak*	I dance striking the *gangsa*
falắdong	bean	*mamalắdongak*	I gather beans
kắtjᵒu	a species of fish	*mangắtjᵒuak*	I catch fish

177. *Mang-* forms, in combination with possessive verbs, Nomina agentis (the "helper, giver, finder," etc.); these do not take the personal endings, as: the helper, *mamắdjang*; I am the helper: *sak/ắn* (*nan*) *mamắdjang*. But the following Nomina agentis are treated as personal verbs, i. e. the personal endings are suffixed to them:

kắnek	I eat	*mángănak*	I eat *mangắngka, mắngăn* etc.
tsŭblắek	I smoke	*măn*ŭ*blắak*	I smoke *manubláka, manŭ́bla* etc.
fakắkek	I cut off heads	*mamắkăak* (one *k* dropped)	I go headhunting

178. Other Prefixes with personal verbal forms will be treated in [298ff.].

THE PRETERITE

179. The Preterite is formed by using the particle *in-*, which shall be called here "augment" to distinguish it, by a brief term, from the prefix *in-* of some personal verbs.

180. Augment *in-* is combined with the particle *um-* to: *inm-*. (*u* is elided; *n* is not assimilated).

The *i* of the augment *in* is dropped, if a verb has the prefix *in-*; we find in the Pretertite: *in-* + *in* = *nin-*.

Verbs with the prefixes *ma-* or *mang-*, *mam-*, *man-* change these into *na-* or *nang-*, *nam-*, *nan-* in the Preterite.

umĺnumak	I drink	*inmĺnumak*	I drank;
umắliak	I come	*inmắliak*	I came
kumắlabak	I climb	*kinmắlabak*	I climbed;
tœmŏ́liak	I return	*tinmŏ́liak*	I returned

But *u* of *um-* is not dropped, if *um-* is followed by a consonant:

sŭmkèpak I enter *sinŭmkèpak* I entered
ŭmdjănak I arrive *inŭmdjănak* I arrived (the position of *um-* in *umdjanak* is irregular)

ingkyátak I swim *ningkyátak* I swam
inătjăn it rains *ninătjăn* it rained
inokokúdak I narrate *ninokokúdak* I narrated
inkáèbak I make *ninkáèbak* I made
insákĭtak I am sick *nĭnsákitak* I was sick
èntsúnŏak I work *nèntsúnoak* I worked
èngkáliak I speak *nèngkáliak* I spoke
mángănak I eat *nánganak* I ate
masŭyepak I sleep *nasŭyepak* I slept
manálănak I walk *nanálanak* I walked
matákaak I live *natákaak* I lived

181. Personal verbs derived from substantives, adjectives, adverbs, etc., have the preterite augment only, if they have the particles *in-* or *um-*. Otherwise the past is expressed by adding adverbs of time, as *adsángădum* "some time ago," to the present forms.

lumáteng it turns cold *linmáteng* it turned cold
infalŏgnĭdak I fight *ninfalognĭdak* I fought
inongŏngăak I am young, a child; *ninongóngăak* I was young, a child
umátongak I am getting warm *inmátongak* I was getting warm
alĭwidak I am a friend *alĭwidak adsángădum* I was a friend formerly

182. The verbal endings of the preterite are the same as those of the present:

inmáliak I came *inmálita* we two came *inmālitáko* we came (incl.)
inmálika thou camest *inmālĭkămĭ* we came (excl.)
inmáli (*sĭya*) he, she, it came *inmālĭkăyŭ* you came
inmálitjă they came

THE FUTURE

183. In the Future Tense the prefix *ad-* [*at-*] precedes the forms of the Present without any phonetic or other changes; the endings are the same as in the Present.

adumáliak I shall come; *adtʉmóliak* I shall return; *adéntsúnoak* I shall work
adalíwidak I shall be a friend; *adfumánigak* I shall become small
adinsákitak I shall be sick; *admángănak* I shall eat
adpumúsiak I shall become poor
adlumáteng it will be cold; *nan fútuk adlumāmíshtja* the pigs will be fat; *adkumawískăyĕ* you will be good; *adumáykămí is áfong* we shall go home.

THE IMPERATIVE

184 The Imperative employs the same forms as the Present Indicative; they are shown in this example:

umáyka! go!
úmüy! he may go! cf. [189]
umáytă! let us two go! "go with me" (if but one person is addressed)
umüytáko! let us (all) go!
umüykăyĕ! go ye!
umáytjă! they may go! let them go! cf. [189]

185. The particle *um* is sometimes dropped in the Imperative:

álĭka! (and: *umálĭkă*) come!
săáta! (and: *sumăáta*) let us two go home! [M. 11.]
banátka! (and: *bumanátka*) come down!
kaángkăyĕ! (and: *kumaangkayĕ*) go away!

186. Certain urging or entreating Particles, as: *mán, kăyă, mă ádjĭ* are often placed after an imperative:

álĭkăyʉ mán! come then! *manublaká kăyă!* come, smoke! Ger. rauche nur einmal!
mangayúwengka ma ádji! sing, do please! Ger. so singe doch! Fr. chante donc!

(In conversation these particles are closely connected with the preceding verb, as enclitics; unaccented *kăyă* draws the accent of the verb to the ultima.)

187. In narration and songs the conjunction *tă*, that, in order that, (always expressing volition) is placed occasionally before imperatives, especially before the first persons: *ta lumalaytăko...* let us call hither...

ta umüytăko ăna istjĭ let us first go there! [L. 69]
ta mangăyăta let us two get wood!

188. The particle *ed* [*et, 'd, 't*], used to express a "conjunctive" mood, follows sometimes an imperative; the command is thus softened to a request:

ălikă'd! you ought to come! [L. 75.]
umāfóngkăyă man ed! you ought to get married! [L. 47.]
săăta'd id fobfăy we two ought to go home; come, let us go home! [M. 11.]
săăka'd man! go, pray! *saăta'd ma ădjĭ ay sinăma!* let us, pray, go together as father and son! [M. 11.]

189. The third persons of the imperative are usually circumscribed by sentences like: I want, tell, order him to come; *kănak ta umăli sĭya,* etc.

190. Observe the isolated imperative (no indicative form could be ascertained): *ináka, inákăyă!* give! *ináka is kăya!* give (me) some wood! [*ináka's* or *ináka'sh* are the usual forms.]

And these forms are used in agitated conversation for *ălĭkă!* come!: *ăyka! ĭka! ikă kăyă! 'kă kăyă!* and in plural: *ĭkăya măn! ăkăyo măn!*

THE CONJUNCTIVE

191. The conjunctive is used very rarely; it is indicated by placing *ed* [*et, 'd*] after the verb: *umăliăk ed* I ought to come, I may come, *umălika'd, umăli'd* etc. Other modal forms of the verb or phrases with the force of conjunctive are given in the chapters on particles and auxiliary verbs (*ngin, nget, ek, tek, tsak* etc.) and adverbs.

THE NOMEN AGENTIS, PARTICIPLE, INFINITIVE OF THE PERSONAL VERB

192. The simple verbal form, without endings, as found in the third person singular of the present and preterite, serves in most constructions

where English employs participles or infinitives, as: *nan fǽsæl ay úmüy* the enemy "who is" [41] going, the going enemy; *si yún/ak ay inmāli* my brother who has arrived; *nan káyæ ay madúkad* the falling tree; *nan káyæ ay nadúkad* the fallen tree.

umögiádak ay tǽmóli I am afraid to return; *mabfálinak ay manálan* I am able to walk; *ílodlódko'y éngkălí* I must speak.

sínæ nan umáli? who "is the comer?" who comes? *sínæ nan nángan?* who is the one having eaten? who has eaten?

193. The Nomen agentis has sometimes the prefix *min-*, pret. *nin-*, which is employed with verbs that have the prefix *in-*, *én-*.

sínæ nan méngkălí? who is the speaker? *sinæ nan ninsúlad?* who is the one having written (from *insúladak*).

THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

194. The Verbal Noun, expressing an action as a thing, i. e. by a substantive with or without article (the coming, das Kommen, τὸ ἐλθεῖν, il venir, el venir etc.), is extensively employed in various constructions, when, for instance, place, time, cause etc. shall be emphasized. It is preceded by the article *nan*.

The Nomen actionis of Personal Verbs is formed by suffixing *-an* to the "Infinitive;" possessive endings are furthermore suffixed to *-an-*, in order to indicate the agent, as in: my coming, her singing, our fighting.

If the agent is expressed by a substantive, the possessive ending is dropped in singular, and the Nomen actionis ends in *-an*; in plural the possessive ending *-tja* is rarely dropped. The substantive follows, as a Subjective Genitive, in our conception.

195. In the first and second singular the *n* of *-an* is dropped and the endings are, because added to a vowel, *-k*, (for *-ko*) and *-m* (for *-mo*). [101]

The third singular ends in *-ana* (for *an-na*).

196. *An-* refers to several adverbial relations: local, temporal, causal etc.; because it occurs mostly in locative phrases, and since it is the formative of substantives denoting place [56 f], it may be called a locative suffix.

197. Examples. The Nomen actionis of *umáli* is *umālían,* of *éngkălĭ*: *éngkalían.*

With possessive suffixes:

S. 1. *umāli + an + k(o)*: *umáliak, nan umáliak* my coming, mein Kommen (to be distinguished grammatically from the same form in the Indicative)

2. *umāli + an + m(o)*: *umáliam, nan umáliam* thy coming, dein Kommen

3. *umāli + an + na*: *umālían, nan umālĭăna* his, her, its coming

D. 1. *umālíanta*: *nan umalíanta* the coming of us two

P. I. incl. *umalíantáko*: *nan umalíantáko* our coming

I. excl. *umalíanmĭ*: *nan umalíanmĭ* our coming

II. *umālíanyă*: *nan umalíanyă* your coming

III. *umalíantja*: *nan umalíantja* their coming

(The following examples are anticipated from later chapters!)

págpăg nan masuyepantáko the (public, communal) forest is our sleeping place; in the forest we sleep

intó nan mangandnyă? where is your eating place? where do you eat?

intó nan nangandnyă? where is your "past" eating place? where did you eat?

kad nan adumáliam? at what time will you come?

(*nan*) *wánga nan éntsúnŏan nan laláki* the river is the man's working place; at the river the man is working

(*nan*) *falógnid nan umaliantáko* "the battle is the reason, cause of our coming; on account of the battle we come"

ílĭ nan intedéednt ja nan lalaláki the town is the men's dwelling place; in the town the men are dwelling

nan tatawín ay inmáy nan nentsunóanmĭ last year "was our working time," last year we worked

intó nan umáyantja nan Igólot where is the going aim of the Igórot? where do the Igórot go?

CONSTRUCTIONS

198. The subject of Personal Verbs (but not the agent of Nomina actionis) is in the nominative.

199. The object of personal verbs requires the preposition *is,* or (if a proper name, a personal pronoun, a term of kinship, a demonstrative pro-

noun with *si-*) the preposition *ken* [71ff. 85]: *umĺnumak is nan tjĕnum* I drink the water; *mangántja is nan mákan* they eat the food; *pumadŏytja's fútug* they slaughter pigs; *kumăĺbkămĭ si sa* we are going to make this; *sŭmidak ken Agpăwwăn* I wait for Agpauwan; *umăyakak ken sĺka* I call you; *pumadŏytja kĕn tŏdĭ* they kill this one; *umăyaktja ken ănanăktja* they call their children.

200. Place of the subject in affirmative declarative sentences. The personal pronouns, used only if the subject shall be emphasized, precede the verb; only the pronoun of the third singular, *sĺya,* usually follows the verb:

sak/ĕn umáliak I come; *tjakămĭ ningkyătkămĭ* we were swimming; *tjaĺtja intaktăktja* they run; *inmáli sĺya* he came; *sĺka kumālăbka* you climb; *ináka sĺtŏdĭ* this one cries; *sak/ĕn ya sĺka ya sĺya manublātăko* I, you and he are smoking; *sak/ĕn ya sĺya adumiléngkămĭ* I and he will rest.

201. The Substantives, demonstrative and indefinite Pronouns, Numerals, as subjects, either precede or follow the verb.

If these subjects precede, the copula *ya* (for singular and plural and all tenses) is often placed between subject and verb; but never if the subject follows.

nan ongónga masŭyep; nan ongŏnga ya masŭyep the child sleeps
nan alĺwid ėngkálitja; nan alĺwid ya ėngkálitja (rarely: *ya ėngkălĺ,* which is declared to be incorrect) the friends speak
Or: *masŭyep nan ongónga; ėngkálitja nan alĺwid.*
si Bŭgti tinmóli; or: *si Bŭgti ya tinmóli;* or: *tinmóli si Bŭgti* Bugti has returned.
sĺtŏdĭ sumăa; or: *sumăa sĺtŏdĭ* this one comes home, into the house.
ėntsúnotja amĭn all are working; more idiomatic than: *amĭn ėntsúnotja.*
malitjóngtja nan alĺwid ken tjakăyĕ the friends forget you
kălălălălăki ya linmăyăotja all the men, each, have fled.
nan āmăma ya umiléngtja the old men are resting
nan djŭa'y fobfafăllo sŭmidtja is nan păgpăg; nan ĺsa ya masŭyep ya nan ĺsa ya kinmálab is nan kăyĕ two young men are waiting in the forest; one sleeps and the other has climbed on a tree
naĺĺtjong nan mamăgkid ken sak/ĕn the girl has forgotten me
adumălĭ s' ăma the father will come; *umŏto s' ĺna is tŏki* the mother is going to cook sweet potatoes.

202. The substantive subject in the first and second person follows the verb connected by *ay*:

manalīféngkămĭ ay Igólot we Igórot are dancing
éngkálika'y alĭwidmi you speak as our friend
éntsūnókăyĕ ay lalalăki you, men, work.

In this position the substantive is evidently (as the ligature indicates) considered as being in apposition with a pronominal subject: we, as Igórot; as has been expressed in the second example. So also in the imperative:

alĭkăyĕ ay alĭwidko! come ye, my friends (*ay:* you "who are" my friends)
infalŏgnĭdtăko ay Igólot! let us fight as Igórot!

Ay does not connect *ămĭn; tumŭktjutăko amĭn* let us all sit down!

POSSESSIVE VERBS

203. "Possessive Verbs" is an abbreviated term for: Verbalized Roots with Possessive Suffixes.

204. By verbalizing a root, i. e. attaching to it the particles *-an*, or: *-én*, or: *i-*, we obtain verbal nouns, Nomina actionis. If we translate these freely, we may use transitive verbs, which are their equivalent in English.

205. The subject of our transitive verbs is expressed, if it is a personal pronoun in English, by the possessive suffixes in Bontoc Igórot. [106]

anapéntăko our seeking; "we seek"
fayádjantja their paying; "they pay"
ĭĭgtok my holding; "I hold"
tjipápěna his (her, its) catching; "he (she, it) catches"

Without possessive endings: *anápén* or: *nan anápén,* seeking, Ger. das Suchen; *fayádjan,* paying (as verbal noun, not participle, in English).

206. If the English subject of a transitive verb is a substantive, demonstrative or indefinite pronoun, it may precede the Igórot Nom. actionis, or follow it.

207. If the subject precedes the Nom. actionis, it is in the Nominative (Cas. rectus), i. e. a Nominative pendens; the Nom. actionis receives the suffix *-na* in singular, *-tja* in plural.

nan laláki sibčěna nan káyœ the man, his cutting: the tree; "the man cuts the tree"

nan fobfafáyi agtóèntja nan saktjúan the women, their carrying: the jars

nan ánănak kanéntja nan mákan the children, their eating: the rice.

208. If the "subject" follows the Nom. actionis (a construction employed often, particularly after subordinate conjunctions, or in sentences introduced by "then, thereupon" [436; 438]), it may be thought to be in the genitive. The Nomen actionis has usually no possessive ending; but see [280]. If the Nom. actionis ends in a vowel, the "genitive-indicator" *-n* [42] is attached to it.

kánèn nan ongónga nan móting the child's eating: the pounded rice (rice-meal)

isáed kanán nan fobfafállo then the saying of the young men; "then the young men say." Or:

isátja'd kanán ay fobfafállo [280] then their saying (of them, namely:) the young men.

ílánèn nan ásœ nan ógsa the dog's seeing: the deer

fekáshèntja nan fobfafállo nan fálfěg their throwing, the young men's: the spears (better: *fekáshèn*)

ťbfakan tódť the asking of this (man); "he asks." (Or: *ťťódi ibfakána,* with suffix, because the subject precedes the verb)

ibfakan: the Nom. act. *ibfaka* and ligat. *-n*

ťsublin nan fafáyi nan bťlak the woman's changing: the money

ťsublin: the Nom. act. *ťsubli* and ligat. *-n*

ťťgton nan laláki nan kanťyab the man's holding: the shield

ťťgton: the Nom. act. *ťťgto* and ligat. *-n*

209. The substantive subject following the Nomen actionis is evidently in a genitive relation to the verbal noun.

As proof thereof we must consider these facts:

1) The possessive endings of the Nom. act. represent the genitive of the personal pronouns; there the agent of our transitives is in the genitive, hence also the substantive following the Nom. act. is in genitive.

2) The ligature or "genitive indicator" *-n* points unmistakably to the following genitive.

3) The personal article *si* is omitted, if a proper name or term of kinship follows the Nom. act. cf. [71 II]

kětjéng kandn Palpaláma thereupon the saying of Palpalama; or: thereupon Palpalama says.

itólin Antéro nan kipángko Antero's returning: my knife

itólin: the Nom. act. *itōli* and ligat. *-n*

palítjèn tŏdĭ nan pínang the sharpening of this man; the ax

tŏdĭ: subjective gen. of *sítŏdĭ.*

210. What appears to our conception as a subjective genitive, is presumably a possessive genitive to the mind of the Igórot; to him an action is little different from a thing, "because it has a name;" the agent is then the "possessor" of this "thing." However, nouns in juxtaposition, as a Nomen regens and the following noun, may be conceived as a compound noun by the Igórot — and others.

211. If the agent is expressed in English by a personal pronoun and shall be emphasized, it precedes the Nom. act., as a nominative pendens [207], and the Nom. act. has the possessive ending:

tjăkămí léytjènmí nan istjá We, our liking: the meat

sak/én isăddko nan kalásayko I, my laying down: my shield

Before discussing the relation of our direct object to the Nomen actionis, it is necessary to explain the formation of the Nomen actionis of the Possessive Verbs.

212. If roots shall be formed into Nomina actionis, they receive (after certain phonetic changes [220]) one of these verbalizing particles:

I. the suffix *èn* (but no prefix)
II. the suffix *-an* (but no prefix)
III. the prefix *i-* (but no suffix)

213. By combination with one of these particles the root is transformed into an Active Verbal Noun. The particles indicate that the action named by the root passes from the agent to an object. They give the Active Verbal Noun transitive force.

214. The direct object, if not emphasized, follows the verb; if the subject is placed after the verb, the direct object comes usually third.

215. It is impossible in Bontoc Igórot Language to determine — for common use! — by the meaning of the root, which of the three verbalizing particles must be employed in transforming a root into a Nomen actionis. ("Common use" means: a verb used in a simple affirmative declarative main sentence, in which no element is emphasized, and which is in the active voice.)

> The Latin versus memoriales invented by Spanish grammarians for *Tagálog* — a rather scholastic than scholarly attempt of classifying verbs according to their meaning and form — prove to be a complete failure, if applied to Bontoc Igórot Language. — It will be necessary to memorize each verb as it occurs in common use with its proper suffixes *-ėn*, *-an*, or prefix *i-*, as given here and in the Vocabulary.

216. Since the Nomen actionis possesses active force — as has become evident through many various experiments with the spoken language — the relations of the direct object or accusative, in our conception, to the Nomen actionis with *-ėn* is:

a) Either the object of the Nom. act. is in the accusative; it is governed by the Nom. act. which has its transitive force in the suffix *-ėn*. If we represent this transitive force of *-ėn* by our verbs "to affect," or "to concern" or "to influence," we obtain this translation:

åptek nan alĺwidko my meeting affects my friend; Ger. mein Begegnen betrifft meinen Freund
leytjėnmĺ tjăĺtja: our liking concerns them
tokŏnėna nan ongónga: his advising influences the child

b) Or the object is in the predicative nominative; the transitive force of *-ėn* may be indicated by words like "aim," "object:"

pitángėnyŭ nan kắyœ your splitting-aim (is): the wood
alắėntắko nan tŏ́lfeg our taking-object (is): the key
kắpėn Antḗro nan kắyang Antero's making-aim (is): the spear
or: *si Antero kapḗna nan kắyang* Antero, his making-aim: the spear
anĭ́ėntja nan pắküy their reaping-aim (is): the rice

217. The relation of the object to the Nomen actionis with suffix *-an* is analogous to the construction mentioned in [216], if we assume the possibility that *-an* is probably identical with *-aėn*, or merely a variation of *-ėn*, in this combination with Nom. actionis. The following theory seems to be more plausible:

-An is the locative particle, as affixed to substantives in [56-58]. The object is the place where the action named by the Active Nom. act. "takes place," to which it tends; it is the end of the action. We can translate:

ayắkantắko nan alĭ́widtắko our calling-end (is): the man
fadjángantja nan fắsœl their helping-place (is): the enemies
nan fobfafắyi labfắantja nan lắfid the women, their washing-place (is): the skirts.

(The enumeration of analogous instances, where we find a fusion of place with the direct object, in many languages, is beyond the scope of this book.)

218. The relation of the object to Nomina actionis with the prefix *i-* appears to be the same as that to Nom. act. with *-ėn*; *i-* performs here a similar function as *-ėn* does there; *i-* directs the action towards the aim, the object.

(*I-* may be compared with our prefix *be-* in bespeak, bestride, befall; or it may represent the preposition *is*; and may then be compared with: invade, offend, persuade, provide, and other prepositional compounds.)*

---

* However convenient for minds trained, to some extent, in Latin the Doctrine of the Three Passives has appeared, centuries ago, to its inventor, and however credulously his disciples clung to this perverse interpretation of the Active Verbal Noun (Nom. actionis) in Tagalog and in the dialects of several other tribes — in the Bontoc Igorot Language the Verbal Noun is certainly not passive, but active in its character.

If a Passive is wanted, there is one on hand, in all tenses and moods of Igorot [265-276]: prefix ma- + root + personal endings. Experiments with the Igorot by means of their own vernacular (but

In certain cases *i-* points to a person in whose behalf another acts, and to the tool which a person uses in performing or executing that which the Nom. act. names.

ťafóngko nan soklóngna my hiding affects his hat, my hiding-object: his hat.

itőliyă nan sűlad ken Olőshan your giving back (is) the letter, to Oloshan.

itsaotsáoko nan ťstja is nan ásă my giving-aim: the meat, to the dog

isibőna nan pínang is nan kăyă his cutting-tool: the ax, for the wood.

ťkabak sťka is nan tűfay my providing-aim (with the spear): you.

---

not through interpreters) proved indisputably their correct consciousness of an active and a passive idea.

The fact that the Three Passives Fallacy has been propagated in good faith for about two centuries and is still indefatigably copied and republished and taught, shows (as also other factors do) how necessary it is to revise and to compare the "Artes" of time-honored "authorities" and the entire material of sacred books, catechisms, confessionals, prayer books, with the living dialects spoken by the natives. The result of such future careful investigations into the people's vernacular, the collection of tales and songs in the unbiased dialects of the different tribes ought to be most welcome to Comparative Philologists who seem to rely only on the unreliable material at hand, faute de mieux, material collected by unphilological compilers, with a few admirable exceptions, such as Totanes, Minguella.

The unfelicitous term of the Three Passives (which may have sprung from its originator's inability to distinguish between the Gerundium and the Gerundivum) was employed unscrupulously in many grammars and learned articles and papers onvarious Philippine dialects; Bontoc Igorot excepted. The Three Passives and their alleged application occur, for instance, in:

Fr. Francisco Lopez, Gram. Ilocana (1628), corregida y aumentata por el P. Carro, 3. edic. Malabon 1896; p. 151. [aramiden: ser hecho, o lo que es hecho].

Fray Sebastian de Totanes, Arte de la Lengua Tagala, Sampaloc 1796, p. 31, reimpreso Manila 1850, p. 29, 30, 31 ff. Binondo 1865, p. 28, 29, 30 ff.

Toribio Minguella de las Mercedes, Ensayo de Gramatica Hisp.-Tagala,, Manila 1878, p. 37-41.

Const. Lendoyro, The Tagalog Language, etc. Manila 1902, p. 83 ff.

P. Fr. Raymundo Lozano, Cursos de L. Panayana, Manila 1876, p. 36, 37, 41, 42.

P. Fr. José Naves, Gram. Hisp.-Ilocana (1876), 2. edic. Tambobong 1892. p. 217, 337.

Alonso Mentrida, Arte de la L. Bisaya-Hiligayna, de la Isla de Panay) Manila 1818, p. 45, 52, 60, 72. Corregido por el P. Jose Aparicio, Tambobong 1894, pp. 60-81.

Fr. Felix Guillén, Gram. Bisaya, Malabon 1898, p. 54 ff.

Fr. Ramon Zueco, Metodo del Dr. Ollendorff . . . adaptado al Visaya, Manila 1884, p. 18 ff.

Fr. Joaquin de Coria, Nueva Gram. Tagalog, Madrid 1872, p. 165, 169, 171-177 ff.

P. Jacinto Juanmarti, Gr. de la L. de Maguindanao, Manila 1892, p. 41-47.

P. Fr. Francisco de S. Josef, Arte y Reglas de la L. Tagala, 1832 (imprenta nueva de Don Jose Maria Dayot, por Tomas Oliva), p. 129 ff.

Fr. José Hevia Campomanes, Lecciones de Gram. Hispano-Tagala, Manila 1872, p. 70 ff. 3 ed. 1883, p. 76-91; 4 ed. 1888, p. 76 ff.

Fr. Diego Bergaño, Arte de la L. Pampanga, nuevam. añad. 1736, p. 44-65.

Fr. José Maria Fausto de Cuevas, Arte nuevo de la L. Ybanag, Manila 1854, 2 ed. p. 143 ff. (de los verbos pasivos de simple significacion).

R. P. Fr. Francisco Encina, Arte . . . L. Cebuana, 2 ed. Tambobong 1895, p. 77.

Mariano Cuartero, Arte del Idioma Bisaya-Hiligaino, Guadalupe 1896,, p. 42.

Julius Miles, Metodo teorico-practico . . . L. Tagalog, Barcelona 1887, p. 45.

Prof. Dr. Renward Brandstetter: Tagalen und Madagassen, Luzern 1902, p. 66; but cf. Brandstetter, Beziehungen des Malagasy zum Malaiischen, p. 35, Sect. 66.

Aristide Marre, Grammaire Tagalog, s'Gravenhage 1902, p. 35-37.

(Sentences like the last cannot be translated literally, not even by the most barbarous distortion of our idiom. They will be treated in other chapters, where it will be shown, how even the indirect object, the instrument and other elements can be made the subject, or the direct object of special forms of the Nomen actionis.)

The discussion of the constructions in the examples of *-ėn, -an, i-* Verbs given in [216-218] was attempted for the purpose of facilitating translation and retranslation and with the assumption that there were in Bontoc Igórot cases of the substantive, distinctions between nominative and accusative, which do, in fact, not exist; the Bontoc Igórot does not distinguish between Casus rectus and obliquus.

Prof. Dr. H. Kern, Over de Taal der Philippijnsche Negrito's. In: Bijdragen tot de Taal-Land-en Volkenkunde van Neerlandsch Indie, 1882, VI Deel, 2, p. 246.

Sprachvergl. Bemerk. z. Negrito Vocabular, IX. Bd. d. Publicat. aus d. Kgl. Ethnographischen Museum zu Dresden, fol. 49.

Georg von der Gabelentz, Sprachwissenschaft, 2 Aufl., p. 363.

Friedrich Müller, Grundriss der Sprachwissenschaft, II. Bd. II. Abth., p. 137. (The Passive in the Tagala). Müller adds to "this was eaten by you": "this be your eating; dies sei dein Essen" as being "more exact"!

James Byrne, in his excellent work, full of deep thoughts, General Principles of the Structure of Language, Vol. I, p. 272, on Tagala, shows better intuition when quoting sect. 58 of the Grammar by Francisco de S. Josef, where he distinguishes between "more" and "less" passive elements: p. 274, "the passive element prevails most in the i- conjugation" . . .; p. 275, 1.3 "the -in and -an conjugations are less passive."

THE ACTIVE

PRESENT

THE *-EN* CONJUGATION

219. The root receives the suffix *-ėn* and the possessive endings which designate the agent.

In singular the *n* of *-ėn* is dropped (absorbed), when the endings are added. As the Nom. act. ends, after dropping *n*, in the vowel *ė*, the singular endings are:

-k (for: *ko*), *-m* (for: *-mo*); the combinations are therefore: *-ek, -ėm* [*-im*], *-ėna* [*-öna*].

Root: *fekash* Nom. act. *fĕkắshėn* "to throw;" *fĕkắshek, fĕkắshėm, fĕkắshĕna.*

220. Before taking the verbalizing affix *-ėn,* the root undergoes certain phonetic changes. If the last syllable of the root contains a short *ė* (and in some cases an *ă*), it is syncopated.

The final media is changed to tenuis; final *b* preceded by *a, o, œ, u* changes into *f*. Final *d* changes in Bontoc Igórot into *dj* or *tj*; other towns retain *d*; but if final *d* is preceded by a consonant, after *ė* has been syncopated, it changes to *t*. Between the final diphthong *ao* [*aœ*] and *-ek* the consonant *w* is often inserted.

Root:			Root:		
kaėb	*kắpek*	I make (lit. "my making")	*sibo*	*sibốek*	I cut (lit. "my cutting")
afed	*ắptek*	I meet	*tjatag*	*tjatắkek*	I divide
kālab	*kălắfek*	I climb	*angėn*	*ắngnek*	I make
leyăd	*lĕytjek*	I want, like	*kan*	*kắnek*	I eat
falœd	*falốtjek*	I bind	*ĭnum*	*ĭnumek*	I drink
faėg	*fayĕkek*	I wipe	*anap*	*anắpek*	I seek
singėd	*singtek*	I sting	*tjongao*	*tjongắowek*	I lose
oto	*ōtốek*	I cook	*teleg*	*tĕlkek*	I pierce
k'ť'k [*kĕtkek*]	*kĕkkek*	I know	*kuyud*	*kuyắtjek*	I pull
fasa	*fasắek*	I read	*apayao*	*apayắowek*	I pursue

sikĕb	*sĭkpek*	I enter	*biski*	*biskĭek*	I tear
fayu	*făyŭek*	I pound rice	*fekash*	*fekáshek*	I throw

221. Paradigms

	Root *kan* eat	Root *ila* see	Root *fekash* throw
	Nom. act. *kănĕn*	Nom. act. *ĭlaĕn*	Nom. act. *fekáshĕn*
1.	*kănek*	*ilăek*	*fekáshek*
2.	*kănĕm* [*kănim*]	*ĭlaĕm* [*ĭlaim*]	*fekáshĕm* [*fekáshim*]
3.	*kănĕna* [*kanŏna*]	*ilăĕna*	*fekáshĕna*
D.	*kanĕnta*	*ilăĕnta*	*fekáshĕnta*
I. incl.	*kanĕntăko*	*ilăĕntăko*	*fekáshĕntăko*
I. excl.	*kănĕnmĭ*	*ilăĕnmĭ*	*fekáshĕnmĭ*
II.	*kănĕnyŭ*	*ilăĕnyŭ*	*fekáshĕnyŭ*
III.	*kanĕntja* [*kanĕntsa*]	*ilăĕntja*	*fekáshĕntja*

222. The accent is in 1. singular always on the paenultima. The accent of the 3. singular is on the antipaenultima, if the 1. singular has more than two syllables; but on the paenultima, if the 1. singular has only two syllables. The same rule holds for the dual and 3. plural. Lengthening occurs only in the 3. singular, if it is accented.

In the 1. excl. and 2. plural the ultima is short and accented; also the anti-paenultima is slightly accented.

The ending of the 1. incl. plural has a sharp accent: *-tăkŏ*; the second vowel before this ending has a slight accent.

THE *-AN* CONJUGATION

223. The root, changed as with the *-ĕn* verbs [220], receives the (locative) suffix *-an* and the possessive endings; the *n* of the suffix *-an* is dropped (or absorbed) in the singular.

Root: *tangĕb* Nom. act. *tăngfan* to close *tángfak, tăngfam, tangfăna* etc. I close

Root:			Root:	
fayad	*fayátjak*	I pay	*fukaɯ*	*fúkaɯwak* I call
fadjang	*fadjăngak*	I help	*uash*	*uáshak* I wash
ka/ɯb	*ka/ŭfak* [*ka/ŭpak*]	I dig	*pɯ*	*pŭak* I burn
lago	*lagóak*	I buy	*fatek*	*fátkak* I tattoo

224. Paradigms

Root:	*tangéb* close	Root:	*ayag* call	Root:	*tekuab* open
Nom. act.	*tangfan*	Nom. act.	*ayákan*	Nom. act.	*tekuáfan*
1.	*tángfak*		*ayákak*		*tekuáfak*
2.	*tángfam*		*ayákam*		*tekuáfam*
3.	*tangfána*		*ayákăna*		*tekuáfăna*
D.	*tangfánta*		*ayákanta*		*tekuáfanta*
I. incl.	*tángfantáko*		*ayákantáko*		*tekuáfantáko*
I. excl.	*tángfanmí*		*ayákanmí*		*tekuáfanmí*
II.	*tángfanyá*		*ayákanyá*		*tekuáfanyá*
III.	*tangfántja*		*ayákantja*		*tekuáfantja*

For the accents see [222].

THE *I-* CONJUGATION

225. The unchanged root receives the prefix *i-*, which is sometimes contracted with an initial *i* of the root. *I-* before an initial vowel (except *i*) is often pronounced *iy-* or *y*.

ífgtok and *fgtok* I hold. *iyáik* or *yáik* I bring

The possessive endings of the 1. and 2. singular are *-ko*, *-mo*, if the root terminates in a consonant or diphthong; but *-k*, *-m*, if in a vowel. The final media is sometimes changed into the tenuis.

226. Paradigms

Root:	*djua* give	Root: *toli*	give back	Root:	*labo* begin
Nom. act.	*idjúa*	Nom. act.	*itóli*	Nom. act.	*iláb̆o*
1.	*idjúak*		*itólik*		*iláb̆ok*
2.	*idjúam*		*itólim*		*iláb̆om*
3.	*idjúăna*		*itólina*		*iláb̆ona*
D.	*idjúata*		*itólita*		*iláb̆ota*
I. incl.	*idjúatáko*		*itólitáko*		*iláb̆otáko*
I. excl.	*idjúamí*		*itólimí*		*iláb̆omí*
II.	*idjúayá*		*itóliyá*		*iláb̆oyá*
III.	*idjúatja*		*itólitja*		*iláb̆otja*

Root:	*dju* show	Root: *tonid* plant	Redupl. Root: *tsaotsao* (*ao*: diphthong) give
Nom. act.	*ĺdju*	Nom. act. *itṓnid*	Nom. act. *itsắotsao*
1.	*ĺdjuk*	*itonĺtko*	*itsaotsắoko*
2.	*ĺdjum*	*itonĺtmo*	*itsaotsắomo*
3.	*ĺdjŭ́na*	*itonĺtna*	*itsaotsắona*
D.	*idjŭ́ta*	*itonĺdta*	*itsaotsắota*
I. incl.	*ĺdjutắko*	*itṓnidtắko*	*itsắotsaotắko*
I. excl.	*ĺdjumĺ*	*itṓnitmĺ*	*itsắotsaomĺ*
II.	*ĺdjuyắ*	*itṓnityắ*	*itsắotsaoyắ*
III.	*ī́djŭ́tja*	*itonĺdtja*	*itsaotsắotja*

For the accents see [222].

227. It must be distinguished whether an initial *i* is the prefix of the *i*-conjugation, or whether initial *i* belongs to the root; in the latter case the verb belongs to the *-ėn* or to the *-an* conjugation, as for instance:

iyắpek I count; *ĺnumek* I drink; *ĺtjăsak* I find; *ĺkak* I do; *ĺgnak* I hold.

228. Observation.—Verbs ending in the 1. singular in *-ak* belong to one of the three different conjugations:

a) to the personal verbs: *tumuktjŭ́ak* I sit; 2. sing. *tumuktjŭ́ka*; I. incl. *tumuktjŭtắko*

b) to the *-an* verbs: *ĺtjasak* I find; I. incl. *itjắsantắko* (with *n!*)

c) to the *i*- verbs: *ĺbfăkak* I ask; I. incl. *ĺbfắkatắko* (without *n!*)

Personal verbs can be recognized in many cases by the particles *um* and *in*, or by their intransitive meaning. In order to distinguish between the *-an* and the *i*- verbs, the *i*- verbs in common use are given here:

ĺbfăkak	I ask	*ĺstjak*	I eat meat [*ĺĺstjak*]	*isapatắak*	I swear an oath (Ilocano?)
idjŭ́ak	I give	*ĺsắak*	I take home		
ĺpaẃwak	I forbid	*ĺsắkănak*	I prepare		
ĺpăĺlak	I show	*ikĺsuak*	I stir with a spoon	*iyŭ́yak*	I let

229. The Nomina actionis of *i*- verbs which end in a vowel, receive the ligature ("genitive indicator") *n*, if a singular subject follows them [42, 208 f.].

ketjéng idjûan ín̂a nan tinâpay ken anâkna and then the mother gives some bread to her child; (*idjûa* + lig. *-n*)

ngăg nan isâan Fanged? "what (is) the bringing home of Fanged?" what does Fanged bring home? (*isâa* + lig. *n*)

ilâbon nan fafâyi ay ėntsâno "the woman's beginning to work," the woman begins to work (*ilâbo* + lig. *n*)

ngăg nan iyâin nan alín̂widna? what (is) the bringing of his friend? what does his friend bring? (*iyâi* [*yâi*] + lig. *n*)

(This lig. *-n* should not be mistaken for a final consonant of the Nom. act.)

THE ACTIVE

PRETERITE

230. The "Augment." The characteristic of the Preterite of the Possessive Verbs is the Particle *in*, the "Augment." [179]

231. *In-* is prefixed to verbs of the *-ėn* and *-an* class beginning with a vowel or diphthong; but *-in-* is infixed, or placed between the initial consonant and the following vowel of verbs beginning with a consonant.

alâek	*inâlak*	I took	*fadjângak*	*finadjângak*	I helped
inítek	*inínitko*	I boiled	*tsublâek*	*tsinûblak*	I smoked
otôek	*inôtok*	I cooked	[*tju-; tj*	is taken as one consonant!]	
ayâkak	*inayâkak*	I called	*sibôek*	*sinîbok*	I cut
íkak	*inîkak*	I did	*ígnak*	*inígnak*	I held
ikâtjak	*inikâtjak*	I rubbed	*ínfak*	*inínfak*	I covered

232. Verbs of the *i-* conjugation take *in-* as a prefix, but drop their *i-*:

idjûak	*indjûak*	I gave
itsaotsâoko	*intsaotsâoko*	I gave
íbfăkak	*ínfăkak*	I asked
itôlik	*íntolik*	I returned

But if the augment, when prefixed, would cause the accumulation of consonants, *i-* is retained:

ígtok *inígtok* I held

ítnok inítnok I used as tool
ístjak inístjak I ate meat

233. Verbs with the causative prefix *pa-* [295] take regularly *in-* as a prefix:

papūsíek I make poor, *inpapúsik*
păătóngek, inpaátongko I made warm
paögiádek, inpaögiádko I caused to fear, I frightened

Likewise those with the authoritative prefix *pa-*:

patekuáfek, inpatekuábko I ordered to open
paălíek, inpaálik I made go
pasíkpek, inpasképko I ordered to go into

234. Verbs with prefixes with initial *m* change this into *n* in the preterite. (Such prefixes are: *ma-, mang-, min-, maka-, miki-* etc., the force of which will be treated later.)

235. Notice the changes of the Preterite forms of these Verbs:

The Verbs:	have in the Preterite:
nímnimek I think	*ninimnímko*
éndjuadjuáek I doubt	*néndjuadjuáek*
éngkaslángek I mix	*nénkaslángek*
énkakaowáek I place in midst	*nénkakaowáek*
sesémkek I remember	*sesinmékko*
pítnek I break	*pinténgko*
púnek I fill	*pínok*
tjéng/ngek I hear	*tjíng/ngek*
síkpek I enter	*sinképko*
kékkek I know	*kintékko*
léytjek I like	*lineyádko*
yáángekek I do with energy	*inyaángekek*
télkek I pierce	*tinlékko*
tépngek I measure	*tinpéngko*
kának I say	*kinwánik*
síngtek I sting	*siningétko*

fėkȧ́shek I throw	*finkȧ́shko*
sȧ́dek I expect	*sinĕ́tko*
ĭ́msek I wash	*inmĭ́sko*
tsunȯ́ek I work	*tsĭ́nnok*

Other more or less anomalous preterite forms are given in the Vocabulary.

The Suffixes and Endings in the Preterite

236. Verbs of the *-an* conjugation keep *-an* in the preterite. [223]
Verbs of the *-ėn* conjugation drop the suffix *-ėn*.
Verbs of the *i-* conjugation drop the prefix *i-*. [232]

237. Since the Nomen actionis of the *-an* and *i-* verbs is not changed in its final sound, the preterite of the *-an* and *i-* conjugations has the same endings as the present: in the 1. singular *k* after final vowel, *ko* after final consonant. But *-ėn* verbs take the possessive endings directly to their roots. Hence they end, in 1. and 2. singular in *-ko*, *-mo*, if the root terminates in a consonant, but in *-k*, *-m*, if the root has a final vowel. (A few exceptions are given below.)

Paradigms

	-An	*I-*	*I-*
Root:	*fayad* pay	*-faka* ask	*-fueg* take along
Nom. act.	*fayȧ́tjan*	*ibfaka*	*ifȧ́eg*
Present	*fayȧ́tjak*	*ĭbfắkak*	*ifŭ́ĕgko*
Preterite 1.	*finayȧ́tjak* I paid	*ĭnfắkak* I asked	*infuĕ́gko* I took along
2.	*finayȧ́tjam*	*ĭnfắkam*	*infuĕ́gmo*
3.	*finayȧ́tjăna*	*infắkȧna*	*infuégna*
D.	*finayȧ́tjanta*	*infakȧ́ta*	*infuĕ́gta*
I. incl.	*finayātjantȧ́ko*	*infakatȧ́ko*	*infŭegtȧ́ko*
I. excl.	*finayȧ́tjanmĭ́*	*infȧ́kămĭ́*	*infŭegmĭ́*
II.	*finayȧ́tjanyŭ́*	*infȧ́kăyŭ́*	*infŭegyŭ́*
III.	*finayȧ́tjantja*	*infắkȧtja*	*infuĕ́gtja*

-En

Root:	*ala* take	*kiwɑ* move	*kalab* climb	*kan* eat
Nom. act.	*alǻèn*	*kiwɑ̌èn*	*kalǻfèn*	*kǻnèn*
Present	*alǻek*	*kiwɑ̌ek*	*kalǻfek*	*kǻnek*
Preterite 1.	*inǻlak*	*kinǐwɑak*	*kinalǻbko*	*kinángko*
	I took	I moved	I climbed	I ate
2.	*inǻlam*	*kinǐwɑam*	*kinalǻbmo*	*kinǻnmo*
3.	*inalǻna*	*kinǐwɑana*	*kinalǻbna*	*kinǻna*
D.	*inǻlata*	*kinǐwɑata*	*kinalǻbta*	*kinǻnta*
I. incl.	*inǻlatǻko*	*kiniwɑatǻko*	*kinalabtǻko*	*kǐnantǻko*
I. excl.	*inǻlamǐ*	*kinǐwɑamǐ*	*kinǻlabmǐ*	*kinǻnmǐ*
II.	*inǻlăyă̋*	*kinǐwɑayă̋*	*kinǻlabyă̋*	*kinǻnyă̋*
III.	*inǻlatja*	*kinǐwɑatja*	*kinalǻbtja*	*kinǻntja*

So: *otǒek* I cook; *inǒtok*
fayǔek I pound; *finǎyuk*
anǐek I reap; *inǻnik*
inǐtek I boil; *inǐnitko*
anǻpek I seek; *inǻnapko*
ǻptek I meet; *inǻfetko*
äktsǻkek I drop; *inäktsǻkko*
iǻpek [*yǻpek*] I count; *inyǻpko*
falǒtjek I bind; *finalǒtko*
tjatǻkek I divide; *tjinatǻkko*
ilǻek I see; *inǐlak*
sibǒek I cut; *sinǐbok*
kapiǻek I pray; *kinǻpiak*
fɑǻshek I finish; *finɑǻshko*
falǐnek I turn over; *finalǐngko*
ukǻyek I let alone; *inukǻyko*
kǻpek I make; *kinaĕpko*
ipǐtek I press; *inīpǐtko*
atǒnek I remove; *inǻtongko*
lonlǒnek I roll; *linonlóngko*

See also [235], where some anomalous preterite forms are given.

238. A few verbs end in preterite in *-ek*; as the dual and plural show, they do not drop the suffix *-en*. Their preterite endings are the same as their endings in the present. Those found are:

ángnek I make; *inángnek*
tjéng/ngek I hear; *tjíng/ngek*
ėndjuadjuǻek I doubt; *nėndjuadjuǻek* [235]
ėngkaslángek I mix; *nėngkaslángek* [235]
ėnkakaowǻek I put in midst; *nėnkakaowǻek* [235]
kǻowek [*kaowök*] I caress; *kinǻowek* [*kinaowök*]
yaǻngekek I do with energy; *inyaǻngekek*
ipǻdngek [*ipǻdngök*] I insult; *ǐnpadngek* [*ǐnpadngök*], (probably an *i-* verb?)
itjúkek I tell, warn; *intjúkek*, (probably an *i-* verb: *itjúkök*)

239. The preterite of verbs with inserted *w* is:

tekkᵒúwek I borrow; *tėnkᵒúko*
pitsiówek I cross; *pinitsióko*
tjongáowek I lose; *tjinongáoko*
paayúek I insult; *inpaayúko*
lushkáowek I pierce; *linushkáoko*
apayáowek I pursue; *inapayáoko*
palakdiówek I ward off (a stroke); *inpalakdióko* [233]
akᵒúwek [*akᵒúek*] I steal; *inakᵒúko*

240. Intervocalic *l* in the present is dropped in the preterite of:

patkélek [*patkólek*] I stop; *inpátkėk* [*inpátkök*]
fádlek I send out; *finák*

Thus *y* before the ending of *tapayáyek* [*tapayáek*] I carry in my hand is dropped in the preterite: *tinapáyak.*

totóyek I speak to; I address, has in the preterite: *tinötóyak.*
fayékek [*fátkek*] I whip; *fináyko*

(See [235] and the Vocabulary.)

THE ACTIVE

FUTURE

241. In the Future the particle *ad-* [*at-*] is prefixed to the forms of the present; *ad-* is not assimilated.

adkánek I shall eat; *adfadjángak* I shall help; *adilábok* I shall begin; *adalánena* he will take; *adpítnényu* you will break; *adkäpéntja* they will make.

THE CONJUNCTIVE

242. The particle *ed* [*et*], *'d* [*'t*] indicates in some cases a "conjunctive" [191]; it follows the verb. (Various modal ideas, expressed by auxiliaries, adverbs etc., will be discussed in later chapters.)

kánėm ed you ought to, you should eat, you would eat.
sagfátek ed I should carry, I would carry.
ibfakatáko'd we ought to ask, we should ask.

THE IMPERATIVE

243. The Imperative has the same forms as the Present Indicative; the conjunction *ta,* that, (expressing the volitive or purpose) precedes sometimes the 1. person dual and plural, rarely singular. Also forms with following *ed* [242] serve to express a less exacting command or a request.

kamúèm! kamúènyɑ! hasten! *ťgtom! ťgtŏyɑ* hold fast!
ta padŏyèntăko nan făsɑl! let us kill the enemies!
ilăek ed nan păyo I ought to see the rice plantation, let me see...

THE NOMEN ACTIONIS (AND INFINITIVE)

244. The Nomen actionis corresponds to our "Infinitive." Its character and formation have been treated in [204, 212, 213 ff.] for the Present tense.

In the Preterite the possessive endings of the Indicative are dropped:

kinaĕpko I made: *kinăèb; inŏtok* I cooked: *inŏto; inayăkak* I called: *inayăkan; lineyădko* I wanted, liked: *linĕyad; ťnfăkak* I asked: *infāka; intonťtko* I planted: *intŏnid.*

(As *-an* verbs retain *-an* in the indicative of the preterite [236], *-an* is also kept in the Nom. act. of the preterite: *inťkan,* "the having made" (to have made).

finayădjan "the having paid," *linagŏan* "having bought."

245. Observe the Nom. act. in the preterite of these verbs:

inángnek I made: *inángnèn*
tjíng/ngek I heard: *tjíng/ngö* [*tjíng/ngöy*]
kinăowek I caressed, embraced: *kinăowö*
inyaăngekek I did with energy: *inyaángekö*
inpădngek I insulted: *inpădngö* [*inpădngöy*]
inpădkek I stopped: *inpădkö*

246. The Nom. act. in the future is formed by prefixing *ad-* to the Nom. act. of the present: *adkăpèn,* "to be about to make," *adťbfăka* "to be about to ask." It is used rarely; regularly the present takes its place.

THE NOMEN AGENTIS (ACTIVE PARTICIPLE)

247. The Nomen agentis is formed by adding to the root the prefixes: *mang-* for the present; *nang-* for the preterite; *admang-* for the future. After the Sandhi rules given in [11] *mang-* changes to *mam-* or *man-*. The prefix of verbs with initial *l* is *min-*, *nin-*, *admin-*; the only possessive verb, which was found to begin with *n*, takes *min-*: *nĭmnimek,* I think; Nom. ag.: *minnĭmnim,* thinking or thinker. See [176; 192].

248. The Nomen agentis denotes the agent of the action indicated by the root; it corresponds frequently to our Nom. ag. as: writer, singer, reader, orator. If used attributively with a substantive, connected by *ay*, it can be translated by our participles in active.

nan fafáyi ay mangitónid the woman as planter, the planting woman, the woman who plants.

249. The Nomen agentis is a concrete noun and takes as such regularly the article *nan*.

250. The Nomen agentis governs an object; this is invariably preceded by the preposition *is* [*'s, 'sh, si*]. Before nouns which take the personal article, *ken* is employed. — (Here the construction with *is*, respectively *ken*, represents, in our conception, an objective genitive.)

nan mangáèb is nannáy ay túfay the maker of this spear; he who makes this spear.

nan mangáyag ken Agpáuwan the caller of Agpauwan; the one calling Agpauwan.

nan nángan si sa the one having eaten this

nan mamálad kĕn tŏdĭ the one who fetters him

nan nangĭla ken sĭka the one who saw you

251. If a verb has the causative or authoritative prefix [295] *pa-*, this is changed to *ipa-* when *mang-* is prefixed.

păātŏngek I make warm; *nan mangipăátong*

păalĭek I cause to come; *nan mangipăáli*

252. *Mang-* changes sometimes to *ming-*, if the verb has an initial *i*. *ťsublik* I change; *nan mangisů̆bli* or *nan mingisů̆bli*

253. *i-* Verbs retain *i* after *mang-*; *-an* verbs drop *-an* in the Nom. ag. form.

itsa‿tsá‿ko I give; *nan mangitsá‿tsa‿* the giver, giving
ťgtok I hold; *nan mangťgto* the holder
fukáwak I call; *nan mamůka‿* the caller
fadsángak I help; *nan mamádsang* the helper

But *an-* is retained in: *ťkak,* I do; *mangťkan. åktak,* I give; *mangåktan;* and in some others which are dissyllabic in 1. sing. present.

254. The Nomen agentis does not take the personal endings in phrases like: I am the writer, you are the helper, we are the makers. In such constructions the personal pronouns (or substantives) precede the unchanged Nom. ag.

sak/ěn nan mangáëb is nan kalásay I am the maker of the shield.
sťka nan mangyái's nan káya‿ you are the bringer of the wood.
sťya nan nångan is nan måkan he is the one who ate the food (rice).
tjătåko nan mamádsang ken tjăťtja we are the helpers of them; it is we who help them.

255. Only a limited number of Nomina agentis formed thus from verbal roots are treated as personal verbs; such are:

tsublåek I smoke; N. ag. *manůbla;* Pers. verb: *manublåak, manublåka, manůbla* etc.
kånek I eat; N. ag. *mángan*; Pers. verb: *mångănak, mangångka, mångan, mangantåko* etc.

Thus *mamůkaak* I go head-hunting, from *fakůkek*; *mamŏknakak* I go to work, from *foknůkek.* See [176; 177].

256. Examples of Nomina agentis derived from the present indicative:

Verbs with initial vowel:

anápek I seek *mangánab(p)* *ītafŏngko* I hide *mangitáfŏn*

aláek I take *mangála*
iyáik I bring *mangiyái* [*mangyai*]
inítek I boil *mangínid*(*t*)
áföik I weave *mangáföy*
abfolútek I believe *mangabfólœad*
angangóek I love *mangangángo*
egwátek I lift *mangégwad*(*t*)
idjúak I give *mangidjúa*
ígtok I hold *mangígto*
ogpátek I pull away *mangógpad*(*t*)
otóek I boil *mangóto*
uáshak I wash *mangúash*
ukátjak I cut the neck *mangúkat*(*d*)
ukáyek I let alone *mangúkay*
ipátlak I show ("make see") *mangipatla*

Verbs with initial *b, f, p,* (but not causative *pa-*):

biskíek I tear *mamíski*
fangónek I awake *mamángŏn*
fakáshek I dash, break *mamákash*
fœáshek I finish *mamœash*
fayátjak I pay *mamáyat*(*d*)
padóyek I slay, kill *mamádöy*
pikótek I curve *mamíkot*[*d*]
potlóngek I cut off *mamótlong*
pilíek I choose *mamíli*

Verbs with the causative prefix *pa-*:

papusíek I make poor *mangipapúsi*
pafitjángek I make burn *mangipafítjang*
palœákek I make boil *mangipalœag*
pangoyúshek I afflict *mangipangóyush*
padjalóek I make bloody *mangipadjála*
patuktjúek I set *mangipatúktju*

Verbs with initial *d, t, s, ds, dj, ts, tj, sh*:

dasióek I roast *manasío*
digkóek I bend *manígko*
tekuáfak I open *manékuab*
sunígek I turn *manúni*
sis/íak I sweep *manís/i*
sulúek I learn *manúlu*
songsóngek I smell *manóngsong*
subókak I blow *manúbok*
tokónek I advise, teach *manókon*
sagfátek I carry *manágfat*[*d*]
sibóek I cut *manípo*
tjatákek I divide *manátak*
tjongáowek I lose *manóngaœ*
tsiádek I open my eye *maníad*
tjénœamak I irrigate *manénœam* [*manánœam*]

Verbs with initial *g, k*:

gatlóek [*katlóek*] I divide into three parts *mangátlo*
kiláyak I peal *mangílay*
kánek I eat *mángan*
kagáek I chew *mangága*

Verbs with initial *l*:

lafákek I cut up (animals) *minláfak*
labfáak I wash (cloth) *minlábfa*
lagóak I buy *minlágo*
langóek I dry *minlángo*
lafóshak I undress *minláfosh*
lidódek I hurt by bending *minlídod*

lakatjĭ́ek I saw *minlăkátji* (*Ilocano*) *lonlŏ́nek* I roll *minlŏ́nlon* *likŭ́shek* I turn *minlĭ́kush*

Verbs with *n, ng*:

nĭ́mnĭmek I think *minnĭ́mnim* *ngotngŏ́tak* I gnaw *minngŏ́tngot*

The following list (to be supplemented from the Vocabulary) contains some verbs with more or less anomalous Nomina agentis. In many of these forms we recognize the root which has been transformed to make the present and which appears again in the Nom. agentis:

ăktak I give *mangáktan* [253]
ángnek I make *mangángnĕn*
ăptek I meet *mangáfed*
făálek I send out *mamáă*
fayĕ́kek I whip *mamáig*
fekáshek I throw *mămkas* [*mămkash*]
felĕ́yek I tire *mămley*
ĭ́gnak I hold *mangĭ́gnan*
ĭ́kak I do *mangĭ́kan*
kănak I speak *mangwáni*
kăpek I make *mangáĕb*[*p*]
kĕdfak I bite *mangĕ́dfan*
kĕkkek I know *măngtek*
liúshek I surround *minlĭ́wish* [*minlĭ́ush*]
pĭ́tnek I break *mámten* [*măméten*]
pŏ́ak [*păak*] I destroy by fire *măm*æ
pănek I fill *măm*æ
săděk I expect *manĕ́d*
sesĕ́mkek I remember *mănmek* [*mamănmek*]
sibfátek I answer *mănfad*[*t*]
sĭ́kpek I enter *mănkep* [*măngkep*]
sĭ́ngtek I sting *manĭ́nged*[*t*]
sulŭ́ok [*sulŭ́ak*] I teach *sumúl*æ (the partic. of the personal verb, not the N. ag., probably to distinguish from *manúl*æ, of: *sulŭ́ek* learn)
tăngfak I close *manángeb*
télkek I pierce (ears) *mănlek*
tĕ́mmek I press *mănmöy*
tĕ́pngek I measure *mănpeng*
tjĕ́ng/ngek I hear *măn/ngö* [*măn/ngöy*]
tjipăpek I catch *mănpab*[*p*]
totŏ́yek I address, speak to *manotŏ́ya*

tsūnŏ́ek I work *mắn/nɑ*
yắ́ngĕkek I do with energy *minyắ́ngekö[öy]*

257. The Nomen agentis does not admit the personal endings, as has been stated [254]; but in certain constructions (such as "relative clauses" with our "relative" in dative; or in interrogative sentences with "to whom?" where? when? etc.) it takes the locative suffix *-an*, and, in addition, the possessive endings; the result are these untranslatable forms:

	mangitsắ́otsao "giver"	*mangidjú́a* "giver"	*mangắ́ėb[p]* "maker"
1.	*mangitsaotsắ́oak*	*mangidjú́ắak*	*mangắ́ėpak*
2.	*mangitsaotsắ́oam*	*mangidjú́aam*	*mangắ́ėpam*
3.	*mangitsaotsắ́oắna*	*mangidjuắ́ắna*	*mangắ́ėpắ́na*
D.	*mangitsaotsắ́oanta*	*mangidjuắ́anta*	*mangắ́ėpanta*
I. incl.	*mangitsaotsaoantắko*	*mangidjuắ́antắko*	*mangắ́ėpantắko*
I. excl.	*mangitsaotsắ́oắnmĭ́*	*mangidjuắ́anmĭ́*	*mangāėpắ́nmĭ́*
II.	*mangitsaotsắ́oanyắ́*	*mangidjuắ́anyắ́*	*mangāėpắ́nyắ́*
III.	*mangitsaotsắ́oantja*	*mangidjuắ́antja*	*mangắ́ėpắ́ntja*

A few examples anticipated from a later chapter will show the use of these forms:

nan laláki ay nangitsaotsắ́oantắko is nan kanĭ́yab "the man to whom we have given the shield."

intŏ́ nan nan/ngŏ́lam is nan ayắ́yam? "where did you hear the bird?" (the *l* in *nan/ngŏ́lam* is euphonic; [16])

sĭ́nu nan mangitsaotsắ́oan nan fafắ́yi is nan bilắ́kna? "to whom does the woman give her money?" (since the subject follows, the ending *-na* is dropped.)

intŏ́ nan mangitafŏ́nắna is nan tú́fay? "where does he hide the spear?"

intŏ́ nan admangắ́ėpan nan alĭ́widmo is nan ắ́fongna? "where will your friend build his house?"

kad nan mangắ́ėpanyắ́ is nan fobắ́ngak? "when do you make my pipe?"

intŏ́ nan mangipắ́yak si sa? "where shall I put this?"

(These examples are given here merely to show the forms of the Nom. ag., but not to illustrate the construction of these sentences!)

It becomes evident, from these examples, that the Nom. agentis has been transformed into a Nom. actionis.

It is necessary to use, in Active, the Nomen agentis (but not the verbal stem) of a possessive verb, when the locative suffix *-an* shall be added; e. g. if *-an* shall be suffixed to *anắ́pek,* I seek, it cannot be suffixed directly to the stem *anap,* but must be suffixed to the Nomen agentis: *mangắ́napan.* See examples: [331, 333, 335].

SPECIAL VERBAL FORMS

258. The Verbal Forms treated in [205 to 257] are those commonly used. They are perfectly sufficient to connect in declarative main sentences the usual elements of a sentence: subject, predicate, direct and indirect object, place, instrument, time, manner, etc., with each other. We find, however, in this Language rarely more than two adverbial phrases (besides subject, predicate and object) in one sentence.

But by employing special verbal forms the person in whose behalf, for whom an action is performed, or the instrument used in the action, or the place, time, cause, where, when, why the action takes place, took, will take place, can be made the "subject" or "object," as we should say. If this construction is chosen by the Bontoc Igorot, the other elements are governed by the prepositions *is* and *ken*, as the examples will show.

(But these prepositions are omitted after Passive Verbal Nouns with the locative suffix *-an*; see the first four examples on page 105).

259. Thus for instance the equivalent for: "we kill the wild buffalo with the spears in the forest" is in common conversation:

padŏyentăko nan ăyăwan is nan păgpag is nan tŭfay (our killing-aim: the buffalo, in the forest, with the spears)

But we shall find forms of the verb which enable us to say:

Our killing-place: the forest, for the buffalo, with spears; or
Our killing-tool: spears, for the buffalo, in the forest; or, if we kill the animal for a friend, for his wedding feast:
Our killing "benefits": the friend, (killing of) the buffalo in the forest.

All these sentences are constructed by means of certain verbal forms made from one and the same root. But not all roots seem to be capable of being thus transformed; while some can not be used thus on account of their meaning, others are not used thus for idiomatic reasons.

260. The rules for the special verbal forms, for their use and their corresponding combination with prefixes, suffixes and endings are firmly established; while no definite rules can be stated for the forms of the *-ĕn,*

-an and *i-* verbs in their common use [215], i. e. no reason can be found, why a possessive verb made from a verbal root belongs, in its common use, to the *-an,* or to the *-en,* or to the *i-* Conjugation respectively.

261. The combination: *i* + Root + *an* + possessive endings is used, if the person for whom an action takes place shall be made the "object" of a transitive verb.

kăpek I make; Root *kaeb*: *i* + *kab* + *an* + *ko* becomes, after dropping *n* and adding *k* to the final *a*: *ikăbak* "I provide a man by making" [*ikapak*]

ikabak sitŏdĭ is tûfay I make a spear for him

(In common discourse: *kăpek nan tûfay ken tŏdĭ.*)

ĭotŏak nan lalalăki is măkan I cook food for the men; or also: *ĭotŏak is măkan nan lalalăki;* (In c. d.: *otŏek nan măkan is nan lalalăki*)

ĭpădŏyak nan tăkα is fûtug I kill pigs for the people

iyăiak is sĭngsing nan alĭwidko I bring a ring to my friend

ĭotoantăko nan ongănga's măkan we cook food for the children

isibŏak si ĭna is kăyo I cut down a tree for the mother (In c. d.: *sibŏek nan kăyo ken ĭna*)

ĭdigkŏak sĭka is nan lŏlo I bend the stick for you

ĭtpăpak tjăĭtja is nan ayăyam I catch the birds for them (*tjipăpek*: I catch)

ialăanmi nan fobfafăyi is nan kătjöα we catch the fish for the women (In c. d.: *alăenmĭ nan kătjöα is nan fobfafăyi*)

ilabfăantja nan fobfafăllo nan wănis they wash the breech-cloth for the boys

ĭpĭtăngăna sak/ŏn is nan kăyo he splits the wood for me

ĭnpĭtangana: he split... *adipităngăna*: he will split...

nan amăma ĭkăpăna sĭka is nan kănĭyab the old man makes for you a shield

nan mamamăgkid iklăyantja tjaĭtja'sh tŏki the girls peal "toki" for them

inlagŏam si Antéro is kĭpan you bought a knife for Antero

adisagfătanmĭ sĭka is nan kángnαanmo we shall carry your baggage ("things") for you

itekuăfam nan ăpo is nan pănguan! open the door for the master!

262. The combination: *i* + Root + possessive suffixes is used, if the instrument or tool used in making something shall be treated as the

"object" of a transitive verb. (In 1. and 2. singular *-ko* or *-mo* is added to roots ending in a consonant or diphthong, otherwise the endings are: *-k* or *-m*) *potlóngek* I cut off; Root *potlong*; *ipotlóngko* "I use as tool" or: my tool is....

ipotlóngko nan pínang is nan ólo I cut off the head with the ax
isíbom nan pínang is nan káyo you cut down the tree with the ax
ikökótmi nan kípan is nan istjá we cut the meat with the knife
iótoyæ nan ápuy is nan mákan you cook the rice with the fire
idígkok nan límak is nan lólo I bend the stick with my hand
itpápna nan língèn is nan ayáyam he catches the birds with the snare
iālătáko nan ókad is nan kátjöæ we catch the fish with the net
ilāfátja nan săfán is nan fádson they wash the coat with soap
infāígna nan lólo'sh nan ásæ he struck the dog with the stick
ipitángyæ nan wásay is nan káyo! split the wood with the ax!
adikaépko nan káyo is nan áfong I shall make the house of wood (material, not instrument!)
ikláytja nan kípan is nan tóki they peal the "toki" with the knives, (*kilayak*)
ilágomi nan falídog si nóang we buy the cattle with (for) gold
iságfatmi nan pókämi nan ágæb we carry the boxes on our shoulders
itangépko nan tólfeg is nan pánguan I close the door with the key
itjataktáko nan kípan is nan dinápay we divide the bread with the knive (*tjatákek*)
intekuápko nan tálog is nan ágæb I opened the box with a chisel
ítmek nan límak is nan mónok I press the chicken with my hand (*temmek*)
isís/ik nan sís/i 's nan tjíla I sweep the yard with the broom
ítnok nan káykay is nan páyæ I work, I till the rice field with the pole "kaykay" (*itnok* from: *tsūnóek*, I work)
ípnom nan límam is nan toánan you fill the jar with your hand (*ípnok: pánnek*)
intangépmi nan lí g/o 'sh nan tayádn we covered the basket with the cover

Thus also: *ikálik nan fălógnid ken síya* I speak of the war to him
ingkălitáko nan ánanaktáko we spoke about our children.

263. The P l a c e can be made the subject by using verbal forms with the locative suffix: *-an*. This suffix is attached to verbal forms in the Active with the prefix *mang-*, if the verb belongs to the category of the "pos-

sessive verbs;" the sentence is always introduced by the substantive (or locative adverb) denoting the place:

nan pắgpag nan manibốak is nan kắyo "the forest is my cutting-place" for wood (for: *sibốek nan kắyo is nan pắgpag* I cut the wood in the forest)

nan tjĭla nan mangotốanmi is nan mắkan the yard is our cooking-place for rice (for: *otốenmi nan mắkan is nan tjĭla*)

ắfong nan manigkắanmi is nan lốlo in the house we bend the stick (for: *digkắenmi nan lốlo is nan ắfong*)

ĭli nan mamắlotjak is nan fắsœl in the town I bind the enemy (for: *falốtjek nan fắsœl is nan ĭli*)

wắnga nan mangalắantắko is nan lĭlĕng in the river we caught the fish (for: *inalatắko nan lĭlĕng is nan wắnga*)

nan wắnga nan mĕnlabfắan nan mamamắgkid is nan wắnis in the river the girls are washing the breech cloth (for: *nan mamamắgkid labfắantja nan wắnis is nan wắnga*)

nan ắfong nan mamitắngana is nan kắyo he splits the wood in the house (for: *pitắngĕna nan kắyo is nan ắfong*)

ĭstji nan manglayắnmi is nan tốki yonder we peal the "toki" (for: *kilắyanmi nan toki ĭstji; manglayanmi,* syncop. from: *mangilắyanmi;*)

ĭli nan mangaptantắko ken Mốlĕng in the town we meet Moleng, the town is our meeting-place for Moleng (for: *aptentắko si Mốlĕng is nan ĭli*)

ắfong nan mangaĕpắnyœ is nan fobắnga in the house you make the pipes

tjĭla nan inkaĕpantắko is nan tűfay in the yard we make spears (for: *inkaĕptắko is nan tűfay is nan tjĭla; inkắĕbak:* the personal vb. instead of the possessive: *kắpek*)

ắgœb nan mangitafốnanmi is nan bilắkmi in the box we hide our money

ĭsna nan nasuyepantắko here was our sleeping-place (for: *nasuyeptắko ĭsna*)

The same verbal forms with suffix *-an* are employed, if time or cause shall be expressed. See [288], first example.

264. While thus some stress is laid upon the elements treated as "subjects" or "objects," stronger emphasis is expressed by placing the important substantive or pronoun etc. at the beginning of a sentence, followed by *nan* and the Nomen actionis. This construction will be treated later.

THE PASSIVE

265. The Passive in Bontoc Igórot is formed py prefixing:

ma-, in present; *na-*, in preterite; *adma-* [*atma-*], in future; to the root of verbs. The endings are Personal.

266. *-ėn* Verbs drop *-ėn; -an* Verbs retain *-an*; *i-* Verbs retain *i-*.

In the Passive of *-an* Verbs the personal endings *-ak, -ka, -ta, -tăko, -kămĭ, kăyă, -tja* are added to *-an,* but the final *n* of *-an* is not dropped.

267. The prefixes *ma-*, *na-*, *adma-*, denote the passive state or condition, named by the root; these passive forms are to be considered verbal adjectives. They are often used as adjectives and connected with substantives by *ay*; they follow the substantive, with which they are connected attributively.

268. The verbal root undergoes the same phonetic changes as treated in preceding chapters.

269. The agent of the passive verb is governed by the preposition *is* or *ken.*

270. *Ma-* prefixed to *i-* Verbs is frequently contracted with *i-* into *mī-.*

Likewise *nī-* and *admī-.* Also *may-, nay-* and *admay-* is heard sometimes.

271. The causative prefix *pa-* is retained, if stress is laid upon the action; but *pa-* is dropped after *ma,-* if more stress is laid upon the state

or condition. Cf. Ger.: das Haus wird (*mapa-*) gebaut; das Haus ist (*ma*) gebaut. Sometimes *i* is inserted between *ma-* and *-pa-*: *măĭpă-*).

272. The Passive has also a Nom. actionis, with possessive suffixes, preceded by the locative suffix *-an*. Ex. *nan malipásantja* their being finished.

273. Examples of Passive forms ("present participles in passive" or "passive verbal adjectives": being held; being sent; being called etc.).

aldek I take *mădla*
pilĭek I choose *mapĭli*
padŏyek I kill *mapddöy* (but *mddöy:* dead)
agtŏek I carry *mădgto*
otŏek I cook *mădto*
tokŏnek I advise *mătŏkan*
inĭtek I boil *mădnit*[*d*] [*măyĭnit*]
fadshek I finish *măfaash*
fakdshek I break *mafdkash*
fekdshek I throw *mdbkash* [*mdpkash*]
kdnek I eat *mdkan* ("food")
fălŏtjek I bind *măfdlad*
lĕytjek I want *malĕyad*
tjongdowek I lose *matjóngao*
dptek I meet *mădfed*
kdpek I make *măkdĕb*
sibfdtek I answer *mdsfad*
pĭtnek I break *mdpten*
kĕkkek I know *mdktek*
tjipdpek I catch *mdtpab*
ĭtafóngko I hide *măĭtdfon* [*mĭtdfon*]
ĭĭgtok I hold, keep *mădgto* [*mĭgto*]
ĭsabfutko I suspend *măisdbfud*
ildbok I begin *măildbo*
sddek I expect *mdsĕd*
sĭkpek I enter *mdskĕp*
tĕlkek I pierce *mdtlek*
pdnnek I fill *mdpno*
tsunŏek I work *mdtno*
kdowek I embrace, caress *măkdowö* [*öy*]
tjĕng/ngek I hear *mdtngö* [*öy*]
patkĕlek I stop *măĭpdtkö* [*öy*]
sesĕmkek I remember *mdsmek*
tĕmmek I press *mdtmö* [*mdtmöy*]
ĭfök I make wet *măĭföy* (*ndböy:* wet)
kĕdfak I bite *makĕdfan*
pdak I burn *măpdan*
aydkak I call *măayákan*
ukdtjak I cut the neck *măukdtjan*
ĭkak I do *măĭkan*
ĭgnak I hold *măĭgnan*
ĭtjăsak I find *măĭtjasan*
dktak I give *mădktan*
făydtjak I pay *mafaydtjan*
kĭlayak I peal *makldyan* (*i* dropped)
ĭsublik I change *măĭsubli* [*mĭsubli*]
iydik I bring *măiydi* [*măiydli*]
ipaĭlak I show *măipaĭla*

ishúnok I burn *măishúno* *idjúak* I give *măidjúa* [*mídjúa*]
ídjuk I show *mídju* *isđak* I take home *măisđa*
ăngnek I do *măăngnèn* *íbfăkak* I ask *maíbfāka*

Other passive forms are given in the Vocabulary.

274. Paradigms

PRESENT PASSIVE

	falótjèk I bind	*ayăkak* I call	*īsŭblik* I change
	mafálœd being bound	*maayákan* being called	*maísubli* being changed
1.	*mafálœdak* I am bound	*maayákanak* I am called	*maisŭbliak* I am changed
2.	*mafalœ̆dka*	*maayākángka*	*maisublíka*
3.	*mafálœd (sía)*	*maayákan*	*maisúbli (sía)*
D.	*mafálœdta*	*maayákanta*	*maisublíta*
I. incl.	*mafālœdtăko*	*maayákantăko*	*maisublităko*
I. excl.	*mafālœ̆dkămí*	*maayākángkămí*	*maisublíkămí*
II.	*mafálœ̆dkăyŭ*	*maayākăngkăyŭ*	*maisublíkăyŭ*
III.	*mafálœdtja*	*maayákantja*	*maisublítja*

PRETERITE PASSIVE

nafálœdak I was bound *naayákanak* I was called *naisúbliak* I was changed (with Personal Suffixes).

FUTURE PASSIVE

admafálœdak I shall be bound *admaayákănak* I shall be called *admasúbliak* I shall be changed (with Personal Suffixes).

The "Infinitive" has the same form as the "Participle:" *mafálœd; nafálœd; admafálœd.*

The Imperative does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, "because you can not tell a man what shall be done to him"....(But the misnamed "Three Passives" (the "Genus Relativum," my Active "Possessive Verbs") were put in the Imperative without hesitation; this shows also that the *-èn, -an* and *i-* verbs are conceived to be Active Nomina agentis.)—

The Nomen actionis of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapadŏyan* the condition of being killed.

nan mapadŏyak my being killed; *nan mapadŏyam* thy being killed; *nan mapadŏyana* his being killed; *nan mapadŏyanmi* our being killed; *nan mapadŏyanyŏ* your being killed etc.

These forms are employed in certain constructions, as "relative clauses" (as we say), interrogative sentences etc.

Although Passive constructions occur now and then, the Active is much preferred in common conversation.

275. Examples.

nan fălfeg ya makăĕb is nan alĭwidko the spear is made by my friend
nan ăfong ya nakăĕb kĕn tŏdĭ the house has been built by him
nătpab nan ayăyam is nan laläki the bird has been caught by the man
nafukăawanak ken ăma I was called by the father
nan ĭsa'y laläki ya napădŏy is nan fătal one man was slain by the enemy
sĭka maayākăngka'sh nan fafăyi you are called by the woman
nan ongóngă ya naikŏyköy ken inăna the child was rocked to sleep by its mother
nan nŏang ya nayŏgyog ken sak/ĕn the buffalo has been stabbed by me
admafalognĭdkămĭ's nan fătal we shall be attacked by the enemy
naĭka/ap nan ăwak the body has been buried
nan păngatan ya natăngfan is nan fădi the door has been locked with a lock
nadlatja nan sulădmo your letters have been received
sĭna nan napadŏy is nan fătal? who is the one killed by the enemy? who was killed
nafăkash nan fánga the pot is broken; *nan fánga ay nafăkash* the broken pot
nan fánga ya nafăkash the pot is broken
nan fătug ya napadŏytja is nan lalaläki the pigs have been killed by the men
mafadsángan nan ongóngă kĕn tjăkămĭ the boy is being helped by us
maĭgto nan ăsa is nan fafăyi the dog is kept by the woman
nan biläktja ya naităfon is nan täka their money was hidden by the people
is ăfong ya natángfan nan pángatan in the house the doors were closed
nan pădsog ya maitŏnid the rice is planted

276. Sometimes the context shows that the participle present of the passive expresses necessity, like a Latin gerundivum, or a participium necessitatis:

nan laláki ay mafálæd can mean: the man who is being bound; or: the man who is to be bound. Thus: *nannáy ay áfong ya măilágo* this house is to be sold.

nan kafáyo ya mafáig ay mafáig the horse must be whipped (repetition of the participle; explained later!)

It expresses also ability in a passive sense: *maĺnum:* drinkable; *mákan:* eatable; hence: "food, boiled rice."

EXPRESSION OF EMPHASIS

277. The construction of affirmative declarative sentences has been treated in several previous sections: [41; 43; 71; 89; 118; 165; 198-202; 205-211; 214-219; 254]; in only few of these constructions a certain element of a sentence was emphasized, as in [200; 211; 254]. The constructions explained in [258-263] express a moderate stress on the words denoting the indirect object, instrument, place, time etc.

But if s t r o n g emphasis shall be laid upon a certain element, special constructions are employed. Usually the word considered of preëminent importance is placed at the beginning of a sentence; verbal nouns of various forms and force follow it. These forms have been given in foregoing sections; occasionally allusions were made to their practical use. This latter shall now be discussed.

278. A P r o n o m i n a l S u b j e c t is emphasized by placing the personal pronouns to both, personal and possessive verbs. The verb retains its endings; the personal pronoun precedes or follows the personal verb; but it always precedes the possessive verb. (In the latter case it is a nominative pendens, as: We —, our finding the chain.)

săk/ĕn umáliak I come; *sĭka umáyka* you go; *tinmólitja tjăĭtja* they returned; *tjákămĭ kæmăángkămi* we go away; *tjătáko umalĭwidtáko* we shall become friends; *tjăkăyĕ admafalădkăyĕ* you will be bound (imprisoned).

săk/ĕn fekáshek nan fálfeg I throw the spear; *tjakămĭ intólimi nan tayđan* we returned the basket; *sĭka iđpim nan bĭlak* you count the money; *sĭtódĭ atónėna nan káyo* he (that one) removes the wood; *tjătăko otóėntăko nan ĭstja* we cook the meat; *tjăkăyă sagfátėnyă nan fŭgshong* you carry the bundle; *tjaĭtja paddyėntja nan ásա* they slaughter the dog; *sĭtodi iyáina nan fánga* he brings the pot.

279. The Substantive Subject either precedes or follows the predicate without being emphasized by its various position; yet it appears that the preceding substantive subject is slightly emphasizes sometimes.

nan laláki inmáli'sna the man has come here; *nan mamamágkid inmáytja* (or: *ya inmáytja*) the girls have gone; *si Antéro fasáėna nan súlad* Antero reads the letter; *nan fă̆sա̆l pină̆antja ángsan ay áfong* the enemies burnt many houses; *si Tjumĭgyai palĭtjĕna nan pĭnang* Tjumigyai sharpens the axe; *si Anaա̆wásal ĭnpaա̆ĭtna ken sak/ĕn nan kăwĭs ay kăládsay* Anauwasal has sent me a fine shield.

280. If the Subject follows a possessive verb in the singular, it has been said above [208] that the verb is without ending, and the following subject may be thought to be in the "genitive:"

ketjĕng tjipāpėn Bă̆gti nan sáfag then Bugti catches the wild chicken (or: *si Bă̆gti tjipápėna....*)

But sometimes, mostly in narrative, the verb retains its possessive ending and the substantive, thus emphasized, is connected with the preceding verb by *ay*; this construction is always employed if the possessive verb is in the singular with its full endings, and frequently if it is in the plural. The substantive is, as the ligature *ay* indicates, in apposition with the subject represented by the ending of the verb.

Thus we may say, instead of: *Ketjĕng anápėn nan fobfállo nan tjokáա̆na* then the young man seeks his pocket (bag) - - : *Ketjĕng anápėna ay fobfállo nan tjokáա̆na,* lit.: then the seeking-object of him (*-na*), as a youth, his pocket.—Here the subject is emphasized by being placed in apposition with the verbal ending *-na*. We may translate freely: then he, the young man, seeks his pocket.

As the example shows, the article *nan* is omitted after *ay* in this construction.

281. The Subject is much stronger emphasized, if it is followed by the Nom. agentis which takes the article *nan*; with personal verbs the "participle" is used. [192, 193; 247-257]

săk/ĕn nan mangáëb is nan áfong I am the maker of the house; it is I who made the house
síka nan inmáli you are the "comer;" it is you who came
nan ongónga nan nasúyep isná the child is the one who slept here
tjakamí nan nángan is nan móting We, we have eaten the pounded rice
tjakăyéi nan mafála you are those who are sent out (passive verbal forms belong to the personal verb category; hence the "participle" is used)
tjakayéi nan namáa [*namála*] *ken tjaítja* you, you sent them out!
sítŏnă nan nangyái is nan páküy this is the one who brought the rice
sak/ĕn nan mánno'sna I, I am working here
sítŏnă'y fafáyi nan nángtek kĕn tŏdí this woman, she knew him
nan féssal nan namúan is nan amín ay álang it was the enemy who burnt down all the granaries
si Angay nan nangáëb is nan tjokáwko Angay, she made my pocket
si Táynan nan nangwáni si sa Taynan, he has said so ("he was the teller of it")
síka nan mán/ngö ken sak/ĕn you, you hear me
nan mamamágkid nan mangílay is nan tóki the girls, they are pealing the "toki"
nan alíwidna nan nánfad ken síya his friend it was who answered him
nan amáma nan ninláfak is nan fútug it was the old man who cut up the pig
nan lalaláki nan minlónlon is nan báto the men, they roll the stones
nan ápo nan admamáyad is nan lalaláki the master, he will pay the men
si áma nan namíli Father, he has chosen
sak/ĕn nan mamángon ken ináta I, I awake our mother.

(As in questions beginning with who? or what? as subject of the sentence, the subject is emphasized, the Nom. ag. is employed in such cases; see [345]; only two examples shall be given here:

síwa nan mangwáni si sa who is "the sayer" of this? who says so?
ngăg nan ínmad? what is it that happened?)

282. The Nom. agentis employed in the foregoing sentences which emphasizes the subject, lays also some stress on the verb; the verb, as Nom. ag., is certainly of greater importance in this construction than its object.

A v e r b may also be emphasized, i. e. the a c t i o n may be represented of greater importance than the object, by employing the personal verbal forms instead of the possessive verbal forms.

kåpek nan åfong, means: I build the house; the house is of similar importance as my building it;

inkåèbak is åfong, means: I am busy building, "houses" being of less importance than my occupation. See [162].

(The intensive forms of verbs by which their importance is raised will be treated later in the chapters on Reduplication, Modal Auxiliaries, Adverbs etc.)

283. The "A c c u s a t i v e O b j e c t," as we should say, is strongly emphasized by being placed at the beginning of a sentence, followed by the Nomen actionis with its endings; this Nom. act. must take the article. (The Copula *ya* is used sometimes. (In this construction the article of the substantive, at the beginning of the sentence is usually omitted; as these examples show:

åfong nan kåpek a house I make (lit. house is my making)

åsœ ya nan padðyèntåko the dog we kill

sĭka nan lĕytjek "you are my liking," it is you whom I like

laldki nan inayåkan nan ongónga it was a man that the child called

ðgsa ya nan inĭlami 's nan pågpag a deer we saw in the forest

fůtug nan adpadðyèntja the pig they will slaughter

(nan) åfong nan kåpèn nan laldki a house it is the man builds

(nan) ongónga nan fadsángan nan laldki it is a child that the man helps

kaldsay nan ĭgtok a shield I keep

kaldsay ya nan ĭgton nan fășœl a shield the enemy keeps (*ĭgton, -n:* genit. indicator)

ananåktja nan itåfon nan fobfafåyi mo umålitja nan fășœl their children the women hide, if the enemies come

fobfållo nan finålœdyă is nan ĭli a young man it was you fettered in the town

bĭlak nan itðlina the money he returns

bĭlak nan itðlin nan laldki it is money that the man returns (*itðlin, -n:* ligature, "genitive indicator")

(Since in questions with the accusatives whom? what? which? the direct object of transitive verbs is emphasized, the same construction is employed there [346]

sĭnœ nan ilåènyă? whom do you see?

ngăg nan angnĕntja? what are they doing?
ngăg ay tăfay nan lĕytjĕn nan alĭwidmo? which spear does your friend like? (lit. which spear is "the liking of your friend?")

284. If the person for whom, the instrument with which, the place where, the time when, the reason why an action is performed shall be still more emphasized than by the special verbal forms given in [258-264], these elements are placed at the beginning of a sentence; verbal combinations (with *nan*) follow, that are derived from the special verbal forms.

285. Emphasis of the Person for whom an action takes place.

sĭtona ay laläki nan ĭkabak is nan sŏklong for this man I make the hat
sĭtodi ay fobfăllo nan ikaĕpănyĕ̆ is nan sŏkod [ikabănyĕ̆] for that boy you make the spear
tăkĕ̆ nan iotŏantăkĕ̆ is nan măkan for the people it is that we cook the food
si ĭna nan isibĕ̆am is nan kăyo for the mother you cut the wood

Frequently the Nom. agentis form with *mang-*, *mam-*, *man-*, with the suffix *-an* and possessive endings is used:

ăpomi nan mamalĕ̆tjanmi [mamalăd̆sanmĭ] is nan mangăkŏu for our master we bind the thief; or: *ăpomi nan ifalăd̆sanmi is nan mangăkŏu.* The construction with the Nom. ag. is preferred. (It is used exclusively in questions beginning with: to whom? for whom? [347, 348])
sĭnĕ̆ nan nangitsaotsăoam is nan sălad? to whom did you give the letter?)

286. Emphasis of the Instrument with which an action is accomplished.

mantĭlyo nan itiktĭkna is nan patatjĭm with the hammer he strikes the iron
katjĭna nan ifalĕ̆dtăko is nan laläki with the chain we bind the man
lŏlo nan ifaĭgko ken sĭya with a stick I strike him
fălfeg nan ipadŏyko is nan fŭsĕ̆l with the spear I kill the enemy
pĭnang nan ifakăgmi is nan ŏlŏ with the axes we cut off the heads
fŭti nan intangĕbko is nan pănguan with the lock I fastened the door
mantĭlyo nan inkăĕb nan fufŭmshak is nan tăfay with a hammer the smith made the spear

nannáy nan itekwápmo is nan ágab! with this open the box!
nannáy nan ingkibóngna is nan lólo with this he broke the stick
nannáy nan ifalgmo is nan ásu with this you strike the dog

(Questions beginning with "with what?" "with which tool?" have the same construction: *ngág nan ikökótmo is nan ístja?* with what do you cut the meat?)

287. Emphasis of the P l a c e where an action is performed. Cf. [263].

(The locative Nom. verbale has invariably the prefixes of the Nomen agentis.) With possessive verbs:

nan úma nan mangis/ögána is nan káyo the garden is his "planting-place" for the tree; in the garden he plants the tree
kă/ŏpŏ/ópan nan manîktikána is nan patatjîm the forge is the place where he hammers the iron
lúkam nan mingitáfonam is nan shúka in the grass you conceal the "shuka" i. e. a pointed wooden stick placed in the ground and directed against the enemy.
sîtjog nan ningipayántja is nan ólo into the "sitjog" (a basket used also as fish net) they placed the head
págpag nan manibáak is nan káyu in the forest I cut the wood; or also: *is nan págpag nan manibáak is nan káyu:* in the forest is my cutting-place for wood; or: *sibáek nan káyu is nan págpag*
áfong nan manigkáanmi is nan lólo in the house we bend the stick
îli nan namalótjantja is nan fásul in the town they imprisoned (bound) the enemy
wánga nan mènlabfányu is nan wánis you wash the breech cloth in the river
tjîla nan mangaèbantáko [or: *inkapantáko*] *is nan túfay* we make the spears in the yard

With personal verbs:

págpag nan èntsúnoak, èntsúnoam, èntsúnoána, èntsúnoánta In the forest I work, you work, he works, we two work etc.
nannáy ay áfong nan naníyana this house is the place where he died
nannáy ay îli nan naníyan nan amána this town is the place where his father died
págpag nan intedeeantáko the forest is our abode, (the "place where we stay")
káyo nan intedéean nan ayáyam the tree is the home of the bird

(Questions with where? whither? whence? [353] have the same construction:

intŏ nan mangitafŏnana is nan apóngna? where does he hide his necklace?)

288. The same Constructions are employed to emphasize adverbial phrases or terms referring to Time, Manner, Degree, etc. These terms are placed at the beginning of a sentence, followed by verbal nouns.

Time: *nåkship nan inumtsånanmi ad Fåntok* it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: *tsătsåma nan umipaåslam ken sak/ån* very much you reproach me. [L. 51.]

Material: *nannáy ay kåyæ nan kåpek is sŏkod* from this wood I make a spear shaft. Constr. [283]

nåntŏna'y patatjím nan kapèntåko is tûfay of this iron we make spear blades. Constr. [283]

Quantity: *ångsan nan inálăna ay kåtjöu* great many were the fish he caught. [P. 2.]

Price: *salåpi nan nangilagoantåko is nan kayång* for fifty cents we sold the spear.

289. Recapitulation. — Promiscuous Examples, illustrating various verbal forms in various cases of Emphasis.

Common construction: *padŏyek nan åyăwan* [*ayåwan*] *is nan tûfay is nan pågpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/ån nan mamadŏy is nan åyăwan.....*

Subject emph. and personal verb: *sak/ån pumådöyak is nan åyăwan is....*

Object. emph. *åyăwan nan padŏyek is nan tûfay is nan pågpag*

åyăwan nan padŏyèntako we kill....; *nan pinadŏymi* we killed; *nan adpadŏyènmi* we shall kill....

Instrument emph. *tûfay nan ipadŏyko is nan åyăwan;* preterite: *nan inpadŏyko* fut.: *nan adipadŏyko*

Place emph. *pågpag nan papadŏyan is nan åyăwan* (the redupl. *papad*— denotes "our customary hunting-ground")

Instr. emph. with passive: *tûfay nan naipadŏy is nan åyăwan is nan pågpag* with the spear the buffalo was killed in the forest

Common construction:

otŏ́ènmi nan fĭ́nâyɑ is nan bâyɑk is ấfong we cook the (shelled) rice in the pot (kettle) in the house

(preterite: *inŏ́tŏmi nan mâkan is nan bâyɑk...*) (*mâkan:* rice that is cooked)

Subject emph. *tjakăm*ĭ *nan mangŏ́to is nan fĭ́nâyɑ is nan bâyɑk is....*

Person, for whom, emph. *tâkɑ nan iotŏ́anm*ĭ *is nan fĭ́nâyɑ is nan....*

Object emph. *fĭ́nâyɑ nan otŏ́ènt*ắ*ko is nan bâyɑk is ấfong*

Place ("the pot") emph. *bâyɑk nan mangotŏ́ant*ắ*ko is nan fĭ́nâyɑ is ấfong*

Place ("the house") emph. *ấfong nan mangōtoant*ắ*ko is nan mâkan*

Common construction: *-an* verbs

	*kắ/ắfanm*ĭ *nan lấta*	we dig the ground
Emphas.	*lấta nan ka/ắfanmi*	the ground we dig
	ấma nan ka/ắfanmi	the garden we dig
	kấykay nan ikấ/ɑpmi	with the pole we dig

gadsấngyèn nan èntsunoấnmi for the rich man we work (but: *gadsấngyèn nan ikấ/ɑpmi* means: we bury the rich man)

Passive: Common constr. *nan pấnguan ya natấngfan* the doors are closed

Emphas. *is ấfong ya natángfan nan pấnguan* in the house the doors are closed

tŏ́lfeg nan ma/itấngèb is nan pánguan with the key the doors are closed

tjătấko nan ma/itangfấnan nan pánguan (the agent emphasized!) by us the doors are closed

("For the father the door is closed" was changed by the Igórot into: the father says: let the door be closed; *si ấma kanấna en*: *maitấngèp nan pấnguan*)

Common construction: *i-* verbs

itŏ́litja nan bĭ́lak they return the money

Emphas. *tjaĭ́tja nan mangitŏ́li is nan bilak* they are the persons who return....

bilak nan itŏ́litja the money it is that they return

ấfong nan mangitolĭ́antja is nan bilak in the house they return the money

fălĭ́dog nan mangisublĭ́antja is nan bilak for gold they change the "silver"

(For the women they change the money; the silver into gold: *falĭ́dog nan mangisublĭ́antja is nan bilak ay kŏ́an nan fobfafấyi;* lit.: "as the women's property" [107ff.])

Passive: Common constr. *nan bilak ya maisŭ́bli* [*mĭ́subli*] *ken tjakam*ĭ the money is changed by us

Emphasis:

tjatǻko nan maisublĭ́an nan bĭ́lak by us the money is changed ("we (are) the place for—the being changed—of the money)
ǻfong nan maisublĭ́an nan bilak in the house the money is changed
falĭ́dog nan maisublĭ́an nan bilak for gold the silver is changed
nan bĭ́lak ya maisú́bli ay kó́an nan fobfafá́yi the silver is changed for the women

Common constr. *nan laláki ilá́gŏna nan á́sa* the man sells the dog
Emphas. *lalaki nan mangilá́go is nan á́sa* it is the man who sells the dog
á́sa nan ilá́gon nan lalaki it is the dog that the man sells (n: ligat.)
á́fong nan mangilagó́an nan lalaki is nan asa in the house the man...
bĭ́lak nan mangilagó́ana is nan afong for silver he sells the house
si amá́na nan ilagó́ana is nan pá́küy for his father he sells the rice

Passive: Common constr. *nan asa ya mailá́go* the dog is sold
Emphas. *lalaki nan mailagó́an nan asa* by the man the dog is sold
afong nan nailagó́an nan asa in the house the dog was sold
bĭ́lak nan nailagoan nan afong for silver the house was sold
si á́ma nan mailagó́an nan pakǘy for the father the rice is sold

Common constr. *idjutǻko nan ká́ya* we show the tree
Emphas. *tjatǻko nan mangĭ́dju is nan ká́ya* we, we show the tree
ká́ya nan idjutǻko the tree it is we show

pá́gpag nan mangidjuantǻko is nan kaya in the forest we show the tree
litjé́ngko nan mangĭ́djuk is nan kaya with my finger I show the tree
lalaláki nan mangidjuantǻko is nan kaya to the men we show the tree

Passive: Common constr. *nan ká́ya ya maĭ́dju ké́n tjatǻko* the tree is shown by us
Emphas. *tjatǻko nan maidjú́an nan ká́ya* by us the tree is shown
pá́gpag nan maidjú́an nan ká́ya in the forest the tree is shown

Common constr. *itắfó́ngko nan kĭ́pan* I hide the knife
Emphas. *sak/é́n nan mangitá́fon is nan kĭ́pan* it is I who hide the knife
kĭ́pan nan itafó́ngko it is the knife I hide

ágœb nan mangitáfonak is nan kípan in the box I hide the knife
ágœb nan mangitafōnantáko 's nan kípan in the box we hide the knife
nan alíwidko nan mangitáfonak is nan kípan for my friend I hide the knife

Passive: Common constr. *nan kípan ya maitáfon* the knife is hidden
Emphas. *ágœb nan maitafónan nan kípan* in the box the knife is hidden

Common constr. *nan pádsog ya maitónid is nan fobfăfáyi* the rice is planted by the women
Emphas. *tjatáko nan maitonítsan nan pádsog* by us the rice is planted [s inserted: dental mouillé]
páyo nan maitonítsan nan padsog in the rice field the rice is planted
si ína nan maitonítsan nan padsog for mother the rice is planted

Common construction: *-ėn* verbs

falătjėnyă nan laláki you bind the man
Emphas. *tjakăyă nan mamálœd si nan laláki* you, you bind the man
laláki nan falătjėnyă the man it is that you bind
áfong nan mamalătjanyœ is nan laláki in the house you bind the man
katjína nan ifálœdyă is nan laláki with a chain you bind the man
polisía nan mamalădsanyœ is nan laláki for the constabler you bind the man

Passive: Common constr. *nan laláki ya nafálœd* the man was bound
Emph. *tjakăyă nan mafalădsan* [*mafalădan*] *nan lálaki* by you the man is bound
áfong nan nafalădsan nan laláki in the house the man was bound
katjína nan maifálœd nan laláki with a chain the man is bound
polisía nan nafalădsan nan laláki for the constabler the man was bound

Personal verbs. Common construction:

ėntsūnŏkămí is nan páyo we work in the rice field
Emph. *nan páyo nan ėntsunoánmi* in the rice field we are working
nan páyo nan ėntsánŏan nan laláki in the r. the man works
kapágpag nan tœmayáœan nan ayáyam in the forest the birds fly
káykay nan itnotáko with a pole we work (*itno-* from *tsunŏek*, possess. vb.)

pấyak [*pấyog, bấyak*] *nan itayấatja* with wings they fly
pấyak nan itấyaa nan ayấyam with wings the birds fly
gadsángyen nan ėntsunoantấko for the rich man we work
gốyad nan itayấaantja, ta iyấitja nan tjốo for the young birds they fly away, that they bring them food
ĺsna nan intedéédnmi here we stay
ĺsna nan nintedeédăna here he stayed

REDUPLICATION

290. Bontoc Igórot Language makes extensive use of reduplicated verbal forms.

Reduplication is either partial, as *fangfangốnek* I wake up, or gemination, as *mánganmángănak* I eat. Usually only the root is reduplicated and prefixes precede the reduplicated form; there are, however, some exceptions.

291. The reduplicated form of the verb represents, as it were, an image of the action: as the action is repeated, thus the root, or parts of it are repeated. Repeated or iterative action is identical with the frequentative; and the effect of repeated action is intensive. Continuative or durative action may be thought to consist of constantly repeated action. Thus reduplicated verbs express: repetition; intensity; continuation; duration; continued contemporaneous action; the repeated action may affect several objects and thus this verbal form can express the idea of plurality of objects (I make repeatedly a spear = I make some spears); intensity involves occasionally comparison (I like exceedingly = I prefer, I like better). — Thus many various meanings can be imparted to a verb by reduplicating its root; but in Bontoc Igórot reduplication does not express tense, as present or future. — The meaning must in many instances be determined from the context; but often we find reduplicated forms used idiomatically apparently without definable reason; sometimes the desire of an emotional speaker to depict most vividly must account for the reduplicated form.

(Besides this method of expressing repeated, intensive, continued action certain adverbs, auxiliaries and other verbs may be used for the same purpose.)

292. Examples.

ɬbfăkak: ibfăkáfăkak I ask often; I ask many people; I inquire eagerly... Preterite: *infăkáfăkak;* Nom. ag. *mangibfăkáfăka*
iyáik [*yáik*]*: yáiyáik* I bring frequently; I keep bringing
ayákak: áyăăyákak I call often, I call several persons...
umáliak: umāliáliak I come often; *inmaliáliak* I used to come (*umaláliak* I come nearer)
inákaak: inākăákăak I cry loud; I continue crying...
umɬnumak: uminuɬnumak I drink again and again, I keep drinking
mánganak: manganmánganak I eat often; I am eating (at the same time, meanwhile)
úmüyak: ŭmúmüyak I go repeatedly; I walk on...
kuyútjek: kuyukuyútjek I pull strongly; "I pull and pull"...
tamóliak: tamotamóliak I return several times, I continue returning...
kɬbkɬfak: kɬbkɬkɬbkɬfak I rub hard, I keep rubbing...
iláek: ɬlaɬláek [*ililáek*] I see repeatedly; I observe, keep looking...
kának: kánakanak I talk much; (preter.: *kinwákinwánik!*)
ipaoɬtko: ɬpaoɬpaoɬtko I send repeatedly, I continue to send...
ɬdjuk: ɬdjuɬdjuk I show often, carefully...
tumuktjúak: túmuktjútuktjúak I sit often, I am sitting, I continue to sit
kogóngek: kógokogóngek I strike vigorously, I give many blows...
aláek: alăaláek I take again and again, I take several things...
inliɬwisak: ɬnliwɬlɬwɬsak I keep on walking; I walk around...
kamúek: kakamúek I hasten more; *kakamúek ay manálan* I go faster
alunáyek: alalunáyek I retard; *alalunáyek ay engkálɬ* I speak more slowly
léytjek: leyléytjek I like better, I prefer...
masúyepak: masuyesúyepak I continue to sleep, I sleep profoundly...
engákliak: engkalikáliak I keep talking...

293. Greater intensity is expressed by repetition of a verb, with the interposed ligature *ay*; the second time the verb is in the "infinitive."

entsunóka ay entsúno you must work; you work most strenuously...
ɬbfakam ay ɬbfăka you must ask
mafukawángkăyú ay mafukáwan you must be called
nan lalaláki mafukáwantja ay mafukáwan the men must be called
nan káyo masɬbo ay masɬbo the tree must be cut down
kápém ay kápén nan áfong you must make the house

sagfåtėm ay sagfåtėn nan kåyo you must carry the wood
insulådka 'y insúlad aswåkas you must write to-morrow
nan laláki fayådsăna ay făyådsan nan fåă the man must pay the servant
nan lalaláki fadjångantja'y fadjångan nan fobfafáyi the men must help the women
nan fåtug måpădóy ay måpădóy adwáni the pig must be killed now
nan åsʉ admåpadóy ay admåpădóy aswåkas the dog must be killed tomorrow
nan mangåkᵒu mafálʉd ay mafálʉd the thief must be bound (imprisoned)
nan kafáyo mafåig ay mafåig the horse must be whipped

(This construction is not used in the preterite).

PREFIXES

294. The character of some prefixes and their effect upon verbal roots have been treated in previous sections, as:

um- prefix or infix of Personal verbs [170-174]
in- ėn- prefix of Personal verbs [168]
in- the preterite "augment" [180, 230]
mang- mam- man- min- the prefixes for Nomina agentis [247; 193]
i- the prefix of a certain category of verbs [226-230]
ma- the passive prefix [265 ff cf. 175]
ad- the temporal prefix for the future tense [183, 241].

Of great importance are the following prefixes which modify the action expressed by the Nom. actionis:

295. *PA-*

Pa- (and *ipa-*), prefixed to roots (primitive verbal roots or substantives, adjectives, adverbs etc. used as roots), produces causative or factitive verbs; sometimes they express that the subject orders or tells an other to perform an action (authoritative verbs: "I make you come").

If *um-* or *mang-* are prefixed to *pa-*, *i* is inserted between these prefixes: *umipa- mangipa-*.

If the passive particle *ma-* is used in combination with *pa-*: *mapa-* (preter. *napa-*), the resulting form conveys the verbal idea; if *pa-* is omitted, the form is rather an adjective, than a "passive participle" with verbal force. [271] [Frequently *i* is inserted between *ma-* and *pa-*: *maipa-*]

The causative verbs belong to the *-ėn* class in active; in passive they are personal verbs. [265]

ántjo tall; *paantjǒek* I make tall, I lengthen; preter. *inpaǎntjok*; pass. *mapaǎntjo* or: *maīpaǎntjo* being made tall
pǔsi poor; *papusĭek* I make poor *inpapǔsik; maĭpapǔsi*
gadsǎngyėn rich; *pagadsǎngyenek* I enrich
asdĭk [*ǎsdik*] short; *paasdĭkek* I shorten
djǎla blood; *padjalǎek* I make bloody, I cause to bleed
sĭli splendor, ray; *pasilĭek* I cause to shine, I cast light, reflect light
umǎliak I come; *pǎălĭek* [*pălĭek*] I order to come, I make come
masŭyepak I sleep; *pasuyĕpek* I put to sleep
intedĕeak I stay; *patedĕek* I order to stay
tumuktjŭak I sit; *patuktjŭek* I set
umögiădak I am afraid; *paögiădek* I frighten; pret. *inpaögiătko; mapaŏgiad* frightened; *maŏgiad* afraid
ĭsa one; *paisăek* I leave alone; *mapaĭsa*, left alone; *maĭsa* alone
lătėng cold; *palatĕngek* I make cold
tŏfo leaf; personal causative vb. *umipatŏfoak* I cause to sprout forth, I make grow
tekuăfek I open; *patekuăfek* I order to open [L. 43-]
sĭkpek I enter; *pasĭkpek* I make enter
tjĕnæm water; *patjĕnæmek* [*patjănæmek*] I cause to melt
ngĭtid black, *kĭlad* red; *pangĭtĭdek, pakĭlădek* I make black, red
ătong warm; *paătŏngek* I make warm; *napaătong* (*naipaătong*) having been warmed; *maătong* being warm
iläek I see; *īpaĭlak* I make see i. e. I show
tumăyao/ak I fly; *patayăowĕna ad tjăya* "she makes (him) fly to the sky" [S. 7.]
ėngkăliak I speak; *pakalĭek* I cause to speak; I endow with speech: (*Lumăwig*) *san djŭa, pakaliĕna tjaĭtja is nan kalin si iSadsănga:* "Lumawig made the two speak the language of Sadanga-men." [L. 14]
inkyătak I swim *pakyătėntăko nan ănanăk* let us make the boys swim!
kæmănak I go out; *pakăănek* I expel, preter. *inpakăangko*

(*pa-* in: *padǒyek* [*patǒyek;* in Bontoc not: *pătáyek*] I kill, slay, seems to have become an integral part of this verb as the position of the infixed augment indicates: *pinadǒyko* I killed; *mapadǒy* means: killed, slain; *mădöy:* dying, or: having just died; *nădöy:* dead)

Verbs with authoritative meaning govern the person which is ordered as direct object, but the object affected by the action is preceded by the preposition *is*:

papitángek nan laláki is nan káyo I order the man to split the wood
nan făfáyi paotóèna nan anákna is nan fínáyæ the woman makes her daughter cook the rice.

296. *PIN-*

Pin- or *kin-* [*bön-, bèn-, pèn-*] with possessive, and *pang-* with personal verbs (before consonants sometimes *panga-* placed after the prefix in: *ĭnpángа*) denotes quick, vivid action. *Pin-* is prefixed to the root and the verb has possessive endings. In the preterite *pin-* is replaced by *nin-*. (*Pin-* seems therefore to be used with preterite forms i. e. without suffix *-èn*, if prefixed to *-èn* verbs.)

pinkakángko (root: *kan-*) I eat quickly; pret. *níngkăkángko*
pinsiképko I enter quickly; pret. *nínsiképko*
pangasúyepak or *inpángasúyepak* I sleep quickly, fall asleep quickly; *ninpangasúyepak*
(*in*)*pangóyak* [*pangúyak; pangöüak*] I go quickly; *ninpangóyak.*—*pangúyka!* go quickly!
pangatsubláak I smoke forthwith
pangatedéeka'shna stay here immediately!
pinkaébmo nan áfong! make the house "just now!"
pinfăyádsak I pay immediately; pret. *ninfayádsak*
kinpánok I fill at once
kinálak or *pinálak* I take quickly
kinkatènak I step quickly, tread upon; pret. *ninkatènak*
èmpángakalíak I speak fast
kinipaoítko or *pinipaoítko* I send quickly
pangatuktjúkăyá! sit down quickly
pinayákam nan fafáyi! call the woman quickly, right now!
pinignána nan ásæ he holds the dog quickly
pinistjáyæ nan ístja! eat the meat quickly

pinapúyam! make fire at once! (synon.: *kamáim ay mangápuy!* hasten to make fire!)
ninapuyána nan ápuy he built the fire quickly
kinpafitjángem nan káyo! light ("make burn") the wood at once!
pangálika! come quickly! *pangālíkăyĕ́ man!* come ye then, at once!
inpangasíkebak I enter quickly
inpangatáktakak I run immediately
pinfekáshko nan báto is nan fĕ́sĕ́l I throw quickly the stone against the enemy
pinpikíshna nan súlad he tears quickly the letter
pinpad/ongtáko nan gángsa! let us quickly strike the gong!
pintángfam nan pángŭan! close the door quickly!
inpangafálaak I go out quickly (*fumálaak* I go out)
pinkŭyútko I pull fast
pinpadóymo nan fútug! kill the pig quickly!
nínpadóyna nan ásĕ́ he killed the dog at once
pintjípaptáko nan mónok! let us quickly catch the chickens!
pinátonmí nan fánga we remove the pots quickly (*atónek*)
pinkăángko I take away immediately (*kaánek*)
pinfálĕ́dmo sítŏdí! bind him quickly!
pinpakăánek I drive away quickly (notice the present form!)

The prefix *pin-* is also used in threatening:

mo adíka ĕ́móbfad kén sak/én, pinpad/óak síka! if you do not untie me, I strike you (immediately)! [P. 10.]
yáim, yáim nan pínang ta pinpadóyta na! bring, bring the ax, that we (two) kill this one! [R. 11.]
mo adíkăyĕ́ lumáyao pinígnak tjăkăyĕ́! if you do not run, I shall hold you!

And in our temporal clauses with "as soon as" *pin-* is prefixed to the verb of the main sentence: *mo tjipapentáko nan ayáyam, pinpadóytáko tjăítja:* when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

297. *KA-*

Ka- prefixed to the reduplicated root denotes action completed in the immediate past: I have just now finished - -, I just did - -, I completed recently. *Ka-* combined with a root which has no endings denotes a condition that has been entered some time ago, as *kalángo* having become dry, dried.

kalâliak I came just now; *kalalĭkămi is san fĭbikăt* we came this very morning
kainĭnumak I just drank
katsubtsublăak I just smoked
kadkadjălănak I just walked
kakakădĕpko nan ăfong I made the house just now, a short while ago
kabkabĕkăshko nan fălfeg I threw the spear just now (*fekăshek*)
kakalkalĭak I have spoken a little while ago
kaititjăsmi nan sĭngsing we just found the ring (*ĭtjasak*)
kaangăngnek I just did
kabkabăkashko nan băngao I just broke the glass (*fakăshek*)
kafukfukăwko si ăma I just called the father (*fŭkawwak*)
kaayayăgko si Bŭgti I just called Bugti (*ayăkak*)
kaigĭgnak I just held
kakakwănik I just told (*kănak*)
kaanănapko nan soklŏngmo I just sought your hat
kakekĕkĕdko [*kakekŏkötko*] *nan lĭmak* I just cut my hand (*kökŏtjek kĕkĕtjek*)
kakakăkangko nan măkan I just ate the food, rice (*kănek*)
kashupshuppăkko [*kashubshubpăgko*] *nan lalăki* I just hit the man (*shupăkek*)
kashubshubpăgmi nan fŭswal is nan fălfeg we hit the enemy with the spears just now
kailĭlak nan alităwko I just saw my uncle
katkatjĕngek [*katkadĕngek*] I just heard
kakakăănak I just went out (*kumănak*)
kapkapuĭko nan kĭpan is nan shŏlong I just put the knife into the basket
kaŏöyak I just went [*kawüyak: umüyak* I go]
kasusuyĕptja is nan ăngan they just slept in the "angăn" (low chamber in a house, like a large box)
ka/otŏtok nan ĭstja I just cooked the meat

In this negative sentence (*adĭkămi:* we do not...) *ka-* denotes "rarely:" *adĭkami kaĭstjaĭstja is ăswa* we eat rarely a dog (dogs).

In sentences with *igă* [*igăy*] "not yet," "not," the passive prefix is *ka-*, instead of *ma-* or *na-*, attached to the unreduplicated root:

iga kăŏto	not yet cooked	*iga kakădĕb*	not yet made
iga kakŏköd	not yet cut	*iga kăpnŏ*	not yet filled
iga kaĭstja	not yet eaten		

iga kakȧ́ėb nan itjȗtja "their bird (i. e. omen) was not accomplished," their omen did not turn out favorably
naȯ́to nan mȧ́kan the rice is cooked; *iga kaȯ́to nan mȧ́kan* the rice is not yet cooked

Ka- prefixed to the reduplicated root which must take personal endings expresses pretended action ("I do as if I...):

kakȧ́ėbkȧ́ėbak is nan ȧ́fong I act as if I were building a house
katsūnotsȗnoak I do as if I were working
kaīnuminȗmkăya is nan tjĕnam you only act as if you were drinking the water
kashȗyeshȗyeptja they pretend to sleep
nan laláki katsálatsálan [*kadjāladjálan*] the man pretends to walk
kasakitsakĭ́ttja nan soldȧ́dso the soldiers pretend to be sick
kakawikawĭ́ska you pretend to be good

The preterite and future are expressed by adverbs of time, as: *adsȧ́ngădam* "some time ago;" or: *amȧ́ani* "soon" etc.

298. *MAKA-*

Māka- preterite: *nāka-* future: *admāka-* expresses ability of acting; verbs combined with this prefix take personal endings.

makȧ́tpabak is nan ȯ́gsa I am able to catch the deer
makakȧ́ėbkami is nan ȧ́fong we can build the house
makakėkȇ́dak [*makakökȯ́dak*] *is nan ĭ́stja* I can cut the meat
makatsublȧ́ak is nan tafȧ́go I can smoke tobacco
makasuyĕ́pkăyă you can sleep
makadjálanak I am able to walk
makafalognidtȧ́ko mo wȯ̆dȧ́ nan pinangtȧ́ko ya nan falfegtȧ́ko we are able to fight, if we have our battle-axes and spears
makasibắka 'sh nan kȧ́yo ya makapitȧ́ngka you can cut down and split the wood
makatȧ́yao nan ayȧ́yam the bird can fly
makakyȧ́tkami's nan wȧ́nga we can swim in the river
makaȯ̆́yak I can go [*makaȧ̆́üyak*]

(Ability is also expressed by the modal auxiliary: *mafălĭ́n-; mafȧ́linak ay inkyat* I can swim; *mafalĭ́ngko ay kapĕ́n nan ȧ́fong* I am able to build the house.) Cf. [317]

299. *NAKA-*

Naka- prefixed to roots denotes accomplished action (I have finished doing). It is probably the preterite of *maka-* and means then: I have been able to do...and have done... The verb takes personal endings. [Personal verbs obtains the suffix *-an*]

nakasúladak is nan súlad I have finished writing the letter
nakatuktjúanak I have been sitting
nakákanak is nan tinápay I have finished eating the bread
nakakaépkami is nan kútlaa we have finished making the night cap
nakatónidtja nan fobfafáyi is nan pádsog is nan páyo the women have finished planting the rice in the "sementēra."
nakaotókami is nan mákan we have finished cooking the rice
nakakapíák I have finished praying, performing a ceremony
nakalongshótanak I have finished cutting (the big tree across, in the middle)
nakasuyépanak I have finished sleeping (also: I had slept)
nakasangfúănak I have finished the "sangfu"-ceremony (sacrificing a pig)
nakatsublúanak I have finished smoking
nakatsunóanak I have finished working
nakakalíanak I have finished speaking

300. *MAKI-*

Maki-, or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.

makikáébak is nan álang I build a granary with others assisting me
makiáliak I come together with others
admakitotóyak I shall converse with... *ken tjaítja* with them
mikionóngak I fight in company with my comrades
mikifalognídak I go to battle with my friends
mikiyaiak is nan mónok I bring with others the chickens
mikitsunókami we work together, in coöperation
mikililíwidak I play with others
mikikángkămi we eat together; *makíkan ken tjaítja* he eats with them
mikifáyatáko we pound rice together
mikikóyak I go with others, I accompany (synon. *mifúegak* I go with...); *nan fútug mikiköy kén tódí* [*makióyak, makiúyak, makiööyak*] the pig goes with him
makikalitáko let us speak together

mikitsublátja they are smoking together
makitotóyak ken Anauwásal I speak with Anauwasal
makifalognidtáko amín! let us all fight! (synon. *washtjintáko makifalóg-nid!* [139])
makialíwidtáko we are mutual friends

301. *INASI-*

The combination: *in* + *asi* + root with personal endings expresses reciprocal relations. *-asi-* has the collateral form: *-ösi-*. There is no reciprocal pronoun in Bontoc Igórot.

inasi/ilatáko; inasi/ilákami; inasi/ilákayá, inasi/ilátja: we, you, they see each other
inasiktektáko we know each other preter. *ninasiktektáko*
inasikalíkami we speak with each other
inasitokóngkami we teach each other, we advise each other
nan ásu inasikatébtja [*inasikötóbtja*] the dogs bite each other
inasiktéktja nan lalaláki the men know each other
inasíflata we two see each other
nan ánănak inasikogóngtja the children strike each other, preter. *ninasikogóngtja* fut. *adinasikogóngtja*
inasitjengngókami we hear each other
inasiinanápkămi we seek each other (from the personal vb. *inánapak* I am seeking)
nan fafáyi ay nay ya sak/én inasiktékkămi this woman and I know each other
fulálau! mangösimadöytáko! forward! let us all kill each other (die together); (a battle cry-)
énasileyadtáko we like each other [*önasileyadtáko*]
et akít yangkay ay énasipadóykami ay Igólot and only little (was lacking that) we Igórot killed each other [B. 47.]

302. *MA + AN-*

In order to express sudden action certain personal verbs take the prefixes *ma* followed by *an*; *ma/an* is prefixed to roots with an initial vowel, but if a root begins with a consonant, *ma* is prefixed and *an* is placed after the initial consonant. (*ma-* seems to indicate the passive, the agency of an outward force.)

(These combinations are nearly equivalent to those with the prefix *pin-* or *pang-*)

umögiádak I fear *ma/anögiádak* I fear suddenly: (*mapangögiádak:* I am startled by fear)

tumáktjikak I rise *matanáktjikak* I rise suddenly

tumuktjúak I sit down *matanuktjúak* I sit down suddenly

tumgóyak I stop *matanügóyak* (ü inserted) I stop at once

tumáyaʷak I fly *matanáyaʷak* I fly suddenly preter. *natanáyaʷak*

303. *NINGKA-*

Ningka- or *ninka-* prefixed to roots forms verbal adjectives which denote a condition which has been completely attained. This prefix is evidently the combination of the preterite of *min*, used frequently with personal verbs (as Nom. ag. prefix also!), and of *ka-* signifying accomplished action. [193; 297]

It is possible that such combinations take personal endings, although only forms without endings have been collected:

ningkalángo nan káyo the wood is perfectly dried, dry

ninkáóto nan mákan the rice is ready cooked, has been cooked some time ago

nan káyo ya ninkasíbaʷ the tree is already cut down

ninkadóy nan tákaʷ the persons are already dead

ninkafása nan sūládmo your letter has been read before

ninkakáéb nan túfay the spear is ready, has been made

nan ístja ya ninkakóköd [*ninkakékèt*] the meat is already cut

ninkatekuáfan, ningkatángfan nan pánguan the door is already opened, closed

As the use of most prefixes, also the use of *ningka-* is idiomatically confined to certain verbs, while other verbs require a different construction.

MODIFIERS OF VERBS

304. As the Prefixes treated in the preceding chapters serve to express certain moods or tenses of the verb, so there exist in Bontoc Igórot also some modifying "auxiliaries" with similar functions.

Only the most common of these are mentioned here; others can be found in the chapter on Adverbs [409-416].

Some of these temporal and modal "auxiliaries" have the qualities of particles, others those of verbalized adverbs, others those of verbs.

Several of these "auxiliaries" are particles without endings, as: *ed, nget, ngin*; they follow the verb with its endings.

Several precede the verb (without ligature *ay*); they take to themselves the personal, respectively possessive endings from the verb. The verb appears as "Infinitive." Such are: *ek, tek, ĭssak, ắfus, ĭptjas, tsa, kankanĭ.*

Several are connected by *ay* with the subsequent "Infinitive;" they have their own (uninfluenced) endings; as: *sắna, tjitjĭ́tja, tjắkasko.*

ED

305. *Ed* [*et*], *'d* ['*t*] following the verb expresses usually an obligation (I ought; I should) and sometimes it indicates the irreality of a condition or action, as is expressed by our conjunctive or conditional. (I should or would, might: be, become, act etc.). In a few instances "*od*" was used instead of *ed*. Cf. [188; 242].

If a verb modified by *ed* has to give up its endings to a preceding verbalized adverb, *ed* takes its place after the adverb.

Ed is also found after other categories of words, not only after verbs; it expresses also there the idea of irreality or obligation, as a few examples will illustrate.

tumắyaɯắk ed I should fly; [pronounced as enclitic: *tumắyaɯắked*]
inốtokắ'd you ought to cook (*otốek:* possess. vb.; *inốtoak* personal vb.)
alikắyu'd man! you ought to come "now!" *ĕngka'd man!* you ought to go!
kắpim ed nan ắfong you ought to build the house
fukắɯwantja'd nan ongónga they ought to call the child
umüyắk ed I should go; *umắyka'd; umắy ed; umüytắko'd; umüykắyɯ'd; umắytja'd* etc.
nan fobfafắyi umắlitja'd is ắfong the women ought to come into the house
tjaĭtja inafắytja'd is nan wắnis they ought to weave the breech cloth
nan lalalắki kapĕntja'd nan fángkaɯ the men ought to make the spears
intedeĕkayɯ'd isna you ought to stay here
potlongėntắko'd nan tốkod we ought to cut off the post supporting the roof)
nan fobfafắllo infalognĭtja'd the young men ought to fight
amĭn inkakắmutjắ'd all ought to hasten
inkakắmuắk ed ay ắmüy I ought to hasten to go

mangantåko'd ûna, isatåko'd ėntsûno let us first eat, then work (*isa,* then, takes the ending from *ėntsûno!*)
ėngkaliåk od [for: *ed*] I should speak
nan fanfånig ken tjakăyă aonĭ'd sĭya nan tsaktsåki the smallest among you may soon be (*aoni*: soon) the largest
ed tsatsåma nan leyådko ay mangĭla ken sĭka "great would be my joy to see you"
ĕngka'd, åma you ought to go, father [M15.]
săåta'd id fobfûy let us two go to the town (home) [M11.]
nan maåddji tsam inpayâi ay shengĕdko'd ya nafángösh that (meat) which you used to have brought to me (i. e. to send), that it should be my food, was rotten [M. 7] *shengĕdmo'd:* [M. 8]
padåyėntåko'd na! let us kill this! [S. 5]
ta od aknålak na let me watch this [S. 1] *od* [ed] precedes here the verb!
tĕk ŏd ĭlaėn tsaĭtsa [*tjaĭtja*] I should like to go to see them [L. 27-]
tek ed ĭlaėn nan midlågna I ought to go to see "sonny" [M. 5]
tjûy kasĭm ed tjipåpėn that (pig) you should again (*kas-im*) catch; *kasim* took the ending from *tjipapėn;* hence *ed* follows *kasim* [L. 64]
tjumnŏta man ed! so let us celebrate our wedding! [L. 52] *ed* follows the particle.
kasĭnyă'd yŏi, ta ĭflak od tjăkăyă you ought to bring here again (the fire); let me watch you! [L. 10]
inabfuyûkayă'd ya naŏto san asĭn (God spoke:) you ought to boil (salt-water), and the salt was boiled. [L. 18]
inlagŏkayă'd you ought to sell it (the salt) [L. 18-]
isnåed [*isnå ed*] *nan tŏktsun nan asĭn ay nay* here be the "seat" of the salt [L. 20]
san kinatjöumo'd igåaka inmaktan ken sak/ĕn (of) your fish (which you had caught) you would not give me any [P. 13]
ĕnta'd ėnlåpis is ûmăta let us two go to clear the soil for our garden [R. 1]

NGET; NGIN

306. The particles *nget* and *ngin* are employed to form the potential or dubitative mood; they are equivalent to our: possibly, probably, perhaps. *Ngin* is always post-positive. In declarative sentences *nget* is used, *ngin* occurs only in interrogative sentences, and sometimes in sentences declarative in form, but interrogative in sense.

Our sentences depending on such phrases like "I hope that . . . I expect that, I suppose that, I anticipate that," are rendered in Bontoc Igórot

usually by declarative sentences with *ngĕt*; the verbs "hope, expect, anticipate" etc. are omitted.

Ngĕt takes also the future prefix *ad-* from the verb: *ǎdnget.*

The particle *aʉáy* often precedes *nget. aʉáy ngĕt sĭtodi* perhaps he
aʉáy nget mamasúyep he is perhaps sleeping; he may be sleeping; I think he sleeps
adnget umáli s'inótji [*si anótji*] my younger brother may come, will perhaps come
adnget kapéna [*kapóna*] *nan sĕgfi* he will probably make the rain hat
aykĕ [*aykŏ*] *ngin umáli?* will he probably come? wird er wohl kommen? (*aykĕ* is an interrogative particle)
aʉáy nget wodă'sna he is perhaps here; he may be here
aʉáy nget is tŏlŏ'y ólas perhaps in three hours, ("at 3 o'clock"), in about 3 hours
adnget tomólitja nan tákʉ is máksip the people will return, I think, in the afternoon
aʉáy nget wodátja is kaeskuelán we presume, they are in the schoolhouse
aʉáy nget nintedéeka'd Manĭla you were probably living in Manila
aʉáy nget wodă'stjĭ nan fafáyi the woman may be here
admanubláka ngĭn you will probably smoke; will you?
aykéka ngin umáli? will you probably come?
adnget umáliak I presume I shall come
aʉáy nget is nan tékken ay áfong probably in the other house (without verb)
aʉáy nget inmáli he may have come
aʉáy nget éngak sha this is a lie, I presume. [*sha: sa*]
nay kay léytjèm ngin ay maĭsa is nannay fakilulúta "here you like perhaps to be left alone, on this earth" (ironical; sense interrogative) [S. 11]

EK, TEK

307. *Ek* and *Tek* are verbs of motion, expressing: I go, in order to . . . They precede the verb which is in the "Infinitive" and take to themselves the verbal endings; no ligature is employed between these "auxiliaries" and the following verb.

Ek means I go; *tek* I should, ought to go, let me go! I have to go; (*t* may stand for *ta*, a conjunction expressing volition or purpose: that I go). These "auxiliaries" express real motion; not futurity alone as our "I am going to write" for: I shall write. Fr. je vais écrire for: j'écrirai.

The forms of *ek* and *tek*, after having taken the endings from the verbs depending on them, are:

	Personal:		Possessive:	
1.	*ek*	*tek*	*ek*	*tek*
2.	*ĕngka*	*tĕngka*	*em* [*ŏm*]	*tem* [*töm*]
3.	*en* [*ön*]	*ten*	*ĕna* [*ŏna*]	*tĕna* [*tŏna*]
D.	*ĕnta*	*tĕnta*	*ĕnta*	*tĕnta*
I. incl.	*entăko*	*tentăko*	*entăko*	*tentăko*
I. excl.	*engkămĭ*	*tengkămĭ*	*enmĭ* [*ŏnmĭ*]	*tenmĭ* [*tönmĭ*]
II.	*engkăyŭ*	*tengkăyŭ*	*enyŭ*	*tenyŭ*
III.	*ĕntja*	*tĕntja*	*ĕntja* [*öntja*]	*tĕntja*

(Instead of the first sing. of the personal form usually the possessive form is employed; the correct form: *enak* is found in but few examples).

ek măngan I go to eat; *tek mangan* I ought to go to eat; I must go to eat now; also: *tek ed mangan* [306]

Tek followed by *ed* produces desiderative mood (but the notion of going is retained):

tek ed ĕntsúno I should like to go to work
tĕntăko'd infalŏgnid we should like to go to fight

But with second or third person it expresses obligation:

tĕngka'd umĭleng you ought to go to rest
ten ed umăy he ought to go
entsa'd [*entja'd*] *masŭyep* they ought to go to sleep
enmĭ anápĕn nan bĭlak we go to seek the money
engkamĭ manalĭfeng we go to dance
engkăyŭ inánab si sa you go to seek it (*inánapak:* personal verb)
engak kumálab is nan kăyo I go to climb upon a tree (or: *ek kumálab*)
ŏna ayákan nan anăkna he goes to call his child
en umáyak is nan anăkna he goes to call his child (*umáyakak:* person. vb.)
ek ĭlaĕn I go to see; *nan fafáyi ŏna ĭlaĕn* the woman goes to see
em iyăi nan fănga you go to bring the pot
ketjĕng en ayákan nan laláki then the man goes to call (ending omitted because the subject follows)
ketjĕng ŏna ayákan nan laláki then he goes to call the man
enyŭ ilábo you go to begin
engkăyŭ lumáyau you go to flee
ennak [*enak, engak*] *úmis* I go to wash myself; or: *ek úmis*
engkami mangáyu we go to get wood

ek umála si apúy I go to get fire, light
ek umáa [*umála*] *'sh patatjím* I go to get iron
engkamí umáa 'sh lalalâki is éntsúno ken tjákámí we go to get some men to work for us
enmí aláen nan patatjím we go to take the iron (*aláek:* poss. vb.; *umálaak:* pers. vb.)
entáko mamáka we go to get heads
entja nasúycp they went to sleep. The preterite is expressed by the present of *ek* combined with the preterite of the dependent verb.
entja nangáya ay sináki the two brother went to get wood [K. 1]
téngkámí mangáya si lipat let us go to get dry sticks, branches [K. 2]
enta mamálid is nan kámanta let us two go to sharpen our axes [K. 3]
ta énta aláen san inílak ay nalángolángo let us get (the wood which) I saw, that is very dry [K. 3]
ek umáyak is fanfanáwi I go to call a hawk [K. 12]
tek od ílaen tjaítja I should like to go to see them [L. 27]
ónа ayákan san laláki she goes to call the man [L. 40]
ya ónа ayákan san tólo'y fófállo and he goes to call three young men [L. 83]
tek saípen nan póshong let me (I like to) dam off the water [P. 1]

Ek and *tek* are employed in affirmative declarative sentences only; in negative and interrogative sentences the verb *umüyak*, I go, must be used. *Ek* is also found sometimes without any dependent verb: *engkáyá!* go ye! *éngka man!* go then! *énta'd ad Lánaa!* let us two go to Lanau! [L. 51] This use of *ek* is probably limited to imperative (and hortatory) forms.

ISSA

308. *Issak* precedes, as a future "auxiliary," the "Infinitive" of the present of verbs; it takes the personal or possessive endings to itself from the verb. Its forms are then:

	Personal:	Possessive:
1.	*issáak* [*issák*]	*ísak*
2.	*issáka*	*ísam*
3.	*ísa*	*issána*
D.	*issáta*	*issáta*
I. incl.	*issatáko*	*issatáko*
I. excl.	*issákámí*	*issámi*
II.	*issakáyá*	*issáya*
III.	*issátja*	*issátja*

Besides expressing futurity, *issa* is used frequently to express a request, a mild Imperative: you will bring, please! — come to-morrow, will you?

issákami umáy is ťli we shall go to town (soon, after a while etc.)
issámi kapèn nan pabafángan we shall then build the community house
issáka umáli then you will come
ťssa umüy sťtodi is nan áma then this one will go into the garden
issayă padóyèn nan fátuk you will kill the pig
issam yái nan sálad you will bring the letter
issákayă masăyep you will sleep
issam iťgto nan ásæ you will hold the dog
issátja madóy they will die
issána itóli nan bťlak he will then give back the money
ťssam yái nan kátjing aswákas? will you bring the brass to-morrow?
issakăyă umáli is nan ťlimi is nan tæwťn ay umáli? will you come into our country next year?
æádæni issăak umáy very soon I shall go
issam ťnănak nan móting "you will have as child" the pounded rice [T. 7] (*inanákko:* there is a child of mine; *inanakmo* etc.)
issam inănak nan tsam inpaiyái ay sengědko there will be (henceforth) your son the food you caused to be brought to me [M. 6]
issam inănak nan ănak nan kinapidúam there will be your child the daughter of your second wife [M. 12]
issáka fumángon ken sak/ěn you will awake me [S. 10]
ta issāk en lumágo's tabfágo'y Finalók nay that I shall go to buy tobacco of Finalok [Song: H. 13-]
mo kö man, tay finléyko úna, issam tjipápèn! why, certainly, because I made it (the pig) first tired, you will catch it! [L. 63]
ta issáta mangædædjťdji ay ăminum that we two shall be the last to drink [L. 74]
issák umipatófo'sh tjěnæm I shall create water [L. 69]
issákayă madóy amťn you will all die
nan fásæl issátja umáli is nan mastjťm the enemies will come in the night

AFUS, IPTJAS

309. *Afusak* or *áfusko* (rarely its synonym: *ťptjasak* or *iptjásko*) preceding the Preterite "Infinitive" of verbs, denote an action already accomplished; this construction is about equivalent to our pluperfect or to phrases with the adverbs "already, before, formerly." The forms, having taken the endings of the following verb, are:

	Personal:		Possessive:	
1.	*áfusak*	*ĭptjăsak*	*áfusko*	*iptjåsko*
2.	*áfuska*	*iptjåska*	*áfusmo*	*iptjåsmo*
3.	*áfus*	*ĭptjas*	*áfusna*	*iptjåsna*
D.	*áfusta*	*ĭptjasta*	*áfusta*	*iptjåsta*
I. incl.	*āfuståko*	*iptjaståko*	*āfuståko*	*iptjaståko*
I. excl.	*āfuskamĭ*	*iptjaskamĭ*	*āfusmĭ*	*iptjasmĭ*
II.	*āfuskayă*	*iptjaskayă*	*āfusyă*	*iptjasyă*
III.	*áfustja*	*iptjåstja*	*áfustja*	*iptjåstja*

áfusko finayátjan I had paid, I paid already, I paid before
iptjåsko finukáwan I had called
áfusna inĭpit he had pressed
iptjåsmi ĭnpawit nan tŏlfeg we sent the keys before
áfus inmáy sĭtŏna this man had already gone
áfusmo kinwáni ken sak/ĕn you told me before
afŭskami nasŭyep is nantjái ay áfong we slept before in yonder house
iptjaskăyă nengkălĭ you had spoken
nan ásu áfus ĭnminum is nan tjĕnum the dog had drunk the water
nan lalaláki áfustja ninfalŏgnid is nan pågpag the men had already fought in the forest
afŭskayă naĕngan [*nĕngan*] you have already grown
áfusak nentsúno I had worked
áfusko kináeb nan singsing I had made the ring
afŭskămĭ nanálan we had already walked
nan ongónga áfusna pinadŏy nan kåak is nan fáto the boy had killed the monkey with a stone
áfusmi ĭntjasan nan ĭsa'y ĕtlog is nan kamŏnok we had found one egg in the chicken
nan fafáyi áfusna tinånfan nan pånguan the woman had closed the door before
si áma áfusna inĭla sĭka the father had seen you
nan alĭwidmo áfustja ĭnfăka your friends had asked before
afusmi inĭstja we had eaten meat
nan tjotjŏ áfusna tjĭng/ngö nan kŏsha the mouse had heard the cat
si Fŭmnak áfusna inshúno nan káyu Fumnak had burned the wood
nan manák^{ö}u áfusna intáfon nan bĭlak the thief had hidden the money
si ĭna áfusna inĭdju ken sĭka nan tjŏkau the mother had shown you the bag
iptjåska inmáy id Fŭntok? have you been in Bontoc before? ("had you gone")

áfustja napadóy nan fásal the enemies had been slain
afúskámí naayákan we have been called before
nan káya áfus nasíbo the tree has been cut down before (long ago)
nan ayáyam íptjas nátpab the bird had been caught
nan fásal íptjástja napákān the enemies had been expelled.

TSA

310. *Tsă*, [*tjă*] a most extensively employed "auxiliary," precedes the verb, takes the endings from the verb and, in the future tense, also its prefix *ad-*; it is used in present, preterite and future. *Tsă* is connected with the following verb, as if it were a prefix, forming one word.

The basal meaning of *tsa* is: frequency; from this all other meanings are easily derived.

By *tsa* the verbal action is represented as frequent, repeated, customary, continued (i. e. "frequent" in uninterrupted succession; an action dissolved into its single moments succeeding rapidly), contemporaneous (i. e. continued parallel to an other action), affecting several different objects (i. e. repeated with each new object) or objects of the same kind (in plural).

Tsă can therefore be translated, for instance, by "often," "I use to," by our "progressive present or past or future," "I keep on . . .," "meanwhile," "at the same time;" its meaning becomes evident from the context. The Igórot are most conscientious in the use of *tsă*; they would never employ it to express a single unrepeated or discontinued action.

Tsă is used also in connection with Nom. actionis if they are preceded by the article *nan*; it stands between the article and the Nom. actionis. (Some forms of *tsak* which resemble the personal pronouns should not be confounded with these!)

	Personal:	Possessive:
1.	*tsáak* [*tsák*]	*tsák* [*tsák*]
2.	*tsáka*	*tsám*
3.	*tsă*	*tsána* (without ending: *tsă*) [208]
D.	*tsáta*	*tsáta*
I. incl.	*tsătáko*	*tsătáko*
I. excl.	*tsákămí*	*tsámi*
II.	*tsákăyá*	*tsáya*
III.	*tsátja* [*tsátsa*]	*tsátja* [*tsátsa*]

As the following examples show, the verbs are sometimes in their reduplicated forms, which alone, even without *tsă-*, would suffice to denote repeated, continued etc. action [290-294].

tsåak masůyep I use to sleep; *tsaak masuyep isna* I "always" sleep here
tsåak nasůyep I used to sleep; I was sleeping meanwhile; I continued to sleep
adtsåak masůyep I shall often sleep; I shall sleep meanwhile
tsāk ånngnèn I use to do; I frequently do; I do sometimes, I do at the same time
tsāk inånngnèn I used to do; I did often; I was doing; I continued to do
tsåkămi èntsůno we work usually; but: *tjåkami èntsunókămi* we work, it is we who work [87]
tsåak umåliáli I come often
tsåtja mangan they usually eat; but *tjaťtja mangåntja* they eat [personal pron. *tjaťtja*]
tsåmi angnèånngnèn we make often
tsåak manůbla I smoke usually; I often smoke; *manublåak* I smoke just now
tsåtja inåla they took frequently; they used to take
tsåka malťnget you are perspiring (continued)
tsatåko nalťnget we were perspiring (e. g. "while working"; contemporaneous)
tsåak manůblatsůbla I smoke often; (or: *manublatsubláak*)
nan lalaláki tsåtsa manůblatsůbla the men smoke often, usually
masůyepak tsåka åkis èntsůno I sleep, you (again) are working; or; I sleep while you are working (at the same time)
infåsaak tsakăyů åkis ènsůlad I read while you are writing (*åkis*: again)
nan amåma tsă manůbla is nan kaapůyan the old man is used to smoke at the fire place
tsåk kåpèn, tsåk kinåèb nan tinóod I make, I made usually the cap (of Bontoc men)
tsåmi kinåèb adůgka nan tůfay we made yesterday the spears (several objects; our making was repeated with each spear)
adtsåmi padóyèn nan fůtug we shall kill the pigs, several pigs (our killing will be repeated with each single pig)
nay si tsåk tsůnoèn there is work for me to do; "I am busy" lit.: there is for my "continous" working (*si = is*)
tsåk ťlaèn I usually see *tsak inťla* I usually saw *ådtsak ťlaèn* I shall often see
tsá mamťngsan ay umáli he comes sometimes; lit. "frequently one time he comes" *mamťngsan:* once, one time
tsåkamť manůbla is sinpamťngsan we smoke sometimes

Íssan tsáyu inkáèpan [inkapán] is áfong tsáak umíleng while you are building a house, I am resting.—*inkáèpan:* from the pers. vb. *inkáèbak [inkáepak]* is the Nom. actionis, with suffix *-an; tsa* takes *-yu,* i. e., your building. *Issan* requires the Nom. act.-Construction, as will be explained later.

tsám ángkay mangmangwanían you keep on talking only (in fun); you are only joking (Nom. act. with suffix *-an;* of vb. *kanak* I say)

Íssan tsátsa èntsúnoan during their working, while they are working, (Nom. act.)

ketjéng tsámi padóyèn nan fútug nan iKándson then we kill the pigs of the inhabitants of Candon (several objects; repeated act) [B. 9]

ketjéng tsámi síkpèn nan áfong si iTakútjing et tsámi pinála nan fádsotja then we entered the houses of the people of Takutjing and quickly took their coats away [B. 10]

tsátja umalíli is tsogókmi et isátja kankánan...they always come to our rear and keep saying...[B. 13]

ketjéng tsámi itsáotsao nan kóbkob si fútug ya nan akít ay mákan then we give (them) the pigskins and a little rice

Íssam inának nan tsam inpaiyái āy sengédko you will have as your son "your repeatedly sending, my food".—(*yáik* I bring; *ipayáik* I cause to bring, I order to bring; *inpaiyái*: Nom act. in preterite.)

mabádabadángan is nan tsak anóban ay láman ya nan ógsha meat (put into the rice) of what I often hunted, wild pig and deer [M. 8]

ketjéng nan laláki tsána tsaawádèn nan shengédna, tsána ikáwap then the boy, as often as he received his food, he buried it [M. 4] (Histor. Present)

umáy ya tsa kökótjèn alitá/ŏna nan Ístja he goes (to his uncle's), and his uncle was just cutting meat (contemp. action) [R. 23]; *tsa:* ending omitted, because the "subject" follows (in genitive; nomin.: *si alitá/ona*) [208]

indidíimko ya tsa kökótjèn alitá/ok nan Ístja I was peeping and just then my uncle cut the meat [R. 24]

nan móting ay kanakkanána tsák idjúadjūa the pounded rice she often asked for I always gave her (Histor. Present) [T. 8] ("whenever she asked—I gave")

tsá et maángkay nan ónash then always (each time) the sugar cane is eaten up [S. 1]

ta od aknálak na nan tsa mangángkay is nan ónash! let me watch here the "one frequently eating" the sugar cane! [S. 1]

ya ketjéng pay nan ťsang ay kanắnak ay ốko is tsắmi tsuktsukánan and all there is, is that single sow with its young which we are raising ("for our often feeding") [L. 45]

nan tsắk ibfakáfakắ kén tjakắyắ "my telling you often," what I told you so often [L. 22].

KANKANI

311. *Kănkănť* expresses immediate future, and also an action or event that is almost completed or that would almost have taken place. *Kănkănť* takes the endings from the verb which it precedes. Its forms are:

	Personal:	Possessive:
1.	*kankanťak*	*kankắnik*
2.	*kankanťka*	*kankanťm*
3.	*kankanť*	*kankanťna*
D.	*kankanťta*	*kankanťta*
I. incl.	*kankanitắko*	*kankanitắko*
I. excl.	*kankanťkamť*	*kankanťmi*
II.	*kankanťkắyắ*	*kankanťyắ*
III.	*kankanťtja*	*kankanťtja*

kankanťak mángan I shall soon eat *kankanťka ėntsúno* you will soon work

kankănť ėngkălť sťtodi he will soon speak

kankanťtja kumálab is nan kắyo tja Fắmnak ken Bắgti Fumnak and Bugti will soon climb upon a tree

kankắnik fekắshėn nan fắlfeg I shall immediately throw the spear

kankanťm iyắi nan patatjťm you will soon bring the iron

si yắn/a kankanťna padốyėn nan fắtug the older brother will soon kill the pig

kankắnik fakắshėn nan bắngaa I shall soon break the glass; synon.: *fakắshek nan bắngaa is aaắani* (very soon)

kankānťak naắktsag [*ncắktsag*] I came near falling, I almost fell

nan ắnănak kankanťtja nayắgyag the children almost fell

kankắnim finắkash nan bángaa you came near breaking the glass

kankanťmi fīnắash nan tsunốėnmi we have almost finished our working

nan fắnga kankanť makắėb the pot is almost made

nan ongónga kankanťna padốyėn nan mắton the boy almost hit the mark

nan kťtjo kankanťna pinadốy nan lalalắki lightning almost killed the men

nan lalalắki kankanťtja napadốy is nan kťtjo the men were almost killed by lightning

kankăn' ay l'sa'y ólas almost (soon) one hour

KASIN

312. *Kăs'n* means: again, once more. It is sometimes followed by the unchangeable adverb *ák'ts* = also, likewise, again, of which it seems to be a permutation.

Kăs'n precedes the verb, takes the endings from the verb, and in future tense also its prefix *ad-*. Its forms are:

	Personal:	Possessive:
1.	*kas'nak*	*kăs'k*
2.	*kas'ngka*	*kas'm*
3.	*kas'n*	*kas'na*
D.	*kas'ta* [*kas'nta*]	*kas'nta*
I. incl.	*kasitáko* [*kasintáko*]	*kasintáko*
I. excl.	*kas'ngkam'*	*kas'nmi*
II.	*kas'ngkăya*	*kas'nya*
III.	*kas'tja* [*kas'ntja*]	*kas'ntja*

kas'nak ėntsúno I work again *adkas'ta umáy* we two shall go again
kas'ngkăya inmáli you have come again *kas'ngka mangáyeng!* sing again!
kasintáko fekáshėn nan fálfeg! let us throw the spears once more! (Or: *fekashėntáko ákis nan falfeg!*)
kas'm kápėn sa! make this again! repair this!
nan ása kas'na tj'npab nan ăyáyam the dog caught the bird again
adkas'ntja umáli nan fobfafáyi the women will come again
kas'ngka umáa! take again!
kas'n ákis mawwákas it is (was) again to-morrow, "on the following day" [M. 3]
kas'n ákis malăf' it is again night [S. 8]
kas'tja ákis tomóli san djúan kampánya the two companies returned again [B. 34]
ketjéng mawwákas ya kas'mi l'bfăká then it is morning and we ask again [B. 44]
kas'tja kándn they say again [B. 60]
ketjéng mawwákas ákis nan tálon ya kas'tja ákis umáy nan sináki then it is again to-morrow (i. e. "on the next day") "the time," and again the two brothers go out... [R. 4]
kas'nya'd yói you ought to bring again [L. 10]
tjái kas'm ed tjipápėn that one you ought to catch again [L. 64]

ketjĕng kasĭna ăkis panlŏngėn then he drove (the pig) also again up stream [L. 64]

ya kasĭn ăkis umănak san nāāmasăngăn and the widower became again father [L. 88]

kasintăko umĭla let us again look for... [H. 16]

kasĭtja finmăngon; ketjéng kasĭtja padŏyėn tjaĭtja they had again come to life; then they killed them (i. e. Lumawig's sons) once more [L. 92]

Observe these phrases: *nan kasĭk inăma* my stepfather (my "again-father"); *nan kasĭm inĭna* your stepmother; *nan kasĭna inĭna* his stepmother.

is kăsĭn ya is kăsĭn again and again; *kăsĭn aswăkas,* or: *kăsĭn iswăkas,* or: *is kăsĭn wăkas* day after to-morrow; *kăsĭn adăgka,* or: *is kăsĭn ugka* day before yesterday

kasĭn——ya kasĭn tsăan: one time——and an other time not; in these passages: *aykėtăko kasĭn inögiaŏgiad ya kasĭn tsăan?* are we cowards at one time and at an other time not? [B. 27]

aykŏka kasĭn inaăka ya kasĭn tsăan? do you cry at one time and at an other time not? (why do you cry sometimes?) [K. 14]

AUXILIARIES CONSTRUCTED WITH LIGATURE *AY*

The following "auxiliaries" are connected with the verb by *ay*; they do not take two kinds of endings; the "dependent" verb is in the "Infinitive," or sometimes in the form of the Nomen agentis. (Our copula "to be" is inherent to this category of Auxiliaries.) Some important "auxiliaries" of this class are given here; others will be enumerated in the chapters on the Adverbs.

SANA

313. *Săna* means: very soon; in a moment; it refers to the immediate future and can not be employed with any past tense. Usually the verb is in the present tense, rarely in the future.

In connection with verbs *săna* remains either unchanged, i. e. *săna* without endings and the main verb takes endings;

or *săna* takes the personal (never the possessive) endings, while the main verb has no endings.

In either case the ligature *ay* follows *sånă.*

The forms of *såna*: Sing.: *sånăåk; sånăka; såna;* Dual: *sånata;* Plural: *sānătåko; sănåkåmĭ; sānåkăyĕ; sånātja.*

(Possessive verbs retain their ending usually in the third singular, as *såna* has no ending in this person)

sånaak ay umåli or *såna 'y umåliak* I come "in a moment"
sånaka'y umåli or *såna'y umålĭka* you come in a moment
såna'y umåli he will come immediately
sānåkămĭ ay umåli or *sānă'y umålĭkămĭ* we shall come at once
sånaak ay mångan is nan måkan I come just now to eat the rice; I am going to eat now
sånaak ay anåpėn nan tŏlfeg or *sånaak ay mangånab is nan tŏlfeg* or *såna'y anåpek nan tŏlfeg* I shall seek the key immediately
såna'y adumåyak is ĭli I shall go to town at once
sånaak ay manĭbă is nan kåyă I shall cut the wood very soon
såna 'y sibăėntåko nan kåyă we shall cut the wood forthwith
nan laläki såna'y fekåshėna nan kåyang the man will immediately throw the spear
nan fafåyi såna'y umåli the woman will come at once
såna'y kapėnmi nan tűfay; or: *sanåkămi ay mangåėb is nan tűfay;* or: *sanåkami ay kapėn nan tűfay* we shall make the spear immediately
sånaak ay mangĭla is nan ongónga I shall go to see the child at once
sånaak ay ayåkan sĭka; or: *sånaak ay mangåyak ken sĭka* I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the "Infinitive"; *sånaak ay mamådsang* "I shall immediately be a helper" is preferred to: *sånaak ay fadsångan* I help at once)

Observe the use of *såna!* as answer upon an order; as: *pangalĭkăyă amĭn!* Ans. *såna!* come all quickly! Ans. "in a moment!" Ger. "gleich!"

If any object is thrown to someone, his attention is called by: "*såna kay!*" (*kay* is an affirmative particle); as: *isåna'd kanån ken anŏtjĭna en "sånă kå...y!* then he called to his younger brother (while throwing down his legs to him): "now! here! here it comes!" [K. 7]

ketjĕng kănån amåtja en "såna kay nan tjĕnăm!" thereupon their father said: "here comes the water!" Ger. "gleich kommt das Wasser!" [L. 41]

TJITJITJA

314. *Tjĭtjĭtja* means: still, yet; it has usually personal endings and is connected with the verb by *ay*; if *tjitjĭtja* has endings, the verb is without endings.

The verb is usually preceded by *tsa* [or *tja*], indicating the continuation of the condition or action [310].— Frequently the personal form is used instead of the possessive form of transitive verbs: *inkáëbak* instead of *kápek*, I make; *intsímidak* instead of *tsimídek*, I sew; these personal verbs appear in their participial forms: *inkáëb, intsímid.*

The forms are: Sing.: *tjitjítjăak; tjitjítjăka; tjitjítjă;* Dual: *tjitjítjata;* Plural: *tjitjítjătáko; tjitjítjákămí; tjitjítjákăyá; tjitjítjátja.*

tjitjítjaka'y tja mángan you are still eating
tjitjítja ay tsáya kánën nan mákan? are you still eating the rice?
tjitjítja'y tsám kápën nan áfong you are still building the house
tjitjítja ken sak/ën nan kipángko I have yet the knife (lit. "yet to me my knife")
tjitjitjákămí ay tsa ëntsáno we are yet working
tjitjitjákăyá ay tja manalífeng? are you still dancing?
tjitjítjaka'y tsa manúbla you are still smoking
nan fobfafáyi ya tjitjitjátja'sna the women are still here
tjitjítjaak ay tsa inkáëb is túfay or: *tjitjítja ay kápek nan túfay* I am still making spears
nan ongónga tjitjítja 'y insăkít the child is still sick
tjitjítjaak ay tsa mamótlong is nan káya I am still cutting wood; or: *tjitjítja ay potlóngek nan káya*
tjitjitjákami ay tsa mángan is nan tóki we are still eating the "toki"
tjitjitjátja nan fobfafáyi ay tja intsímid is nan fádso the women are still sewing the coat
si Tóngay ya tjitjítjă is nan Chicago Tongay is still in Chicago
si Mólëng ya tjitjítja id Fantok adsángădum Moleng was still in Bontoc lately
aykë tjitjítja sh'Antéro ísna? Is Antero still here?
nan yún/ak tjitjítja'y tja inkáëb is nan áfongna my brother is still building his house
tjitjítja 'y ígtok nan ásu is nan áfongko I still keep the dog in my house
tjitjítjaak ay inkáëb is nan síngsing I am still making rings

TJAKASKO

315. *Tjákasko* [*tsákashko, tjángkasko*], always with the possessive endings, is connected with the participle or Nom. agentis of the following verb by the ligature *ay*; it expresses sudden, immediate action.

The forms are: Sing. *tjákasko; tjákasmo; tjákasna;* Dual: *tjákasta;* Plural: *tjakastáko; tjákasmí; tjákasyá; tjakástja.*

tsákashko 'y ėntsúno I work forthwith preter. *tjákashko'y nėntsúno;* fut. *adtjákasko 'y ėntsúno*

tjákashko ay mángan I eat immediately

íssan inalían nan laláki, nan ayáwan tsákasna ay lumáyaa when the man came, the buffalo ran suddenly away;

issan tangfam nan pánguan, tjákasna'y fumolínget as soon as you close the door, it turns dark (at once)

tsákashtja 'y lumáyaa immediately they started running away [B. 35]

ketjéng tjángkasmi ay súmkėp is nan págpag then we went at once into the forest [B. 49]

isáed tjákasna ay tumáyaa ya ėnkuíkok and then he flew immediately away and cried: *kŭ/kŭ/í/ko!* [K. 16]

isáed úmĭnum nan kăsúdna ya tsákashna ay mangitsókosh is nan katsípash then his brother-in-law drinks and He (i. e. *Lumáwig*) pushes him immediately into the rock. [L. 76]

tjákashna ay nangitóli is nan kípan he returned the knife at once

tjákashtja'y námkash is nan báto they suddenly hurled stones (*fekáshek* I throw)

SUMYAAK YANGKAY; APID- YANGKAY

316. *Sumyáak yángkay* [*ángkay*] conveys the idea of doing something exclusively (as *yángkay* = only, in this phrase expresses); it has personal endings only and requires the ligature *ay.*

Its forms are: Singular: *sumyáak* [*shumyáak, sumyáak*]; *sumyáka; súmya;* Dual: *sumyáta;* Plural: *sumyatáko; sumyákămi; sumyakăyá; sumyátja.*

Preter. *sinumyáak yángkay* Fut. *adsumyáak yangkay*

shumyáka yángkay ay tumúktju you do nothing but sit down; "you are not active"

sumyākăyá yángkay ay ėngkálí you are only speaking

súmya yangkay ken síka ay wŏdá nan soklóngmo you alone have a hat ("it is only for you, that there is your hat")

súmya yángkay kén tŏdí ay wodá nan kăwís ay fádsŏna he alone has a good coat

sinumyáak yangkay ay inmáli I alone have come

sumyáka yángkay ay inkáėb is kăníyab you do nothing but make shields

sumyáka ángkay ay kăwís nan kóam you always "take the good thing for yourself"

sumyatáko yángkay ay manúbla we do nothing but smoke

In a similar way *ápid-* [*ábid-, ábüd-*] is used to express the same idea; but *ápüd-* takes either personal or possessive endings and *ay* is omitted; therefore it belongs to the "auxiliaries" enumerated in [307-312] but is treated here as being synonymous to *sumyáak.*

ápidak yángkay éntsúno I do nothing else but work
ábüd angkay mángan sía he is only eating
ábidko yángkay kápén nan fánga I do nothing but make the pots
ábüdna yángkay íbfáka he only asks
ábüdmi yángkay pitángén nan káyu we only split the wood

MODIFYING VERBS

317. In Igórot there are numerous verbs which govern, as we should say, a Dependent Infinitive. Many of these verbs may be found in the Vocabulary; only the most important shall be given here. The "Dependent Infinitive" is preceded by the ligature *ay.*

yaángekek I strive, I use energy, force, zeal
yaángekek ay éntsúno I work hard
yaángekém ay éngkálí you speak loud
yaangekéntáko ay mangógong let us box vigorously! (*kogóngek*)
inyaángekek ay finukáuwan I called loud
nayaángekó ay naípid he was pressed hard

yaakítko, yaalunítko "I do a little" [*yaalunáyko*]
yaakítmi ay éngkálí we speak in a low tone
yaalunítko ay éntsúno I work a little

kamúek I hasten; Preter. *kínámuk*
kamúém ay umáy! go quickly
kamúéna ay mangáéb is nan áfongna he builds his house quickly
kinámuk ay inmáli I came in haste
kakamúek ay intáktak I run faster (Comparative expressed by reduplication)
kakamúényú ay manalífeng dance faster!

alunâyek I do slowly; *alalunâyek* I do more slowly, very slowly
alalunâyèm ay èngkălĭ! speak more slowly
inalalunâyko ay tinmŏli [*tæmŏli*] I returned more slowly, very slowly

lĕytjek I want, like; *leylĕytjek* I prefer
lĕytjek ay ŭmĭnum I want to drink
lĕytjènmĭ ay tæmŏli id Fântok we want to return to Bontoc
lĕytjènmĭ ay ĭlaèn nan ĭli we like to see the city
leylĕytjèntâko ay ĭstja nan mŏnok mo nan âsæ we prefer eating a chicken to eating a dog; we rather eat chicken than dog
lĕytjek sĭka ay tumŭktju I want you to sit down
lĕytjènmĭ tsatsâma 'y tjĕng/ngèn sa we like very much to hear this
lineyâdtja ay ĭnmüy they wanted to go (or: *ay ŭmüy;* but the preterite follows usually the preterite of the governing verb)

ilâbok I begin
ilâbom ay èntsûno! begin to work!
ilâbotâko'y infălŏgnid let us begin to fight
inlâbotja'y pitângèn nan kâyæ they began to split the wood (or: *ay pinĭtang nan kayæ;* or: *ay mamĭtang is nan kayæ*)
adilâbŏmi ay otŏèn nan fĭnâyæ we shall begin to cook the rice (or: *ay mangŏto is nan fĭnâyæ*)

tumgŏyak I stop [*dæmkŏyak; domgŏyak* etc.]
tumgŏyak ay manâlan I stop running
tinumgŏytja [*dinæmkŏtja*] *ay nanâlan* they stopped running
tumgŏykămi ay èntsûno tay maĭd kâyæ we cease from working, because there is no wood

amkŏek; fædshek I finish, end; are used frequently in their passive: *naâmko* and *nafædash,* followed by an other passive. But also the active occurs sometimes:
amkŏek ay mângan I finish eating
inâmkok ay nângan I finished eating
amkŏèntâko ay èntsûno let us end our working!
fædshènyŭ ay mangâèb is nan âlang! finish your building the granary!
finædshna'y pinâlid [or: *ay palĭtjèn;* or: *ay namâlid is...*] *nan pĭnangna* he finished sharpening his ax

nan ĺstja ya naắmko ay naốto the meat is cooked, has been cooked, is finished cooking
nan túfay ya naắmko ay nakắèb the spear is already made, is finished
naắmko'y nasulắdan nan sűlad the letter is already written
nafa̋ash ay natsĺmid nan fắdso the coat is finished sewing

iyakakyűko [*iagakᵒűko*] I continue (all day; day, sun = *ắkyu*)
iyakakyűko ay èntsűno I work all day long; I continue working
iyakakyűna 'y ina̋tjan it rains all day long
("To continue" is also expressed by *kăsĺn* [312]: *kasĺngka'y èntsűno* go on working! continue working)

ipĕngko I try *ipĕngko ay mangwắni* I try to say
ipĕngko ay ắpten sĺka I try to meet you (or: *ay mangắfed ken sĺka*)
ipĕngtja ay umilắgo si fắnga they try to sell pots
(*patsắshek*, I try, is Ilocano, but used also in Bontoc)

iyűyak I let, permit
iyűyami tjắkaya̋ ay sűmkèp is ắfongmi we let you enter our houses
iyűyam sak/ĕn ay ĺlaèn sa! let me see that!
iyűyatja nan lalắki ay umắli 'sna they let the man come here

panắa̋shak I do immediately, directly; I do as the first thing
panắa̋sham ay manűbla you smoke immediately
panắa̋shak ay mangắan is nan soklŏngko I take off my hat immediately (vb. *kaắnek:* I take off)
sűmkèp san Lumắwig ya panắa̋shana nan tjĕna̋m ay mangĺbfăka Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
panaa̋shantắko'y mắngan is nan mắkan let us eat the rice, as the first we do

mabfălĭn [*mafălĭn*] "possible" or "able," is common to Bontoc Igórot and to Ilocano; with personal or possessive endings it means: I can, I am able, and expresses mostly physical ability; mental ability is chiefly expressed by *kĕkkek,* I know (cf. Fr. *pouvoir* and *savoir*).

The use of the endings seems to be uncertain; with personal verbs both *mabfắlĭnak* [*mafắlĭnak*] and *mabfalĭngko* [*mafălĭngko*] are employed; possessive verbs prefer *măfălĭngko* [*mabfalĭngko*].—Some Igórot rejected the use of the personal endings.

mabfalĭngko ay kăpèn nan ăfong I can build the house
mafălĭnmo ay kănèn nan tinăpay you can eat the bread
mafălĭna 'y ĭgto nan kĭpan he can keep the knife
kekkĕntja'y iăpèn nan bĭlak they can (understand to) count the money
mabfălintja 'y palakdiŏwèn nan fălfeg they can ward off the spears
mafalĭnyæ ay ĭlan sĭya you can watch him [*ĭlădèn; ĭlădek* I watch]
mabfalĭngko or *mabfălinak ay umăli* I am able to come
mafălinak ay masŭyep I can sleep (or: *mabfalĭngko*)
nafălinak ay nasŭyep I was able to sleep
nabfălina'y kinălab nan kăyæ he was able to climb the tree
mafalĭnmo'y ĭgto sa you can keep this, hold this
mabfălĭn ay umăli nan mamăgkid it is possible that the girl comes (or: *adnget umăli nan mamagkid* [306])
adĭ mabfălĭn ay umĭleng ĭsnă it is not possible to rest here
kekkĕntja ay mangilăgo is fănga they can (know to) sell jars [cf. L. 18]
aykŏka adĭ mabfalĭn ay tæmatăktjik? can you not remain standing?
ngagĕnmi adĭ mabfalĭn ay sagfătèn nan kăyæ ay nay? why can we not carry this wood?
mabfălĭn: it is possible, it may be; (Iloc. *bălĭn*, power, ability)
ăngnèm nan mabfalĭnmo do what is possible for you, do what you can
mabfălĭna ay ămĭn he can do everything, everything is possible to him.

318. Combinations of possessive suffixes with roots, which are substantives, serve sometimes as "auxiliaries" or modifiers of verbs; as

ĭkad custom, habit, usage (but: *ĭkad* means: care)
ĭkădko ay măsŭyep it is my custom to sleep; I use to sleep
ĭkădmi ay măngan si ăsæ it is our custom to eat dogs; we are wont to eat dogs; we use to eat dogs
nafæash nan tsŭno, ikădtja ay umĭleng after (lit. "finished") the work they use to rest
ĭkădmi ay bumădong is nan ătăto we use to sit on the stones at the council house
ĭnkadko ay umăli I used to come [*inkadko*: my "former" custom].

ăla the direct way; followed by the copula *ya*:
ălak ya lăyaæ my direct way is "to flee;" I flee at once
ălam ya shŭmkèp is nan ŏlog your direct way is entering the girl's dormitory; you enter directly the girl's dormitory
ketjéng ălan san anăkna ya kumălab is kăyo then his son immediately climbed upon a tree [M. 12]

umắyka ad Kandsŏn ketjĕng ắlam ya ad Fắntok you go to Candon and from there directly to Bontoc

ketjĕng ắlami ya nan pắgpag et loshfắdmi ya ad Serwántes then we went directly into the forest and we came out ("our egress") at Cervantes [B. 54].

For similar phrases consult the Vocabulary.

NEGATIVES

319. The use of the different negatives in Bontoc Igórot is determined by strict rules.

The negatives are: *ắdĭ; igắ; ma/ĭd; fắkĕn; tsắan.* They are also employed, according to certain rules, as the particle of answer: "no".

As the following discussion will show, the negatives take to themselves the endings of verbal forms and are thus verbalized.

ADI

320. *Adĭ,* not, is used as simple negative with verbs, especially in the present and future, but rarely with past tenses. *Adĭ* is also the negative particle for prohibitive imperative; and with the conjunction *ta* it expresses negative purpose "that not; lest".

Adĭ affects a whole sentence or a single word. In the latter case it corresponds sometimes to our privative prefixes *un-*, *in-*, *dis-* etc.; there are no privative particles found in combination with any words in Bontoc Igórot.

Adĭ with the endings taken from the verb appears in these forms:

	Personal:	Possessive:
1.	*adĭak*	*adĭk*
2.	*adĭka*	*adĭm*
3.	*adĭ*	*adĭna*
D.	*adĭta*	*adĭta*
I. incl.	*aditắko*	*aditắko*
I. excl.	*adĭkămĭ*	*adĭmi*
II.	*adĭkăyă*	*adĭyă*
III.	*adĭtja*	*adĭtja*

In future *adí* takes (besides the endings) also the future prefix *ad-* from the verb.

adíak umáli I do not come
adadíkămí umíleng we shall not rest
adí éntsŭno síya he does not work
adík kékkèn I do not know
adadímí sagfátèn sa we shall not carry this
adína kápèn nan áfong he does not build the House

adadíkămí umüy istjí we shall not go there
nan laláki adí lumáyaa the man does not run
nan ongánga adítja ínkyat is nan wánga the children do not swim in the river
nan fafáyi adína aláèn nan kípan the woman does not take the knife
nan mamamágkid adítja fakáshèn nan fánga the girls do not break the jars
adík léytjèn sa I do not like that
adíka éngkălí! do not speak! *adíkayŭ éngkălí!* do ye not speak!
adíka éngkákălí is ŭläy ngăg is sa kĕn tŏdí do not say anything whatsoever of this to him!
adí tit/ítwa not true, "untrue;" *adí kăwís* not good, not fair, "unfair"
adí kag nannáy not like this, "dissimilar"
adímí íkad ay lumáyaa is nan fălógnid it is not our custom to run away in battle
adímí tjeng/ngèn tjakayŭ we do not hear you
si Ugaug adína sibóèn nan káyo Ugaug does not cut the wood
umógiádka?—adíak! are you afraid? — no! (I am not)
umáykăyŭ?—adíkămí! are you going? — no!
nan káyaa ya adí tjaktjáki the house is not large
adí tit/ítwa nan kălína his words are not true
ădíka! ădíka! don't! don't! (if the verb which the speaker has in his mind is a personal verb)
adím! adím! don't! don't! (if the speaker has a possessive verb in his mind)
adíka kag fafáyi ay indka do not cry like a woman!
ădí kăwís sa; ngāg sa! this is not good; this is bad!
adímí léytjèn ay intedéc'sna we do not like to stay here
nan adík éngkalían "my not speaking" (negat. Nom. act.)

From the root *ădí* the posssessive verb: *ădíek*, pret. *indádik*, passive *mădádi*, is derived, meaning: I deny, refuse, forbid, "let not: *adíek síka ay ŭmüy* I forbid you to go; *adíènmi tjaítja'y éngkalí* we let them not speak.

aykètáko ngannggáni [*ngan/ngáni*] *ad Faantok?* are we near Bontoc? *adí!* no!

aykĕka insăkĭt? are you sick? *ădĭ!* no! (*ădĭak!*)
umáykămĭ ad Manĭla ta engkămĭ 'nkáëb is tilinsĭla; ketjĕng adĭ nan tákα let us go to Manila that we make a moai; then the people "do not," refuse to go [B. 41]
ketjéng kanána en "umáykămi'd man!" ketjĕng adĭna then he says: "let us go!" then he does not permit (us to go) [B. 48]
kanána ay mangwáni en "banátka ta mangantáko!" isáed adĭ she says (saying): "come down, that we may eat!" then (her son) does not (come down) [K. 16]
kanántsa ön [kanantja en] "ifálam nan sagnim!"; ketjĕng ădĭ they say: "come out to dance! (lit.: take out your dancing;); then she does not [L. 87]
saátaʼd fobfáy; ketjĕng ădĭ let us two go home; then he does not, he refuses [M. 11]
admagĕnta is nan fánfănĭg ay áfong let us two live alone in the little hut; *ădĭ san anákna* his son refuses. [M. 14 f.]
adĭ măfălĭn sa! this is impossible
adĭak mafálαd I am not bound, not a prisoner
adĭkamĭ maayákan kĕn tŏdĭ we are not called by him

Although *adĭ* is the negative for verbs in the present and future, it is also employed occasionally (instead of: *iga*) with the preterite:
adĭk linágo nan kápis I did not buy the cotton
adĭmi ĭnpαdĭd nan kafáyo we did not send the horse
adĭkamĭ inmáli we did not come.

IGA

321. *Igá* or *ĭgáy*, not, not at all, is the negative for the preterite; employed sometimes with the present; it emphasizes the negation. *Igá* is not used with the imperative or the future. It takes from the verb the personal or possessive endings. Its forms are:

	Personal:		Possessive:	
1.	*igáak*	*igáyak*	*ĭgak*	*igáyko*
2.	*igáka*	*igáyka*	*ĭgam*	*igáymo*
3.	*igá*	*igáy*	*igána*	*igáyna*
D.	*igáta*	*igáyta*	*igáta*	*igáyta*
I. incl.	*igatáko*	*igaytáko*	*igatáko*	*igaytáko*
I. excl.	*igákămĭ*	*igáykămĭ*	*igāmĭ*	*igáymi*
II.	*igákăyά*	*igáykăyά*	*igáyα*	*igáyα*
III.	*igátja*	*igáytja*	*igátja*	*igáytja*

(The forms *igȃyko* and *ĭgȃymo* seem to be used very rarely).

The verb is in the preterite and sometimes in the present; but even in the latter case *igȃ* expresses a past tense:

igȃak umüy I did not go, I never went
igȃykami masŭ̆yep we did not sleep (or: *nasŭ̆yep*)
igȃna fakȃshėn nan tŏŏnan he did not break the small jar (or: *finȃkash*)
ĭgam ĭdju sa is nan alĭwidmo you never showed this to your friends
igȃyko [ĭgak] kȃnėn sa I have never before eaten this
ĭgȃ inmȃli sĭya he did not come
igȃyko sinȃgfad nan kimȃta I did not carry the double-basket *"kimāta"*
igāmĭ ĭlaėn sa (inĭla) we did not see it
aykĕkăyȣ nasŭ̆yep?—igȃkami! did you sleep? — no! (we did not)
aykĕ nakaŏto sĭya?—igȃ! did he finish cooking? — no! (he did not)

Passive forms have the prefix *ka-*, instead of *ma-* and *na-*, if connected with the negative *igȃ*:

igȃ kakŏket [kakĕkėt] nan ĭstja the meat was not cooked
igȃ kaŏto nan fĭnȃyȣ the rice was not cooked (is not yet done)
nan fanga ya igȃ kapȃyan the jar is not filled, was not filled completely
nan fȃlfeg ya igȃ kakȃėb the spear was not made, is not yet ready
Pŏkis ya ketjĕng si ĭga kalĭneb Pokis alone was not inundated (by the Great Flood) [L. 5]
isȃtja'd ya mangȃyȣ ya ĭgȃ kakȃėb nan itjŭ̆tja; isȃtja'd tȣmŏli then they went to the woods ("made a ceremony") and the omens did not turn out favorably ("were not done, accomplished"); thereupon they returned [L. 68]
ĭgȃ kătŏy not yet dead, almost dead
ĭgay kȃpno not yet full, not quite full

MA/ID

322. *Mă/ĭd* is a Personal Verb, not a negative particle; it denotes non-existence and can be translated literally by: there is not; there is no; Ger. es ist nicht vorhanden; es gibt nicht.—This basal meaning of *ma/ĭd* must be kept in mind, if its various employment shall be understood; in fact, all its constructions become perspicuous, if we dissolve them into sentences with "there does (do) not exist."

ma/ĭd is often translated by its equivalent: not any, no, nothing; verbs in connection with this idiomatic negative must be in their Nomen actionis; as the Igórot say: "there is not any making-of-yours of jars:"

ma/ĭd kapĕnyæ is fănga; the Nom. act. appears without *nan*; the object of the Nom. act. can be considered to be an objective genitive, hence it is preceded by *is*. *ma/ĭd* has as personal verb these forms: *mă/idak* I am not present; *ma/ĭdka; ma/ĭd* [*mĭd*]; *ma/ĭdta; ma/ĭdtăko; ma/ĭdkămĭ; ma/ĭdkăyă; maĭdtjă.*

(As *ma/ĭd* means "there is not existing; there is not present," we shall find [362f.] a verb, the opposite of *ma/ĭd,* which expresses existence, "there is: *wŏdă.*)

Ma/ĭd, being an independent verb, does not take the endings of other verbs (as *adĭ* and *igă* do); it has a future form: *adma/ĭd*; the following verb, Nom. act., does not take the future prefix.

ma/ĭd nŏang there is no buffalo (here)
ma/ĭd tăkæ'sna there is no person here; nobody is here
ma/ĭd kănek there is no eating-of-mine; I eat nothing; I do not eat anything
ma/ĭd kanĕnyæ you do not eat anything
ma/ĭd kinăngko I did not eat anything
adma/ĭd kănèn I shall not eat anything
ma/ĭd nafăkash nothing is broken

si Fănged ya ma/ĭd isnă Fanged is not present here. The negative answer upon a question like: "is Fanged here?" is not *adĭ*, but: *ma/ĭd.*

ma/ĭd ăsæ no dog; *ma/ĭd kăyæ* no wood; *ma/ĭd făsæl* no enemy
ma/ĭd ĭntjăsak I found nothing; "there is not my-having-found"
adma/ĭd ĭtjăsam you will not find anything
ma/ĭd ăsæ is inĭlak or: *ma/ĭd inĭlak is ăsæ* I did not see any dog
(Lit.: 1. there exists not (any) dog for my seeing; 2. there exists not my seeing of any dog.)
ma/idak ĭsna adŭgka I was not here yesterday
ma/ĭd sĭya ĭsna adwăni he is not here to-day or: *sĭya ya ma/ĭd ĭsna adwăni*
ma/ĭd ĕntsŭno nobody is working (there exists not any working man, any worker)
ma/id tsūnoĕna he does not work anything
adma/ĭd ĕntsŭno nobody will work
ma/ĭd mángtek si sa nobody knows that ("there exists none knowing that")
ma/ĭd minlĕyad ay mangitsăotsao ken sĭya nobody wants to give to him
ma/ĭd masŭyep nobody sleeps
ma/ĭd inkăĕb is tŭfay nobody makes spears (pers. vb. *inkăĕbak is...*)

ma/ĭd nangĭgnan is nan ásʉ nobody was holding the dog ("there was not any holder of the dog")
ma/ĭd mamáyad is nan lalalâki nobody is paying the men

(As these examples show, *maid* in the meaning "nobody" requires not the Nomen actionis, but the Nomen agentis or "Participle;" the reason becomes evident by the literal translation.)

mĭd namadôy is nan lalâki nobody has killed the man (there was not any slayer of the man)
ma/ĭd inmâli nobody has come (there is none having come)
ma/ĭd tákʉ is makapadôy kĕn tŏdĭ nobody can slay this one ("there is none as to be able to slay")
ma/ĭd nimnĭmko is kânak kĕn sĭka I do not think of anything, which I might tell you ("there is not my-thinking for my-telling to you")
ma/ĭd anápĕna he does not seek anything; *ma/ĭd mangânab si sa* nobody seeks it
sĭnʉ nan fĕ́sʉl?—ma/ĭd! who is the enemy?—Nobody! (there is none)
ngăg nan kotôk tŏshă?—ma/ĭd! what is the use of this?—nothing!
ma/ĭd kotôkmo! ma/ĭd nongnóngmo! "there is no advantage for you; you are 'good for nothing!'"
itáfonmo amĭn nan bilâkmo ta ma/ĭd mangâkᵒu hide all your money, lest anybody steal it!
ma/ĭd bilâkko there is no money of mine; I have no money
ma/ĭd inĭlak si tákʉ I have seen no person, nobody
ma/ĭd kânek is tinápay I do not eat any bread
ma/ĭd yâĭna is patatjĭm adwâni he does not bring any iron to-day
ma/ĭd intjánanmi is sĭngsing we did not find any ring
adma/ĭd ilâgŏyʉ is ângsan you will not at all sell many (*ma/id:* emphatic negat.)
ma/ĭd ĭnumĕm is tjĕnum you do not drink any water
ma/ĭd maĭla'sna! there is nothing here to see! (lit.: to be seen)
ma/ĭd maĭnum ĭsna there is nothing here to drink (lit.: to be drunk)
ma/ĭd makâĕb ĭsna is tâfay there is nothing here to make (into) spears of
sĭya ya ma/ĭd ĭsna he is not (not at all) here
ma/ĭd intedée is tafâgo is nan fobângak there is no tobacco in my pipe
ma/ĭd [*mĭd*] *ĕngkâkalĭ adwâni!* let nobody talk now!
ma/ĭd kafâyo kĕn tjătâko "there is no horse for us;" we have no horse; no one of us has a horse
ma/ĭd lineyâdko I wanted nothing; *mĭd siâdĕm* you like nothing, you are dissatisfied
adma/ĭd âlam [*ălâĕm*] you will get nothing; you will not get anything

adma/ĭd fayátjantja ken tjakayă they will not pay you anything
ma/ĭd kanăm! do not say anything! ("let there not be your saying!")
mo sĭnă nan maáăni ay umáli, ma/ĭd kŏăna if any one is coming late, he gets nothing. (*kŏak:* [107ff])
adma/ĭd kŏam there will not be anything for you; you will not have anything; ("there will not be your property")
ma/ĭd kalăsay ken Tŏngay there is no shield for Tongay; Tongay has no shield
mĭd lĕngagna there is no sense of his; he has no sense
mĭd kănkănĕnă's ăkfŏb there is no fruit for him to eat [P. 7]
tăkĕn mo mid kănek is akfŏb nevermind, if I do not eat any fruit! [P. 7]
et ma/ĭd intjánanmi is fătug; kănfing nan intjánanmi and we did not find any pigs; goats we found [B. 15-]
mĭd nongnŏngna nan kayăienyă "nothing is its value, your gathered wood;" the wood which you gathered is worthless [K. 2]
tay mĭd siădĕm ĕngkămi mangáyă because you are dissatisfied, we go to get wood [K. 13]
mĭd nongnŏngmo you are "worthless" [L. 64] [L. 72]
nan fatăăwa ma/ĭd fĭlig the world, there were no mountains [L.1]; the earth was without mountains
ma/ĭd inflămi is nan anăkmo we did not see anything of your daughter, we did not see her at all [T. 5]
si pay Palpalăking ma/ĭd inálăna is kătjöu Palpalaking indeed did not catch any fish [P. 2]

FAKEN

323. *Făkĕn* [*făkĭn; făkŏn*], an idiomatic negative without English equivalent, is used to indicate that an object or quality is not what one says or asks, but something else; as a man, pointing at a brass chain would say: "this is not gold" *nannay fakĕn fălĭdog;* by the use of *fakĕn* he implies that the thing is something else, something different from gold; it is brass.

Făkĕn is employed only with nouns, and sometimes with adjectives and adverbs, but not with verbs in the "Indicative;" it takes from the nouns their possessive suffixes.— The phrases: not I but..., not you but..., not he but... etc. are expressed by the personal endings of *făkĕn: făkŏnak, fakŏngka, fakĕn sĭya, fakŏnta, fakŏntăko, fakŏngkamĭ, făkŏngkăyă, făkŏntja.*

Făkĕn is also used as answer "no;" it means: not what you say, but something else or different ("you are mistaken").

nannay ay áfong făkĕnko kŏa this house is not mine (my property)—but it belongs to an other

nannay ay túfay fakĕna [*făkĭna; fakŏna*] *kŏa* this spear is not his own—but...

fakŏnak si Fánged; Olóshan sak/ĕn I am not Fanged; I am Oloshan

făkĭn fobfafáyi not any women (- - - but girls.. or men... or boys...)

fakĭn ásա, kŏsha sa this is not a dog; it is a cat

fakĕnak, tĕkken ay laláki not I, but another man

fakĕnak is ŭmüy not I am going; (notice the use of the preposition *is*!)

fakŏn sa! this is not correct; it is not this, but —; "you are mistaken," (it is right, it is correct: *sĭa sa!*)

fakŏnak is nangwáni it was not I who said so, but —; (notice the use of *is* and the Nom. agentis or "Participle!")

fakĕnka is nangángnĕn si sa it was not you who made this

fakŏnak is inmáli is nan taաwĭn ay inmúy it was not I who came last year

fakŏn fafáyi nan nangáĕb si sa not a woman has made this

fakŏnak! no, not I! (as answer upon questions like: was it you who did it?)

fakĕnkami! not we! also: *fakŏn tjakămĭ!*

fakŏnmi nŏang not our cattle; it is not our cattle

fakĕnko kŏa, fakŏnmo kŏa, făkĕnna kŏa, făkĕnmi kŏa... it does not belong to me, you, him, us; it is not mine, yours, his, ours...

nan áfong ay nay fakĕna kŏa this house is not his.

nannay fakĕnta áma this is not the father of us (two boys)

nannay fakĕn kŏan Táynan this is not Taynan's; does not belong to Taynan—but to some other boy

fakĕn nan kanám what you say is not correct

aաáy nget fakĕn nan kinwánik I was perhaps mistaken in saying so

fakŏnkami Tagálog; Igolŏtkămĭ we are not Tagálog; we are Igórot

aykŏ tsaktsáki nan soklŏngmo?—făkĕn tsaktsáki is your hat large?—not large!

fakĕn adwáni not to-day (but some other day)

fakĕn sa'sh kipan this is no knife (*'sh*: prepos. *is*)

fakĕn sa is tjĕnum this is no water

fakŏnak kĕn sĭya I am not he

fakŏnak si Mátyա, si Antéloak I am not Matyu, but I am Antero

fakŏn sĭya tĕkken not he but an other

na! nangkŏ fakĕn tji's fafáyi! well! (surprise!); why, this is no woman!

laláki tji! this is a man

adfakĕnka is mangáĕb is túfay not you will make the spear!

adfakĕnak is ŭmüy it is not I who will go

fakĕnkămĭ is nangwáni 'sh sa it was not we who said this

adfakĕnka 's umăli! it is not you who will come!
fakŏnak is mangăëb is nan ăfong it is not I who will build the house
fakŏnkami 's namadŏy is nan laläki it was not we who killed the man
(But if the subject is not emphasized: *igămi pinadŏy nan laläki*)
aykŏ făkĕn sa? is it not so? is it different?
fakĕnkayæ'sh umăli it is not you who shall come! [L. 59]
fakŏn sa'sh tsălădöy tay fanabfanănig these are no logs (whole trunks of trees) because they are much too small [L. 53]
nangkŏ fakŏn tjakăyĕ is inkăëb si fănga why! it is not you who make jars [L. 22]
kanăn nan anŏtjĭna en "nangkö—ăpom nämŏ!" isă ed kanăn nan yăn/a en "fakŏn! lĭpad pay ay nalăngolăngo!" said the younger brother: "why! this is indeed your leg!" then said the older: "no! it is well dried wood!" [K. 8]
sak/ĕn ngin ya fakŏnak? "I am probably not I?" (Expression of indignant egoism; with these words Palpaläma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]
fakŏnak si mangăyak is nan ănanăktja it was (is) not I who called (call) their children
fakŏn sĭya is nangăla is nan bĭlak it was not he who received the money
fakŏn sĭya is nanĭbæ is nan kăyo it was not he who had cut the tree

TSAAN

324. *Tsăăn* [*dăăn*], not yet, not, is employed as negative with verbs only.—*Tsăan* is probably an Ilocano loan-word. Cf. *"saan."*—Its meaning is past, whether the verb is in the present or preterite tense; the verbal endings are shifted to *tsăan* which appears then in these forms:

	Personal:	Possessive:
1.	*tsăănak* [*tsăănak*]	*tsăănko*
2.	*tsaănka*	*tsăănmo*
3.	*tsăan*	*tsăăna*
D.	*tsăănta*	*tsăănta*
I. incl.	*tsăăntăko*	*tsăăntăko*
I. excl.	*tsăănkămĭ*	*tsăănmĭ*
II.	*tsăănkăyĕ*	*tsăănyĕ*
III.	*tsăăntja*	*tsăăntja*

(Certain forms of this negative must not be confounded with similar forms of *tsa*, "often, usually." [310])

Tsáan is frequently followed by the emphasizing particle pay: *tsáan pay*, not yet. There is no future form of *tsáan*, as it points always to the past.

("Not yet" with the present is expressed thus: *adík fekáshèn nan batŏ adwáni* I do not (yet) throw the stone now. Or: *adfekáshek nan batŏ is áani* I shall soon throw the stone)

tsăának pay inmáy I have not yet gone; *tsaánka pay inmáy; síya tsáan pay inmáy* etc.

tsăánko fekáshèn nan fálfeg I did not (yet) throw the spear

tsăának mabfălín ay èntsúno, tay nan litjéngko ya ínsăkít I can not yet work, because my finger is hurt

tsăánkămí inmáli we did not (yet) come (synon.: *igákami inmáli*)

tsăánko ílaèn I did not yet see

tsăána kăpén nan kalásay he did not yet make the shield

tsăánko kináèb nan pínang I have not yet made the ax

inmáli nan alíwidmo ay?—tsáăn pay! did your friend come? — not yet!

nadóy nan itáddmo?—tsáăn! did your brother die? — no! (he did not)

tsáan nafákash nan tŏŏnan the small jar is not yet broken

325. The phrases "nor," "nor did I," "nor was I," "nor do (am) I" are expressed in Bontoc Igórot thus:

kag kén sak/én ákis lit.: "like unto me also;" (the negative being omitted); or: *kag kén sa/kèn ákis ígak ílaèn* nor did I see him (a negative with a verb).

326. *Páăd*, an emphasizing particle, is used in connection with negatives:

igáak páad lumáyaa I did not at all run away

adíak páăd manúbla I do never smoke

línumag nan tjénaam ya adím paád nongnóngèn nan fínáyaa the water is boiling and you do not at all care for the rice [L. 57] (or: *adípaád nongnongèm*)

táddo adím páăd tjipápèn nan kóam? how long (will it take until) you (not) catch your "pig?" (*táddo*, how long time, requires a negative) [L. 61]

ketjĕngka 's ădĭ pădad makătpap is nan kŏam then you alone can "absolutely" not catch yours [L. 61]

tay nă/ŏu nan tăkă ya adĭka pădd umipatŏfo is tjĕnăm because the people are thirsty and you do not "at all" create any water [L. 72]

fangofangŏnek sĭka ya adĭka pădd fumăngon I keep trying to awake you and you never wake up [S. 11]

KETJENG

327. *Ketjĕng*, a word with various meanings, used mostly as conjunction "then," "thereupon," and also with the meaning: "it is all; it is finished," is mentioned here with the negatives, because *ketjĕng* expresses sometimes the negative, exclusive idea: "not any other but you, but I, but he etc." or: only you; you exclusively; except you; none except you.

ketjĕng takes the personal endings to express: none but I; none but you; none but he etc. Its forms are: Sing.: 1. *ketjĕngak;* 2. *ketjĕngka;* 3. *ketjĕng* (*sĭya*); Dual: *ketjĕngta;* Plural: I. incl. *ketjengtăko;* I. excl. *ketjĕngkămĭ;* II. *ketjĕngkăyŭ;* III. *ketjĕngtja.*

The verb governed by *ketjĕng* is connected with it by the preposition *is;* rarely by *ay*, and is frequently accompanied by a negative particle:

ĭlăek amĭn ay lalalăki, ketjĕng si Mŏlĕng is ma/ĭd sina I see all men, except Moling, (he) is not present here

lĕytjĕnmi nan amĭn ay ayăyam, ketjĕng nan tĭlin is adĭmi lĕytjĕn we like all birds, except the "rice-bird" (we do not like)

amĭn ay fobfafăyi wodătja'sna, ketjĕng si Akŭnay is ma/ĭd sina all the women are present, except Akunay (is not here)

ketjĕngak is ĭnkaĕb si tŭfay none but I, I alone make spears, just I make spears

ketjĕng sĭya is manŭbla none but he is smoking

aykŏ ketjĕng na is kăyă? is this all wood?

ketjeng ay umĭnumak is tjĕnum "ended is my drinking water," I do not drink any more water

ketjĕngka's adĭ pădd makătpap is nan kŏam none but you cannot catch yours, i. e. only you cannot... [L. 61]

aykŏ ketjĕng na'sh monŏkyŭ? have you no more chickens than these; are these all your chickens? [L. 43]

EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igórot employs the ligature *ay* to connect what we call "Relative Sentences" with the main sentence or the "antecedent." There is no "Relative Pronoun" in Bontoc Igórot, and there are, in fact, no "Relative Sentences." The phrase following *ay* might be considered [for convenience sake and for the easier understanding of many examples given here; but not as a translation!]: either in apposition with the antecedent, or in connection with its antecedent by a relative and the copula inherent to *ay*: who or which is, was, are, were etc.

(But it would not facilitate understanding to consider *ay* a relative, that governs "finite verbal forms," as in English!)

An inverted construction is found occasionally (some examples will follow [338]): the interchange between the "antecedent" and the predicate of the "relative sentence". Thus the sentence: Show us the letter which you bring, can be arranged:

Show us the letter which-is your-bringing-object

Or:

Show us your bringing-object which-is a letter

(The words connected by hyphens are expressed by one word in Bontoc Igórot.)

Various cases of equivalents for our relative constructions will now be treated.

329. Nominative of the Relative. Construction: Antecedent — *ay* — "Participle" (of personal verbs) or Nom. agentis (of possessive verbs). The Nom. ag. requires *is* before its object [250].

lĕytjènmĭ nan kalásay ay kăwĭs we like the shield which is good, (*ay:* which is)

nan laláki ay Igólot ya nan alĭwidko the man (who is) an Igórot is my friend

kumalábka 's káyo ay ántjo climb upon a tree which is high

intŏ nan ongónga ay masŭyep? where is the child that sleeps? (the child sleeping)

inĭlak nan ógsa ay linmáyaw I saw the deer which was running

kĕkkek nan lalaláki ay èntsúno (*èntsúnotja*) I know the men who are working

nan tákɑ ay ŭmüy ad Malónosh the people who go to Malólos [B. 4]
intó nan lalaláki ay nasŭyep ĭsna? where are the men who were sleeping here?
nan fobfállo ay si yun/ak adfadsángėna sak/ĕn the boy, as my older brother, will help me (*ay*: who is my.. or: as my..)
īgtóna nan fáka ay fákóna kóa he keeps the cow which is not his own
nan fafáyi ay umáli the woman who comes
nan ongónga ay masŭyep (*ya*) *adĭ ináka* the child that sleeps is not weeping
kékkek nan laláki ay adumáli I know the man who will come
nan ásɑ ay kinmáan ya kóak the dog that went out is mine
nan ongónga ay mafáa is ĭli the boy who is sent to town
nan fĭnáyɑ ay maóto kĕn tjakámĭ the rice which is cooked by us
nan laláki ay ŭmáli ya si īkĭdko the man who comes is my grandfather
nan fafáyi ay ninafóy is nan wánis intedée ĭsna the woman who wove the breech cloth lives here (pers. vb. *ináföyak* I weave)
sĭya nannay nan mónok ay admapadóy aɑáɑni this is the chicken which will soon be killed
nan laláki ay tumúktju ĭsna ya nalpó is nan fĭlig the man who is sitting here came from the mountain
nannay nan lalaláki ay manublátja is ángsan these are the men who smoke so much
nan bĭlak ay nakátlo the money which has been divided into three parts
nan sóklong ay ma/ĭsabfud ya kóak the hat which is suspended is mine
nan laláki ay mangáėb is nan táfay the man who makes the spear..("the man who is the maker of the spear" but not: who makes!)
nan ápok ay minlágo is nan patatjĭm my master who buys the iron (is the buyer)
nan fobfállo ay mangáyak kĕn sak/ĕn the young man who calls me (the caller of)
nan fafáyi ay mángtek ken Fúmnak the woman who knows Fumnak
tjái nan lalaki ay nangyái is nan mónok yonder is the man who brought the chicken (who was the bringer of the chicken)
nan laláki ay nangála 's nan bĭlak ya mangák°u the man who took the money is a thief
kékkek nan fobfállo ay nangáėb is nan fángkaɑ I know the boy who made the spear
intó nan fafáyi ay nangwáni si sa? where is the woman who said so?
ĭlaėm nan ongónga ay nangálab is nan káyo? do you see the boy who climbed the tree?

nan laláki ay nangitsáotsao is nan kalásayna kén sak/én intedée id Tukúkan the man who gave me his shield lives at Tucucan; the man, "the giver of his shield to me..."

330. Genitive of the Relative. Construction: Antecedent — *ay* — prefix *nin-* to the person or thing owned — *is nan* — Nomen actionis (with possessive endings)

nin- see [62]; a literal translation is impossible.

nannay nan ongónga ay ninsóklong is nan inálan nan mamágkid this is the boy whose hat the girl has taken ("this is the boy who is the hat-owner-(the hat) for the girl's taking"). (*inála* and Genitive Indicator *-n* suffixed)

nan fafáyi ay ninfobánga is nan linagóak the woman whose pipe I have bought....*is nan linagóanyá*...you have bought

nan laláki ay ninasáawa is nan mamasúyep the man whose wife is sleeping

nan laláki ay ninápong is nan napúan the man whose house is burnt

nan fafáyi ay ninának is nan ináka the woman whose child weeps

nay nan fálfeg ay napótlong nan padánengna here is the spear whose shaft is broken; as the spear cannot be an "owner," the construction is: the spear which is broken, its shaft.

331. Dative of the Relative. Construction: Antecedent — *ay* — Nomen agentis with suffix *-an* and possessive endings. Translation impossible.

nan laláki ay nangitsaátsáoana (*nangitsaotsáoan*) *nan yún/ak is nan kípan ya gadsángyen* the man to whom my brother gave the knife is wealthy

nan laláki ay mangitsaotsaónyá is nan kípan...the man to whom you give..

ay mangitsaotsáoam to whom you give (singular)

nan fafáyi ay mangiyalíam is nan káyá the woman to whom you bring the wood (*mangiyalíam* or: *mangiyaiam;* inserted *l*, see [16])

nan ánának ay mangitjúánmi is nan fénga the children to whom we show the flowers

nan ásá ay mangitsaotsáoan nan ongónga is nan ístja the dog to which the child gives the meat

nan alíwidtáko ay nangīpaoidantáko is nan ágáb our friends to whom we sent the box

shoshŏngettja nan fobfafáyi ay adími mangidjúan nan abŏngöy angry are the women to whom we do not show the agate

nan ib/atáko ay nangitsaotsaoantáko is nan mákan our companions to whom we gave the rice

(probably: "our companions who are our-giving-place for rice")

(Such complicated constructions as those in [330 and 331] are, of course, extremely rare. Simpler hypotactic constructions: the women are angry, because we do not show...; or paratactic constructions: we do not show the women the agate; they are angry, are used almost exclusively.)

332. Accusative of the Relative. Construction: Antecedent — *ay*— Nomen actionis with possessive endings.

nan laláki ay kékkek wodá'sna the man whom I know is here (the man who is my-knowing-aim is here)

aykím inía nan tjókaa ay ínnáfön nan fafáyi? did you see the bag which the woman has woven? (*inafö* and ligat. *-n,* the "genitive indicator")

nan ongánga ay inílami the children we saw (the children, our-seeing-aim)

nan káyaa ay sibóényaa the tree which you cut down (the tree which is your-cutting-aim)

nan sóklong ay lagóan nan alíwidko the hat which my friend buys (as my friend's buying-object)

nan bílak ay isublína the money that he changes

nan ístja ay iyáin nan ongónga the meat which the boy brings (as the boy's bringing-object; *iyái* and ligat. *-n*)

nan káyaa ay adíyaa sibóen et admaéngan the tree which you do not cut down will grow (*et*: idiomatic particle preceding a main sent.)

nan nóang ay padóyéntja the carabáo which they are killing (as their killing-aim)

nay nan súlad ay inálami here is the letter we have received

nan taláto nan Igólot ay kináéb Abbot ya kăwís the pictures of the Igórot which Mr. Abbot made are good (which were Mr. Abbot's making-aim)

nan tínápay ay kinánmo the bread you ate (as your-eating-object)

wŏdáy ken síka nan súlad ay sinuládan nan anótjik you have the letter which my brother has written

intó nan fobánga 'y linagóak? where is the pipe I have bought?

nan áfong ay ílaém ya nan pabafúngan the house you see is the "pabafungan"

nan ásʉ ay adíyʉ ayákan adí umáli the dog which you do not call does not come

nan fafáyi ay kekkényʉ ya éntsúno is nan páyo the woman whom you know is working in the rice patch

nan fafáyi inlágona nan síngsing ay intjasána the woman sold the ring she had found

wöddy ken sak/én nan kípan ay inidjúam I have the knife you gave (me).

333. Relative referring to Place or Time. Construction: Antecedent — *ay* — verb with locative suffix *-an* and possessive endings.

nan íli ay nīyánakak ya adsáwí the country where I was born is far away (I bear: *ťanakko*, Fr. j'enfante; *naiyánakak* I was born; [*nīyánakak*]; the locative form used here is contracted from *niyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *niyánakanmi;* but: we were born: *niyănákkami.*)

nan íli ay ináyak ya tsaktsáki to country where I went is large

Observation: The verb *áyak*, I go, is never used in declarative main sentences or in commands; but only in interrogative and subordinate clauses! I go to the country: *umüyak is íli,* but not: *áyak is ili:*

As Nomen actionis: *nan áyak, nan áyam* etc. "my, your going," we find this peculiar "verb" in emphatic declarative sentences, as: *ad iLágod nan áyam:* to the North (the Lagod-Tribe) be your going! betake yourself to the North!

ipítjum nan áfong ay intedéean Anaʉwásal show (me) the house where Anauwasal lives; (the house which is Anauwasal's living-place)

nay nan káʉwad ay ninfalognítanmi adúgka here is the place where we fought yesterday (*káʉwad:* the place, spot, that was our battlefield)

ídjum nan páyo ay néntsúnoan nan lalaláki show me the rice patch where the men worked

nay nan íli ay intedéeántja here is the town where they live

nan áfong ay mamayádsăna is nan mánno the house in which he pays the working-men (*fayádsak* I pay; Nom. ag. *mamáyad;* from this Nom. ag. the locat. Nom. is made: *nan mamayádsak*, my paying-place; *nan mamayádsantako* our paying-pl.)

nan ágʉb ay mangitafónana is nan síngat the box in which she hides the earrings (the box which is her-hiding-place for earrings)

nan ángan ay masuyepána the chamber where he sleeps (as his sleeping-place)

nannay nan ắfong ay nadöyắna here is the house in which he died
nan ắfong ay nadốyan amắna the house in which his father died
nan pắgpag ay manibœ̆antắko is nan kắyo the forest where we cut the trees (*sibốek;* Nom. ag. *manibœ̆;* locat. Nom. *manibœ̆-an*)
nan pắgpag ay mamadốyanyœ̆ is nan ốgsa the forest in which you kill the deer
nan ắfong ay nangĭtjasantắko is nan bĭlak the house where we found the money [even a form *"nangtjasantắko"*, without *i*, exists]
nan wắnga ay mangắlantja is nan kắtjöu the river where they are catching the fish
nan wắnga ay inkyatắntja the river where they swin
nan ĭli ay umắyan nan lalalắki the town whither the men go
nan ĭli ay nangipaoĭtan Olốshan is nan bilắkna the town to which Oloshan sent his money
nan djắlan ay umắyantắko id Fœ̆ntok the road on which we go to Bontoc
nan pắyo ay mangitonĭtjan (*tj:* t mouillé) *nan fobfắfắyi is nan pắdsog* the rice field where the women plant the rice
nan ĭli ay nalpoantắko ya ad Fœ̆ntok the town whence we came is Bontoc
nan ĭli ay nắlpan (for: *nalpốan*) *nan Igốlot* the country whence the Igórot have come
nan lalắki ay ninắfong is nan intedĕeantắko the man in whose house we live (the man who is the owner-of-the house, the house for our living-place!)

"The place where..." is regularly expressed by one noun: *nay nan masuyepantắko*: here is our sleeping-place, instead of: the place where we sleep; *nan umilengắntja:* their resting-place, or: the place where they rest; *nan ėntsūnoắnyœ̆* your working-place; *nan nėntsūnoắnyœ̆* your former working-place; *nan manalibnắntja* their dancing-place (syncopated from *manalifenantja*); *nan intaktakắnmi* our running-place.—Possessive Verbs take the locative suffix *-an* only in their form as Nomen Agentis: *ītonitko* I plant; *nan mangitonĭtjan:* the planting-place; *fayắtjak* I pay; *nan mamayắtjan* the paying-place.—

Also with passive forms:

nan ắto ay napadốyan nan ắsœ̆ the council house where the dog was killed
nan pắyo ay maitŏntsan nan pắdsog (*maitŏntsan*, with inserted *s* and elided *i* for *maitonĭdan*) the field where rice is planted
nan kắœ̆wad ay nadānan nan sĭngsing the place where the ring was found (*nadānan* for: *naitjānan*)
nay nan nailagốan nan pắküy here is the place where the rice was sold

Time: *nan ắkyu ay inmalťak is nan ťli ya tĕngaa* the day on which I came to town was a holiday (*inmalťak* = *inmali* + *an* + *ak*)
nan taawĭn ay nintedĕeanmi ad Manťla the year in which we lived at Manila.

334. Relative referring to Instrument. Construction: Antecedent —*ay* — verb in its instrumental form [262] as Nom. actionis with possessive endings.

intŏ nan tắfay ay inpadŏymo is nan fĕsaul? where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)
nan mantťlyo ay itiktťkko is nan patatjťm the hammer with which I strike the iron (my hitting-tool)
nan mantťlyo ay tsắna ikắĕb is nan tắfay ya nafắkash the hammer with which he used to [*tsắna*: 310] make the spear is broken
nan wắsay ay ipotlŏngmi is nan kắya the ax with which we cut off the wood
nan tŏlfeg ay itắngĕb nan lalắki is nan pắnguan the key with which the man closes the door (which is the man's closing-instrument)
nan fắngkaa ay ipadŏyna is nan ayắwan the spear with which he kills the buffalo
nan kťpan ay ikŏköt [*ikĕkĕt*] *nan fobfafắyi is nan tŏki* the knife with which the women cut the "toki" i. e. "sweet potatoes"
nan pťnang ay inpotlŏngko is nan ŏlŏna the ax with which I chopped off his head
nan mantťlyo ay naikắĕb nan tắfay the hammer with which the spear was made

335. Relative governed by various Prepositions. The constructions become evident from these examples:

nan lalắki ay kadŭak ay ĕntsắno the man with whom I work; (the man as my companion who works: *kadŭak:* my partner, comrade, if there are but two persons; otherwise: *ťb/a,* the companion)
nan ắpo ay ĕntsūnoantắko the master for whom we work
nan ăpŭy ay naotŏan nan ťstja the fire with which the meat was cooked (the fire, the "passive"-cooking-place of the meat)
nan pắnguan ay tumaktjikantắko the door at which we stand (our standing-place)

nan ắfong ay mintsṓgok is nan nangtjắsanmi is nan falĭdog the house behind which we found the gold

nan djắa'y kắyɑ ay tumuktjắanmi is nan ėnkakawắėntja the (two) trees between which we are sitting (which is our sitting place: their space between)

nan ắfong ay ėntsūnoantắko is nan sasakắngĕna or: *...ay sasakắngĕna nan ėntsunoantako* the house before which we work

nan ĭpắt ay lalalắki ay ĭb/ak ay ėntsắno the four men with whom I work (who are my comrades)

nan lalalắki ay ĭb/am ay mangắėb is nan ắfong the men with whom you build the house

nan alĭwidyɑ ay ikapắnyɑ [*ikaėbắnyɑ*] *is nan fắlfeg* your friend for whom you make the spears

nan fobfắllo ay iyắbfam is nan wắnis the young man for whom you weave the breech cloth; (*iyắbfak:* I weave for somebody)

nan gadsắngyen ay ninlagṓanmi is nan pắküy the rich man from whom we bought the rice (who is our-buying-place for rice)

nan lalắki ay nangắlānyɑ is nan lắman the man from whom you obtained the wild pig

nan lalắki ay tsắyɑ mangắlān is nan kắpis the man from whom you usually get the cotton

nan amắma ay mapadṓyan nan fắtug the old man by whom the pig is killed (who is the "being-killed-place" of the pig).

Observation. Although such passive constructions in relative clauses exist, the active is used almost exclusively: the man who killed the pig. —

336. Relative referring to Personal Pronouns and to an indefinite antecedent.

sak/ĕn nan inmāli it is I who came; I (am) the "one-having-come"

sĭka nan nangisắăd is nan sṓklong it was you who laid down the hat

sĭya nan nafắlɑd it was he who was bound, (imprisoned)

tjakămĭ nan mángtek ken tjaĭtja we are those who know them

ketjéng ilắėn san tjăĭtja ay nifắeg kĕn sĭya...then those who were with him saw....

The indefinite antecedent "that," Fr. ce qui, ce que, is expressed by the Nom. actionis preceded by the article:

tjeng/ngĕntja nan kanắnmi they hear (that which) what we say; "our saying" [B. 58]

ipăĺlam nan ĺntjasam show (me) what you have found, "your finding"
iilḍènmi nan kinaĕpna we see what he made
adĺk lĕytjèn nan intsaotsḍona I do not like what he gave (me)
adĺmi mafalĺn ay kăpèn nan kănḍn nan laláki ay kăpèn we cannot make what the man tells us to make.
adĺk kĕkkèn nan kanḍna I do not understand what he says ("his saying")
ifăḍgmo ken sak/ĕn nan iyaĺna tell me what he brings ("his bringing")
nan leytjĕna ya kăwĺs that which he wants is good
tjĕng/ngek ămĺn nan kanḍna I hear all he says ("all his saying")
ma/ĺd ĺsna nan lĕytjèm here is nothing you like (but: *ma/ĺd lĕytjèm* you like nothing)
kanḍm amĺn ken sak/ĕn nan kĕkkèm tell me all you know

"The one who," "those who" is expressed by the "Participle" or Nom. agentis with the article:

intŏ nan nangisḍad is nan kanīyḍbna? where is the one who laid down his shield
nay nan nangitŏli is nan bĺlak here is the one who returned the money
sĺtŏnă nan nangĺla ken tjakayŭ this is the one who saw you
sĺtŏdĺ nan nangyḍi is nan kátjing this is the one who brought the brass (the bringer of the brass)
ŭläy sĺnu ay ĺsha mo mă/ĺd fikḍshna, ădĺ makifalŏgnid any one who is not strong, does not go to battle, with his comrades; "whosoever, if there exists no strength-his, does not...."
ŭläy sĺnŭ ay ĺsha mo adḍdsa nan bilḍkna ya gadsḍngyen whosoever has more money is a "gadsangyen", a wealthy man
mo sĺnu nan insakĺt adĺ ĕntsúno everyone who is sick does not work (*mo sinŭ*...if any one is sick....)
mo sĺnu nan nangḍla is nan kipḍngko isḍkongna kĕn sak/ĕn! he who has taken my knife, shall return it to, me! (*mo*: if; *sĺnu*: who, anyone)

337. If the predicate of the "relative clause" denotes customary, frequent, continued, simultaneous or repeated action, *tsa* [310] is placed before the verbal form; *tja* stands often for *tsa* and is connected, in conversation, with *ay: ḍytja.* (In this grammar it is however separated.)

nan mantĺlyo ay tsḍna ikḍèb is nan tŭfay the hammer with which he used to make spears [334-]
nan mantĺlyo ay tja ikḍèb nan laláki is nan tŭfay the hammer with which the man usually makes spears

nay nan laldki ay tja [*tsa*] *mingydi is nan tindpay* here is the man who brings (every day) the bread

nay nan fobfafdllo ay tjdtja [*tsdtsa*] *mangistja is nan istja* here are the young men who often eat the meat

wodd nan naamashdngan ay tsa mamdlid is san flid nan wdnga there was a widower who used to sharpen his ax at the banks of the river [L. 83]. Or: who was then sharpening; simultaneous action.

338. Interchange of the Nom. actionis with the Antecedent [328] takes place in these examples:

intd nan nangdlan dmam ay istja? where is the meat which your father has brought? (instead of *nan istja ay nangalan amam*); also: *into nan nangalan amam is nan istja?*

ta énta aldén san inflak ay naldngoldngo ay lipdd let us two go to get the very dry wood which I have seen [L. 3]

engkdyd'd ildgo nan kinaépyd ay fdnga you shall go to sell the jars which you have made [L. 24]

nan tsdk anóban ay ldman ya nan ógsa the wild pigs and deer which I used to hunt [M. 8]

ya nan tsam inpaiydi ay shengédko and the food which you used to send (had her bring to me) [M. 12]

dngsan nan indäna [*indlăna*] *ay kdtjöu* many, plenty were the fish which he caught [P. 2]

aydka nan indlak ay kdtjöu great many are the fish which I caught [P. 8]

umdytja nan ninldpis ay sindki the brothers who had cleared the ground went [R. 8].

INTERROGATIVE SENTENCES

339. Sentence-Questions, i. e. questions which may be answered by "yes" or "no," have either the form of declarative sentences, the question being expressed by the rising intonation;

or they begin with the interrogative particle *"aykŏ"* (in its various forms) followed by the verb whose endings are transferred to *akyŏ*.

The personal verb is in its "Participle" (or "Infinitive") form; the possessive verb in the form of the Nomen actionis. —

Word-Questions are introduced by interrogative pronouns or adverbs; such as: *sĭnu, ngăg, kad, into,* etc. who, what, when, where, etc.

To these pronouns or adverbs our copula (is, are, was, were etc.) is inherent; they require therefore constructions with *nan* and Verbal Nouns: Nom. actionis, respectively Nom. agentis. We must not construct: who comes? what do you think? where does he live? but: who is the "comer?" what is your thinking? where is his living-place?

340. Sentence-Questions. Without interrogative particle, but with the intonation rising and reaching its highest tone at the final vowel of the sentence:

adumălĭka ăkis? will you come again?
tinmŏli sĭya? has he returned?
kawĭs nan măkan? is the rice good?
kawĭska? are you well?
abfolŭtĕm sa? do you believe that?
inănapyĕ̆ nan ănănăk? did you seek the children?
soklŏngmo nannăy? is this your hat?

Frequently the particle *ay*, with interrogative force, is placed at the end of a question, similarly to the repetition of our auxiliary verb: did you find the letter, did you? (Or *ngin*; see [306])

inmăyka ay? did you go, did you?
masuyĕptja ay? do they sleep?

This particle *ay* is employed with all forms of questions treated in the following sections, with both sentence-questions and word-questions.

341. Sentence-Questions are frequently introduced by the untranslatable particle *aykŏ* [*aikŏ; aykĭ; aykĕ; ākĭ*]; *aykŏ* consists probably of the interrogative *ay* and an element *kö* which is found also in other combinations treated later. [426; 427]

Aykŏ merely indicates that the character of the sentence at whose head it stands is interrogative. It takes to itself the endings from the following verb. (If a negation precedes the verb, *aykŏ* takes the ending from the negative, so that, in this case, both verb and negative appear without ending.)

Aykĕ or *aykŏ* appears in these forms, after taking the endings from the verb:

	Personal:	Possessive:
1.	*aykĕak* [*aykŏak; akĭak; aykĭak*]	*aykĕk* [*aykŏk; akĭk; aykĭk*]
2.	*aykĕka*	*aykĭm*
3.	*aykĕ*	*aykĕna*
D.	*aykĕta*	*aykĭta*
I. incl.	*aykĕtăko*	*aykĕtăko*
I. excl.	*aykĕkămĭ*	*aykĭmi*
II.	*aykĕkăyŭ*	*aykĕyŭ*
III.	*aykĕtja*	*aykĕtja*

aykŏka adumăli-ăkis? will you come again?
aykŏ tinmóli sĭya ay? has he returned? Ger. kam er zurück, ja?
aykŏ kăwĭs nan măkan ay? is the rice good?
aykĕm abfolŭtĕn sa? do you believe that?
aykĕm adĭ abfolŭtĕn sa? do you not believe that?
aykĕyŭ inănap nan ănănak? did you seek the children?
aykĕyŭ adĭ intjásan nan ănănăk? did you not find the children?
aykŏ soklŏngmo nannay? is this your hat?
aykĕkăyŭ nanŭbla? did you smoke?
aykĕka iTukŭkan? are you a man from Tucucan? are you from Tucucan?
aykĕkăyŭ iFăntok? are you Bontoc-men?
aykŏ nannay ay áfong ya kŏam? is this house yours?
aykĕ wŏday ken sĭka nan tafágo ay kŏak ay? have you any tobacco for me? ("is there with you tobacco which -will be- my property")
aykĭm kĕkkĕn sĭya ay fafáyi ay? do you know her?
aykĕyŭ kĭntek nan alĭwidmi ay? did you know our friends?
aykĕm inĭla nan fŭsŭl ay? have you seen the enemy?
aykŏ inkáĕb sĭya is nan álang ay? is he building the granary?
aykĕna fĭnkash nan fálfeg ay? did he throw the spear?

aykŏka ápus nanŭbla? have you smoked before?
aykĭm igá inĭla sa? did you not see this?
aykĕm igá ápus kinwáni sa ay? had you not said this before?
aykĕ natángfan nan pánguan? has the door been closed?
aykĕtja natekuáfan nan pánguan? have the doors been opened?
aykŏ ĭígton nan laláki nan ásŭ ay? does the man hold the dog? (*ĭígto* and lig. *-n*) (is the man's holding-aim the dog?)
aykŏ wŏday [*aykĭway*] *is nan ongónga nan kipángko ay?* has the boy my knife?
aykŏ inayákan nan laláki nan anákna? did the man call his child?
aykĕ kĭnan nan ásŭ nan ĭstja? did the dog eat the meat?
aykŏ kápèn nan laláki nan túfay? does the man make the spear?
aykĕtja kápèn nan túfay? do they make the spear?
aykĕ kápèn nan lalaláki nan túfay? do the men make the spears?
aykŏ wŏdá'sna'sh'áma? is the father here? (*'sna=ĭsna; sh'=si*, person. art.)
aykĕka fakĕn is nangángnèn si sa? was it not you (but an other?) who did it?
aykŏ sĭka nan namákash is nan fánga ay? was it you that broke the pot? *fakĕnak!* not I!
aykŏ fakŏn sa? is it not so? is this not right?
aykŏkăyŭ nasúyep? did you sleep? *igákămĭ!* we did not!
aykĕka umáli aswákas? will you come to-morrow? *adĭak!* I shall not!
aykŏ nakaóto sĭya? has he finished cooking? *tsáan pay!* not yet!
aykŏka ĭnsăkĭt? are you sick? *no* [pronounce like our: naw!], *ădĭ!* no!
aykötáko ngan/ngáni ad Fántok? are we near Bontoc? *ădĭ, adsáwwi kay man, tsáan!* no, quite far away, not yet
akĭway [for: *aykĕ wŏday*, is there?] *mākányŭ?* have you any rice? (is there your rice?)
aykŏ sak/ĕn? aykŏ sĭya? is it I? is it he?
aykŏ wodá'sna? is he here? *ma/ĭd!* no! *ma/ĭd kay sĭna* he is indeed not here
aykŏ ănákmo sĭtŏdĭ? is this your child? *fakŏnko ának!* not mine!
aykĕkăyŭ inmáli? did you come? *fakŏn tjákămĭ!* or: *fakŏnkami!* not we (but others)!
aykŏ nadóy nan yún/am? has your older brother died? *tsáan!* or: *igá!* no! (he has not)
aykŏkăyŭ igá nafálŭd? have you not been fettered? *igákămĭ!* no!
aykŏtja kăwĭs nannáy ay túfay? are these spears good?

342. In interrogative sentences frequently the particle *ngĭn*, perhaps, probably, is employed, with or without *aykĕ*; particularly with the future: *adumálika ngin?* will you probably come? *padŏyéntja ngin nan fátug?* will they perhaps kill the pig? *inmáli ngin si ína?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngĭn* is always postpositive and employed only in interrogative sentences.

343. The affirmative answer "yes" is: *ŏy!* or: *ɑ̆ĕn!* [*wĕn*]. Usually the verb of the interrogative sentence is repeated as answer, without and sometimes with *"öy!"*:

aykím inína sía? did you see him? (*öy!*) *inílak!* yes, I saw (him)!
aykíyɑ̆ kíntck sa? did you understand this? (*öy*) *kintĕkmi!* yes, we understood!
(As these examples show, the object is not repeated in the answer.)

The adverb of reply: *ɑ̆ĕn* (probably an Ilocano loan-word) is used repeatedly by a person listening to another's words, to indicate the listener's attention; as Ger. so? ja? ja! etc.

The negative adverbs of reply have been treated before [319-324]. Some have been recapitulated in the examples given above. —

SINU

344. Word-Questions with *sínu* [*sínɑ̆*]*?* who? *Sínu* takes the personal endings in questions like: who am I? who are you? etc. We may consider our copula to be inherent to *sínu*. If the subject of the question is a noun, *sínu* remains unchanged; the noun follows.

sínuak? who am I? *sinúka?* who art thou? *sínu sía?* who is he? *sinúkămí?* who are we? *sinúkăyŭ?* who are you? *sinútji?* who is that? (*tji:* there)
sínu si Angay? who is Angay? *sínu si Abakíd?* who is Abakid?
sínu nan mamágkid ay nay? who is this girl?
sínu nan mamamágkid ay nay? who are the girls here?
sínu nan ápom? who is your master?
sínu nan plesidénte? who is the village-chief? (president)
sínu nan ámáyŭ? who is your father?

345. *Sínu*, who?, as subject of a question, requires participial constructions. It is followed by the "Participle" of personal verbs (and of

passive verbs, as they belong to the category of personal verbs) and by the Nomen agentis of possessive verbs. The article precedes always the "Participle" or Nom. agentis.

sínu nan umáli ísna? who comes there? (who is the one coming)
sínu nan inmáli? who has come? who came?
sínu nan adumáli? who will come? *sínu nan wŏdă'sna?* who is here?
sínu nan nèntsûno istjí? who was working yonder?
sínu nan ŭmüy ad Manîla? who is going to Manila?
sínu nan mifûeg ken sîkă? who comes with you?
sínu nan nifûeg kĕn tŏdí? who came with him?
sínu nan napadŏy is nan fûsœl? who has been slain by the enemy?
sínu nan mafálœd kĕn tjaítja? who is being bound by them?
sínu nan tinmóli? who has returned?
sínu nan mamasûyep is nan áfong? who is sleeping in the house?
sínu nan lumáyaœ? who is running away?
sínu nan mangwáni is nannáy? who says so (that)? (who is the sayer of that?)
sínu nan nangwáni is nannáy? who said so?
sínu nan mangánab kĕn sak/ĕn? who seeks me?
sínu nan mang/ngö [*mang/ngöy; mang/nöy*] *is nan ayáyam?* who hears the bird?
sínu nan mamángon kĕn tŏdí? who wakes him up?
sínu nan nangáëb is nan áfong? who made the house?
sínu nan mángtek kĕn tŏdí? who knows him?
sínu nan nangólad is nan kampílam? who has taken (forcibly) your sword ("bolo")?
sínu nan nangála is nan tolfĕgko? who has taken my key?
sínu nan tsa mangyái is nan ístja? who brings the meat usually?
sínu nan nangíla's nan laláki? who has seen the man?
sínu nan nangítjan is nan singsíngna? who has found his ring?
sínu nan nangidjúa is nan patatjím ken síka? who has given you the iron?
sínu nan nangwáni si sa ken tjakăyă? who has told you this?
sínu nan mangáyak ken sak/ĕn? who is calling me?
sínu nan nangíbœ is nan káyo? who cut down the tree?
sínu nan mangyái is nan sabátoshko? who is bringing my shoes?
sínu nan nangipŭy is nan fádsok is nan áfong? who put my coat into the house?
sínu nan mángan is nan mákan? who eats the rice?

346. *Sínu* as direct object, whom? stands at the beginning of the question; it is followed by the Nomen actionis with possessive endings if the subject is a personal pronoun in English; the article precedes the Nom. actionis. If the subject is a noun, the Nomen actionis has no endings; if it ends in a vowel, the "Genitive Indicator" or Ligature *-n* is suffixed.

sínu nan kĕkkém? whom do you know?
sínu nan finukáwam? whom did you call?
sínu nan ílaém? whom do you see? (who is the seeing-aim-yours)
sínu nan tjetjĕng/ngém ay tsa mangayúweng? whom do you hear singing?
sínu nan tĕmmém? whom do you press?
sínu nan ayákantja? whom do they call?
sínu nan ayákan (or: *ayákantja*) *nan lalaláki?* whom do the men call?
sínu nan lĕytjényă? whom do you like?
sínu nan ĭígton nan mamágkid? whom does the girl hold? (*ĭígton:* with Gen. Ind. *-n*)
sínu nan adpadóyényă? whom will you kill?
sínu nan intáfona? whom did he hide?
sínu nan inílatáko? whom did we see?

If "whom" shall be more emphasized, the Nom. agentis with locative suffix *-an* and possessive endings is employed; such cases seem to be very rare, as:

sínu nan mangayakányă? (usually: *sínu nan ayákanyă*) whom do you call?
sínu nan mamalădsányă? (*s* inserted) who is it that you bind?
sínu nan mangibfölányă? (usually: *ibfóyă*) who is it that you make wet?

Personal verbs are not used in this construction; only one (doubtful) example has been obtained: *sínu nan tămköláyă?* whom did you stop?; also in this case the suffix *-an* is attached to the verb: *tămköyak* (intervocalic *l* inserted). (The possessive verb from the same root is: *pa-tkólek*, with causative prefix *pa* [also: *patkélek*]).

347. *Sínu* followed by a noun with prefix *nin-* [62], forms a phrase by which our possessive genitive "whose" is circumscribed:

sínu nan nináfong? who is the house-owner? whose house is it?
sínu nan ninásă'shtji? whose dog is that? (*'shtji* = *ístji*)
sínu nan ninongónga ay nay? whose child is this?
sínu nan nináfong is nan ináyam? into whose house did you go (have you been)?

sínu nan ninsŏklong is nan indlanyæ? whose hat did you take? (who is the hat-owner, for your taking—the hat)

sínu nan ninongŏnga ay namadŏy is nan monŏkko? whose boy killed my chicken?

sínu nan ninăfong ay kăpèn nan laláki? whose house does the man build? (*ninăfong*, or: *nan ninkōa nan ăfong; ninkōa* is said only of material property)

sínu nan ninfălfeg ay kinaèpna? whose spear has he made? (The particle *ay* refers in this and similar constructions to the preceding noun separated from its prefix *nin—*: *ninfalfeg ay...*, *ay* refers to *falfeg*, not to *ninfalfeg*.)

348. The dative "to whom?" is expressed by *sínu* and the Nom. agentis with the prefix *i-*, the suffix *-an* and with possessive endings [261]; the direct object of the Nomen agentis is governed by the preposition *is*. (The Nomen agentis has no suffix, if the subject is a noun.)

sínu nan nangipatlam is nan sĕgfi? to whom did you show the rain hat?

sínu nan mangipatladnyæ is nan sŭlad? to whom do you show the letter?

sínu nan nangitsaotsaoăntja is nan kalŭpit? to whom did they give the dinner-basket?

sínu nan mangitsaotsăoan nan laláki is nan bílak? to whom does the man give the money? (who is the man's giving-place for the money?)

sínu nan mangiyalíam is nan kăyo? to whom do you bring the wood? (*l* inserted)

sínu nan nangiyalíantja'sh nan păküy? to whom did they bring the rice?

sínu nan admangitsaotsăoan nan lălăláki is nan ăsín? to whom will the men give the salt?

349. Examples illustrating the constructions of the interrogative pronoun governed by various prepositions (similar to such constructions with the relative pronouns) cf. [335]:

sínu nan iyăbfam is nan wănis? for whom do you weave the breech cloth? (*iyăbfak:* I weave for someone)

sínu nan ikapănyæ is nan kŭtlaæ? for whom are you making the night-cap? (*ikapănyæ*, or: *ikaèbănyæ*)

sínu nan èntsúnoam (plur. *nan èntsunŏanyæ*)*?* for whom do you work?

sínu nan nang/angnèn/ănyæ si sa? for whom did you do it?

sĭnu nan nifuegkănyă is ĭli? with whom did you go to town? (who were your companions, those going with, to town)

sĭnu nan kaduăna ay nangĭstja is nan ĭstja? with whom did he eat the meat? (who was his companion? said of but two persons; *nan ka̍duak, kaduam, kaduāna;* so: *katlă̄mi* our companion of three persons; *kapă̍tmi* of four persons)

sĭnu nan ĭb/am ay inmăli adŭgka? with whom did you come yesterday? (who was your companion, *ĭb/a,* who came yesterday?)

sĭnu nan ib/ată̍ko ay mangă̍eb is nan katyŭfong? with whom do we build the hut?

sĭnu nan ib/ăna ay masŭyep? with whom does he sleep?

sĭnu nan ĭb/an nan laldki ay ĕntsŭno? with whom does the man work?

sĭnu nan ib/ăyă ay manălan? with whom do you walk?

sĭnu nan minlagŏam is nan păküy? from whom do you buy the rice?

sĭnu nan ninlagŏantja is nan ăsĭn? from whom did they buy the salt?

sĭnu nan mangalānyă is nan kătjing? from whom do you get the brass?

sĭnu nan tsăyă mangălaan is nan făyash? from whom do you usually get your sugar cane-brandy?

sĭnu nan napadŏyan is nan fătug? by whom was the pig killed?

sĭnu nan nilagŏan is nan nŏang? by whom was the buffalo sold?

(The active construction is preferable to the passive.)

NGAG

350. The rules established for *sĭnu* hold also for *ngăg?* what? We may assume also that our copula is inherent to *ngăg.*

Examples of constructions in which *ngăg* is subject or direct object, or where it is governed by our prepositions:

ngăg sa? what is this? *ngăg tji?* what is yonder? what is that? (also angrily, as: Ger. was soll das heiszen?)

ngăg nan ngă̍tjăna? what is his name?

ngăg nan kotŏkko ay insălad? of what advantage is it for me to write? what is the use of my writing?

ngăg nan umăli istjĭ? what comes there?

ngăg nan inmăli istjĭ? what came there?

ngăg nan ŭmad; nan ĭnmad? what happens; happened?

ngăg nan ŭmad ken sĭka? what happens to you? how are you? how do you do?

ngăg nan ŭmad is nan tjăpă̍nmo? how is your foot?

ngăg nan ĺnmad is nan ŏlom? what "has happened" to your head? what is the matter with your head?
ngăg nan tumáyaa istjĺ? what flies there?
ngăg nan nangáėb is nan domŏngek? what made the noise?
ngăgka man ken Bă̆gti? what are you to Bugti?, i. e. how are you related to him?
ngăg nan ĺlaėm? what do you see?
ngăg nan nĭmnĺmėm? what do you think?
ngăg nan ĺsublin Antĕ́ro? what does Antero change?
ngăg nan ĺgton nan lalaláki? what do the men hold?
ngăg nan ibfakátja ămĺn? what do all ask?
ngăg nan ĺdjun Olóshan is nan áfongna? what is Oloshan showing in his house?
ngăg nan leytjéna [leytjŏna]? what does he want?
ngăg nan kănám si sa? what do you say to this? what do you call this?
ngăg nan lineyádyă? what did you want?
ngăg nan ángnėn nan fafáyi? what is the woman doing?
ngăg nan angnéna? what is she doing?
ngăg nan otŏ́ėnyă ay lalaláki? what are you cooking, you men?
ngăg nan ĺnfăkám kĕn tŏdĭ? what did you ask of him?
ngăg nan kinwánin ámam? what did your father say?
ngăg nan áfusna infáka? what had he asked?
ngăg nan ĺkanyă? what are you doing?
ngăg nan mangōtŏ́anyă is nan fĭnáyă? in what do you cook the rice? (what is your-cooking-place for the rice?)
ngăg nan ifakákmo is nan káyo? with what do you cut the wood? (what is your cutting-tool for the wood?)
ngăg nan itangĺbko'd is nan ágaab? with what am I to cover the box?
ngăg nan inkálim kĕn sĺya? of what did you speak to him? (*ikálik:* I speak of...)
ngăg nan infáig nan ongónga ken sika? with what did the boy strike you?
ngăg nan ipád/ong nan lalaláki is nan gángsa? with what do the men strike the gong?

Observe the idiom: *aykŏ ngăg ta...* "why should I..." (indignantly)

aykŏ ngăg ta ámüyak? why should I go?
aykŏ ngăg ta itsaotsáomi nan bĺlakmi ken sĺya? why should we give our money to him?
aykŏ ngăg ta alátm nan ĺsa ay kátj^{ö}u? why should you get a single fish?

aykŏ ngăg ta alăḗm nan kŏweng nan tjălid? why should you get the "ear" of a fish: *tjalid*? [P. 5]
aykŏ ngăg ta ofátjek sĭka? why should I untie you? [P. 10]
aykŏ ngag ta alăḗm nan găngsa? why should you obtain the gong? [P. 12]
aykŏ ngăg ta ĭlágŏyă nan kafáyo? why should you sell the horse?

Nān = what? is never an element of a sentence; it is an interjection expressing curiosity, surprise, indignation; uttered with rising intonation.

351. *Sĭnu ay*...and *ngăg ay*...which...?, used attributively with substantives, require the same constructions as *sĭnu* and *ngăg*. *Sĭnu ay*...is used with persons; *ngăg ay*...with animals and things, but also sometimes with persons.—*Ngăg ay*...has also the meaning: what kind of?..

sĭnu ay ongónga nan năddy? which boy has died?
ngăg ay kanĭyab nan kŏam? which shield is yours?
sĭnu ay laláki nan finmála? which man went out? (or: *ngăg ay laláki*...)
sĭnu ay fafáyi nan nangiyáli's nan fushángan? which woman has brought the large jar? (or: *ngăg ay fafayi*...)
sĭnu ay ongónga nan ŭmüy is iskuĭla? which boy goes to school?
sĭnu ay inĭna nan nangwáni si nannay? which old woman has said this?
sĭnu ay mamágkid nan nămákash is nan ŭgan? which girl has broken the pot?
sĭnu ay laláki nan ayákanyă? which man do you call?
ngăg ay báyok nan ishugĭtmo? which kettle do you put on the fire?
ngăg ay nŏang nan ilágoyă? which buffalo do you sell?
ngăg ay káyă nan sinibŏyă? which tree did you cut down?
ngăg ay ĭli nan intedéeántja nan Igólot? in which country do the Igórot live?
ngăg ay pĭnang nan léytjèm? which ax do you like?
ngăg ay laláki nan inayákan Fŭmnak? which man did Fumnak call?
ngăg ay fobánga nan léytjèn nan fobfállo? which pipe does the young man like?
ngăg ay ayáyam nannáy? what kind of a bird is this?

More frequently the Igórot employ the construction with a "relative cause," instead of the "*sĭnu ay*... construction; it is more idiomatic to say: who is the man who came? instead of: which man came?

A few examples will suffice, as these constructions with relative and interrogative pronouns have been treated before and illustrated by many examples.

sĭnu nan ongónga ay ŭmüy is iskuĭla? which boy (who is the boy who...) goes to school?

ngăg nan tŭfay ay kinaĕpmo? which spear did you make? (which is the spear that you made?)

sĭnu nan fafâyi ay inmâli? which woman came? (who is the woman who came?)

ngăg nan fânga ay nafâkash? which pot is broken? (which is the pot that is broken?)

ngăg nan kâyang ay pilĭĕm? which spear do you choose? (which is the spear that you choose?)

sĭnu nan alĭwidmo ay mangâktam is nan sâong si âsa ay? to which of your friends do you give (some of) the dogs teeth?

sĭnu nan lalâki ay ĕntsūnoânyă? for which man do you work?

ngăg nan ĭli ay nalpânyă [nalpôanyă]? from which town did you start? (which was the town as your starting-place?)

NGAGEN

352. "Why" is expressed by *ngăgĕn* (probably a compound of *ngăg* and the "auxiliary" *ek* [307]), which takes to itself the endings of the verb and appears in these forms:

	Personal:	Possessive:
1.	*ngăgĕnak* [*ngagŏnak*]	*ngâgek* [*ngăgĕk*]
2.	*ngăgĕngka* [*ngagŏngka*]	*ngăgĕm*
3.	*ngăgĕn* [*ngagĕng; ngagŏn*]	*ngăgĕna* [*ngagŏna*]
I. incl.	*ngăgentâko*	*ngăgĕntâko*
I. excl.	*ngăgĕngkăml*	*ngăgĕnml*
II.	*ngăgengkăyă*	*ngăgĕnyă*
III.	*ngăgĕntja*	*ngăgĕntja*

The "endings" *ek, en,* etc., without *ngag-,* are used sometimes for "why;" they are followed in many cases by the emphasizing particle *man.* The particle *ay?* stands usually at the end of interrogative sentences of this kind.

ngagĕngka man maâaniâani ay fumângon? why do you get up ("awake") so late? (*ngagengka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)

ngăgĕm yâi sa'y [sa ay]? why do you bring that?

ngăgĕngkăya man tinmôli ay? why, pray, did you come back?

ngăg man ĕntja nĕngkalĭ ay? why did they speak? (*man* separates *ngagĕntja*)

ĕntja man adĭ umáli'sna? why do they not come here?
ngăgĕntja man adĭ ĕntsūno ay? why — say! — do they not work?
ngăgĕn ayákan nan laláki sĭka ay? why does the man call you?
ngăgengkăyă inmáli'd Samóki ay? why did you come to Samōki?
ngăgĕnyă igá insúno nan káyu'y nay ay? why did you not burn this wood?
ngăgĕntja 'nasikógong nan lalaláki ay? why do the men strike each other? (*'nasikógong:* [301])
ngăg man ĕm tinángfan nan águb ay? why did you cover the box?
ngăgŏn man inmáli'sna? why has he come here?
ngăg en mabóy [*mabó*] *nan fádsok ay?* why is my coat wet?
ngăgóna finákash nan āgŭpko ay? why did he break my box?
ŏn adĭ ay? why not? [*ĕn*]; *óna adĭ ay?* why (does he) not?
ngăgénya inóto nan mákan ay? why did you cook the rice, why?
ngăgĕngka man iná ay? why are you crying?
ngágem padóyen nan ásu ay? why do you kill the dog?
ngăgĕntja napúan nan áfong ay? why were the houses burnt?
ngăgĕngka man wŏdă'shna ay? say! why are you here? (*'shna: ĭsna*)
ngăgentáko man maúaniáuani ay umíleng ay? why, pray, do we rest so long?
ngăgŏn man pilíen nan fobfafáyi nan síleng ay? why do the women select the beads?
ngăgŏn aláen Isding nan wúe ay? why does Isding take the rattan?
ngăgĕngka făkŏn is nangáeb is nan kólong ay? why did you not make the chicken coop?
ngăgĕn mapadóy nan nóang ay? why is the buffalo killed?
ngăgĕntja maángo nan ămĭn ay fobfafáyi ay? why are all women laughing?
ĕnyu man totóyen síya ay? why do you speak to him? why do you address him?
ngagĕngkăyă tsa iná ay? why do you keep crying?
ŏn ma/ĭd ay? why is there nothing?
en ma/ĭd kalásayna ay? why has he no shield?
ngăgĕntáko adĭ úmüy ay? why do we not go?
ngăgém adĭ kănán ay? why do you not tell (it)?
ngăgĕngka adĭ kumáeb is túfay ay? why do you not make any spears?
ngăg man ĕngkayă adĭ manúbla ay? why do you not smoke?
ngăgĕntja adĭ totóyen sĭtŏdĭ ay? why do they not speak to that one?
ngăgĭm igá yái nan baldúgmo ay? why did you never bring your gun?
ngăg man ĕngka adĭ ĕntsúno ay? why are you not working?

ngăgĕn igă inayăkan nan ongónga sak/ĕn ay? why did the boy not call me?
ngăgĭm adĭ ĭdju nan ăfongmo kĕn tŏnă ay? why do you not show him your house?
ngăgŏn adĭ ĭĭgton Tăynan nan ăsa ay? why does Taynan not hold the dog?
ngăgŏn igă nafălad nan mangăkŏu ay? why has the thief not been bound?
ĕm igă payăn na nan sokŏngmo? why did you not fill there your bowl? [R. 24]
ĕngkăya man lumăyaa ay? why do you flee? [B. 50]

INTO

353. *Intŏ* [*ento*] where, whither and whence, requires the locative suffix *-an-* affixed to the Nomen actionis. It takes endings only if the subject of the question is a personal pronoun with the copula, as: where are you? (The copula may be thought to be inherent to *intŏ*; thus we can probably more readily understand the various examples: *Intŏ* = where is, are, was, were, etc.) *intŏak?* where am I? *intŏka?* where are you? *intŏ sĭya?* where is he? *intŏkamĭ?* where are we? *intŏkăya?* where are you? *intŏtja?* where are they?

intŏ si Lang/ăgan? where is Langāgan? *intŏ sh'ăma?* where is father? [*sh'* = *si*]
intŏ nan kawŏdna [*kawădna*]*?* where is his place? where is he?
intŏ man ăkis nan kipángko? where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)
intŏ pay nan alĭwidko? where is my friend? (*pay:* emphasizing particle)
intŏ nan ŭmüyănya? where do you go? Or: *intŏ nan ayănya?* [*ayan-* see: 333]
intŏ nan intedĕeăntja? where do they remain? (live)
intŏ nan intedĕean nan lalaláki? where do the men stay?
intŏ nan ŭmüyam? intŏ nan ăyam? where do you go?
intŏ nan nasūyepănya? where did you sleep? (where was your sleeping-place?)
intŏ nan inlipáyan nan ănănak? where do the children play?
intŏ nan nantjasănya is nannay ay kĭyad? where did you find this gourd?
intŏ nan admanganăna? where will he eat?
intŏ nan nangipăyam is nan soklŏngko ay? where did you put my hat?
intŏ nan nangitafŏnan nan mamăgkid is nan kădpas? where did the girl hide the blanket?

intŏ nan nangitjánana si sa? where did he find this?
intŏ nan nangitsaotsáoam is nan bĭlak kĕn tŏdĭ? where did you give him the money?
intŏ nan namadŏyan nan fălfeg is nan laláki? where did the spear hit the man?
intŏ nan nakōgongănyĕ? where have you been hurt, struck?
intŏ nan nakedfánam? where have you been bitten?
intŏ pay nan nangipaīlănyĕ is nan sŭlad kĕn tŏdĭ? where did you show him the letter?
intŏ nan nangwanĭan nan lalaláki is nannay? where did the men say that?
intŏ nan namadŏyantja is nan láman? where did they kill the wild pig?
intŏ nan mangisublĭantja is nan biláktja nan gadsángyĕn? where do the rich men change their money?
intŏ nan mangapána [*mangaèbána*] *is nan áfongna?* where does he build his house?
intŏ nan tsáyĕ mangigtŏan is nan ásĕ? where do you usually keep the dog?
intŏ nan nangwaniányĕ is nannay ay kălĭ? where did you say this word?
intŏ nan mangŏlănyĕ is nan ayáyam? where do you hear the bird?
intŏ nan ináyan nan ámam? where did your father go?
intŏ nan nangika/ŭfányĕ is nan awákna? where did you bury his body?
intŏ nan iptjásmo naĭpĭdan? where had you been squeezed?
intŏ nan mangotŏanyĕ is nan fĭnáyĕ? where do they cook the rice?
intŏ nan nangában nan yún/am is nan álangna? where did your brother build his granary? [*nangaban; nangapan; nangaèpan; nangaèban*]
intŏ nan napadŏyan nan ayáwan? where has the buffalo been killed?
intŏ nan admapadŏyan nan ásĕ? where will the dog be killed?
intŏ nan nangaptányĕ ken tjăĭtja? where did you meet them?
intŏ nan kăŭwad nan nèntsūnoányĕ? where is your working place?

Motion from a place is expressed by the idiomatic verb: *malpo,* to come from, or: to start at a place; *malpo-* takes the personal endings, unless the locative suffix *-an* with the possessive endings are required by the construction; its forms are in the preterite (which is used almost exclusively and has the same endings as the prsent: *malpŏak,* or the future: *admalpŏak*) thus:

	Personal:	Possessive attached to suffix *-an-*:
1.	*nalpŏak* I came from, (I was at a place)	*nalpŏak* [*nălpak*]
2.	*nalpŏka*	*nalpŏam* [*nălpam*]
3.	*nalpŏ*	*nalpŏana* [*nalpána*]

D.	*nalpŏ́ta*	*nalpŏ́anta* [*nalpá̆nta*]
I. incl.	*nalpotá̆ko*	*nalpŏ́antá̆ko* [*nalpantá̆ko*]
I. excl.	*nalpŏ́kamí*	*nalpŏ́anmí* [*nalpanmí*]
II.	*nalpŏ́kă̆yă̆*	*nalpŏ́anyă̆* [*nalpanyă̆*]
III.	*nalpŏ́tja*	*nalpŏ́antja* [*nalpá̆ntja*]

intŏ́ nan nalpŏ́am, nan nalpŏ́anyă̆? where did you come from? where have you been? "where did you start coming?" where are you from?
intŏ́ nan nalpŏ́an nan laláki? whence did the man come?
intŏ́ nan nalpŏ́an nan fobfafállo? whence did the young men come?
intŏ́ nan malpŏ́am? where are you starting from?
intŏ́ nan admalpá̆ntja? whence will they start?
(*nalpŏ́ak id Fă̆ntok* I come, I came from Bontoc.)

KAD

354. *Kă̆d* means: when? and: how much, how many? Temporal *kă̆d* requires the Nomen actionis with the locative (adverbial) suffix *-an* and possessive endings. The Nomen actionis is preceded by the article *nan*. Quantitative *kă̆d* is followed by the Nom. actionis with possessive endings without *-an*.

Temporal *kă̆d*:

kad nan mangandá̆na? when does he eat?
kad nan ėntsūnŏ́á̆na? when does he work? (also: how long does he work?)
kad nan ėntsá̆nŏan nan lalaláki? when do the men work?
kad nan adumalĭ́ă̆na? when will he come? (also: *ă̆dkad nan umalĭ́ana*)
kad nan umă̆yantá̆ko? when shall we go?
kad nan inmalĭ́ă̆na? when did he come?
kad nan intedéeá̆nyă̆ id Manĭ́la? when will you stay at Manila? or: how long will you stay....; "how long" is expressed more distinctly by saying: how many hours, days, months etc.: *kad ay fúan nan intedéeá̆nyă̆?* how many months will you stay? cf. [357]
kad nan nangĭ́lam ken sĭ́ya? when did you see him?
kad nan mangōtŏ́anyă̆ is nan fĭ́náyă̆? when will you cook the rice?
kad nan nalpŏ́anyă̆ id Tŭkŭ́kan? when did you come from Tucucan?
kad nan nalikoá̆tantja? when did they start?
kad nan nangapá̆nyă̆ is nan á̆fong? when did you build the house?
kad nan napadöyá̆na? when was he killed?
kad nan nangwă̆nĭ́an nan alĭ́widmo si sa? when did your friend say that?
kad nan nangĭ́lan nan fafáyi ken sĭ́ka? when did the woman see you?
kad nan mafadsá̆ngantá̆ko? when shall we be assisted?

kad nan nafákashan nan fánga? when has the pot been broken?
kad nan nakápan nan sóklong? when has the cap been made? [*nakáèban*]
kad nan mangilabóantja ay èngkălí? when will they begin to speak?
kad nan tinmuktjuantáko ísna? when did we sit here?
kad nan kæmaánam ad Fántok? when do you leave Bontoc?
kad nan namakáshana is nan fánga? when did he break the pot? (I break: *fakáshek*; Nomen agentis, in present: *mamákash*, pret. *namákash*; with adverbial suffix *-an: namákashan*, and possessive *-na*, his: *namakáshana*)
kad nan finmangónăna? when did he awake?
kad nan nèngkăliána? when did he speak?
kad nan fumaláántja nan ánănak? when do the children go out?

355. Quantitative *kăd*:

kadtáko? kadkămí? kadkăyǽ? kadtjá? how many are we; you; they?
kadkăyǽ ay inmúy? "how many were you going?"
kădtjá'y manágfad is nan bātó? how many are they who carry the stone?
kad nan tjapán nan kafáyo? how many feet has a horse? (how many are the feet of a horse?)
kad nan bilákmo? how much is your money? how much money have you? (or: *kad nan kóam ay bílak?* or: *kad nan bílak ay wŏdá kĕn síka?*)

Kăd used with nouns: "how many trees"—is constructed like attributive *sínu* or *ngăg*; we may say: how many trees did you cut down *kad ay káyo nan sinlboyǽ?* or: how many are the trees which you cut down: *kad nan káyo ay sinlboyǽ?* These constructions are found in the following examples:

kad ay lalaláki nan flaèm? how many men do you see?
kad ay bílak nan ifáyadyǽ? how much money do you pay?
kad nan ógsa ay inílan nan ongónga? how many deer did the boy see?
kad ay fúan nan umúyantáko? how many months shall we travel?
kad nan kafáyo ay mangúyud is nan kalomáto? how many horses pulled the vehicle? (*mangúyud* from *kuyútjek*; Nom. ag. as "the horses" is the subject)
kad nan lalaláki ay nangyái is nan awáktja? how many men have brought their bodies?
kad nan fǽsæl ay napadóy? how many enemies were killed?
kad nan ólo ay napotóan? how many heads were cut off?
kad nan lalaláki ay wŏdá 'sna? how many men are here?

And in the idioms: *kad nannáy?* how much does this cost? or: *kad nan lágon nan sóklong?* what is the price of the hat?

kad nan kănám is nannay? how much do you want ("say") for this?
kad nan ánănákmo? how many children have you?

The following sentences illustrate the difference between the construction of t e m p o r a l and of q u a n t i t a t i v e *kad*:

kad nan admangapányă is nan túfay? when will you make the spears?
kad ay túfay nan ádkăpém? (*kad nan túfay ay...*) how many spears will you make?
kad nan nangilagóan nan fafáyi is nan síngsing? when did the woman sell the rings?
kad ay síngsing nan inlágon nan fafáyi? (*kad nan singsing ay...*) how many rings did the woman sell?
kad nan nangílanyă is nan lalaláki? when did you see the men?
kad ay lalaláki nan inílayă? (*kad nan lalaláki ay...*) how many men did you see?
kad nan mamadóyanyă is nan ásă? when will you kill the dog?
kad ay ásă nan padóyényă? (*kad nan ásă ay...*) how many dogs do you kill?
kad nan inmalíanyă? when did you come?
kádkăyă ay inmáli? how many are you that came?

HOW MANY TIMES?

356. "How many times" is expressed by *kad* and *tsa* [310] preceding the frequentative form of the verb with the suffix *-an*:

kad nan tsam inmalialían ísna? how many times have you come here?
kad nan tsáyă manalitalíbnan [*manalitalífĕnan*]*?* how many times do you dance?
kad nan tsána namotóan is ólo? how many times did he cut off heads?
kad nan tsám inmúyan ad Mélika? how many times did you go to America?
kad nan tsám nangílailán ken síya? how many times have you seen him? [*nangíla/ilán*]

Without *tsam*: *kad nan nangílaílam ken síya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangádka ay mangángnén si sa?* how many times are you doing that? (and in the preterite: *nangángnén si sa?* how many times did you do that?)

TADDO

357. *Tăddo*, often accompanied by a negative, means: "how long will it take until....?" or: "when finally..?"; it introduces an impatient question; the negative denotes unfulfilled expectation and is to be omitted in translation:

tăddo man adĭtja umăli? how long will it take until they come? when will they finally come?

tăddo man adĭna kăpĕn nan ăfong? when will he finally build the house?

tăddo adĭta ămtjan? when will we two finally arrive? [K. 5]

tăddo nan mangapănyă is nan ăfong? how long will you still be building the house?

(Without negative and with Article and Nomen actionis with *-an*)

tăddo man adĭna păad yăi nan ĭstja? when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

tăddo man adĭ păad umăli sĭtŏdĭ? how long will it take until he comes?

kanăna en "tăddo adĭtja umăli?" (Lumāwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

tăddo adĭm păad tjipăpĕn nan kŏam? how long will it take until you catch your (pig)? [L. 61]

tăddo nan mangilabŏantja? when will they finally begin?

HOW?

358. "How?" in connection with a verb, as: how do they throw the spear? is circumscribed by the phrase: what are they doing (verbs: *ăngnek, ĭkak*) to throw the spear? (or: they who throw).

ngăg nan ăngnĕm ay mangăĕb is nan fobănga? how do you make the pipes? (what are you doing as maker of pipes?)

ngăg nan angnĕna ay insălad? how does he write? [or Nom. ag.: *minsălad*]

ngăg nan inangnĕna ay nanălan? how did he walk?

ngăg nan angnĕntja ay minlăfa is nan făđso? how do they wash the coats?

ngăg nan inăngnĕm ay nangăĕb is nannay? how did you do this?

ngăg nan ăngnĕn nan fobfafăyi ay mangŏto is nan fĭnăyă? how do the women cook the rice?

ngăg nan angnĕntja ay mămkash is nan fălfeg? how do they throw the spears?

ngăg nan ăngnĕn nan lalalăki ay mamăđ/ong is nan găngsa? how do the men strike the gong? (*pad/ŏngek*)

359. "How?" in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by *kăd*? how much?

kăd nan kaântjon nan kâyo? how high is the tree? ("how much" is the height of the tree?)

kad nan kaadsâyim nan tjênæm? how deep is the water? ("how much" is the depth of the water?)

kad nan kaadsæwîn nan îli? how far is the town?

kad nan kaasdîk nan lôlo? how short is the stick?

kad nan kaasedjîl nan kâyo? [*kaasdjôn*] how thick is the tree?

kad nan tæwîn nan mamâgkid? how old is the girl? (how many are the years of the girl?

kad ay âkyu nan intedêânmi 'sna? how long (how many days) will we remain here?

INDIRECT QUESTIONS

360. Indirect Questions are introduced by the particle *mo*. In many cases (especially if the question begins with "what") the Nomen actionis is used as the direct object of the main verb, as the first example given here illustrates.—*Mo*, meaning "if" and "whether," precedes interrogative pronouns and adverbs.

adîk kêkkên mo ngăg nan leytjêna I do not know, what he wants

Or:

adîk kêkkên nan leytjêna "I do not know his wanting"

aykîyæ kêkken mo ngăg nan kinwânin nan laláki? do you know what the man said? (*aykîyæ kêkken nan kinwânin laláki?*)

kinwânîna mo intô nan kæwâdna [*kæwôdna*] he said where he was (where "his place")

kanânyæ mo kad nan alîăna tell (me), when he will come

ibfakâna ken sak/ên mo ngag nan wôdâ kên sak/ên he asks me what I have

nalitjôngak mo ngag nan kinwânim adûgka I have forgotten what you said yesterday

kêkkek mo ngag nan maangôăna I know why he laughs (*ngag* followed by the Nom. act. with the suffix *-an* expresses cause)

adîmi kêkkên mo ngag nan kanântja we do not know what they say

kanâm mo intô nan ayânyæ tell me, where you go

kanắm mo umắlika tell me whether you will come
kểkkek mo ngăgéngka umắli I understand why you come
nan amắma kanắna ken sak/ển mo kad nan umüyắnyă the old man tells me when you will go
ĭdjum mo intổ nan nangipắyan nan alĭwidko is nan fắkat show (me), where my friend has put the nails
nan fắfắyi ibfăkắna ken sak/ển mo kad nan finayắdjak the woman asks me how much I have paid
kanắnyă ken amắyă mo makisắak ed is ắfongyă tell (i. e. ask) your father if I shall go with you to your house [L. 39]
ibfakắmi ken tjakăyă mo imsểnyă nan awắkyă we ask you if you wash your bodies
ĭbfăkam ken sĭya mo intổ nan inayắna ask him where he went
ibfakắtja mo ngăg nan ĭnmad they ask what has happened
aykểm kểkken mo sinu nan inmắli do you know who has come
ibfakắna mo intổ nan nalpổanyă he asks where you came from (where you have been)
adĭk kểkkển nan kanắna I do not understand "his saying," what he says
ifaắgmo ken sak/ển nan iyắĭna tell me what he brings (or: *mo ngag nan iyaĭna*)
ibfakắmi mo ngăg nan nalpổana id Sagắdsa we ask why he came from Sagāda
kanắm mo ngag nan ibfăkắna tell (me) what he asks
kanắm nan ĭnmat ken sĭka tell (us) what has happened to you, what is the matter with you
ifaắgyă ken tjakamĭ mo ngag nan angnểnyă tell us what you are doing
ibfakắna mo sinắkayă he asks who you are; *mo intổ nan ĭliyă* where you live; *mo kad nan adumắliắnyă* when you will come
adĭk kểkkển mo intổ nan kaăwắdna adắgka I do not know where he was yesterday
aykĭyă tjểng/ngển nan kanắn nan fafắyi? do you hear what the woman says?
aykểm kểkkển nan kắpển nan ongổnga or: *mo ngag nan kắpển nan ongonga?* do you know what the boy makes?
ta ilắểnmi sĭka mo ket adĭ pinpaabổkển nan kanyổn nan ổlom! let us see you, if not the cannon cracks your head! [B. 51]
ĭbfakam ken tjakamĭ mo wodắy lểytjểm tell us if there is anything you want
kanắm ken sak/ển nan kinwắnin Mắtyă! tell me what Matyu said!

Idiom: *tak/ển mo nafắkash nan fắnga* "I do not care" whether the pot is broken

tak/ên mo adína iyâi nan kâyæ I do not care ("nevermind") if he does not bring the wood
æläi mo tomóli nevermind if he returns
æläi mo umáytja I do not care whether they go.

TO BE

361. There is no auxiliary verb "to be" in Bontoc Igórot, which would correspond to our copula. The various ways of constructing equivalents for our use of the copula will be treated in the following sections.

If "to be" means: to exist, to be present, to be at a place (Fr. il y a; Ger. vorhanden sein; sich befinden), it has an equivalent in: *wŏdâ* [*wŏdây*]; but *wŏdâ* cannot be used in certain cases stated below.

If "to be" serves as our copula between the subject and predicative elements, such as nouns or adjectives, it finds its equivalent in:

a certain order of words: the predicative element precedes the subject without ligature; or

the personal suffixes attached to words of nearly all categories (Igórot grammatical categories are, of course, different from ours); or

the ligature *ya*, placed between the preceding subject and the subsequent predicative element.

fănĭg nan ongŏnga or: *nan ongŏnga ya fănĭg* the child is small; *fânigak* I am small.

362. *Wŏdâ* or *wodây*, an idiomatic verb, denotes existence, presence at a place; as: there is, are, was, were etc.; I am somewhere; I am present.

bĭlay nan âtangtja.—nan âtangtja wŏdâ 'd Papât/tay; san tâkidtja ay wâka wŏdâ 'd Papât/tay a trunk of a tree is their carrying-beam (to carry corpses of slain men). Their beam is (still in existence) at Papatay; their rope made of a liana (*wâka*) is at Papatay. [L. 94]

Wŏdå can be used only in affirmative sentences which can be either declarative or interrogative. It can not be used in negative sentences; nor as copula between subject and predicative elements; nor in questions, beginning with *intŏ*; nor in commands (imperative).

WODA

363. *Wŏdå* or *wŏdáy* takes none but personal endings:

1.	*wŏdåak* [*wŏdåk*]	*wŏdáyak*	I am present; I am at a place.
2.	*wŏdåka*	*wŏdáyka*	
3.	*wŏdå*	*wŏdáy*	
D.	*wŏdåta*	*wŏdáyta*	
I. incl.	*wŏdătåko*	*wŏdaytåko*	
I. excl.	*wŏdåkămĭ*	*wŏdáykămĭ*	
II.	*wŏdåkăyĕ*	*wŏdáykăyĕ*	
III.	*wŏdåtja*	*wŏdáytja*	

Dialectic forms of *wŏdå* are: *ŏåda; uŏda; wåda; wådsa, wådsaa; wåta;* also a sound similar to an English r was pronounced by some Igórot between the two vowels.

In the third person singular (rarely in plural) the ligature *ya* is often placed between the preceding subject and *wŏdå*.

The Future is expressed by *wŏdå* and adverbs or adverbial phrases denoting time: *aswåkas,* to-morrow, *åani,* soon etc. cf. [413]. Also the form: *adwodå* is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: *adŭgka,* yesterday; *adsángădum,* some time ago etc. Or the Preterite "I was" is circumscribed by other verbs, especially *nalpŏ,* I have come from, I am here from, hence = I was there; I have been there. [353] Or by *inmåliak,* I came; *nintedĕeak,* I stayed, remained, sojourned at a place.

nan fafáyi ya nălpo'd Fŭntok the woman was in Bontoc
nalpŏkămi is nan ĭlimĭ we were in our country (town)
intŏ nan nalpŏam [*nălpam*]*?* where have you been?
intŏ nan nintedĕeam adŭgka? where have you been yesterday?

Wŏdå is also found in a frequentative form: *wodwodåkămĭ,* we were (there) often, many times. This reduplication expresses also sometimes the comparative "more," as:

wodwodáy ....mo there is more ....than
adwodwŏdáy ....mo there will be more ....than [185].

Instead of *wŏdå* the substantive: *nan kaɯwådna,* the place where he is (his place); *nan kaɯwådko,* my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kåɯwad* or *kåɯwod* is probably the abstract noun derived from root *wod.*)

Wŏdå and *aykĕ?* are sometimes combined into: *aykĕway? aykŏway? ăkĭway?* is there? is....present?

wŏdå, there is, there are, corresponds sometimes to our "some," "several" "any."

Wŏdå (in singular!) at the beginning of tales (also with "*adsångadum,* some time ago") is our: "Once upon a time there was (were);" Ger. Es was einmal.

Wodå—wŏdå can be translated: some—others; at some times—at other times.

Nay! "here is" (but rarely "*wŏdå!*"); Fr. voici, accompanies frequently the gesture of pointing at an object.

The negative: there is no...., there does not exist, it is not present, is: *măĭd;* see [322].

wodå nan kåyɯ there is a tree; *ma/ĭd kåyɯ* there is no tree
woddyak is nan åfong I am in the house
sĭya ya woddy ĭsna he is here (*wodå'sna sĭya*)
woddkăyŭ is nan ĭlimi you are in our country, town
nan alĭwidko (*ya*) *wodå is nan åfongna* my friend is in his house
nan fafåyi ya wodå is Sagådsa the woman is in Sagāda
nan lalalåki wodåtja id Tukŭkan the men are in Tucucan
wodå'sna s'ĭna mother is here (*si ĭna ya woddy ĭsna*)
woddy nan kăwĭs ay tåkɯ ya wŏddy nan ngāg ay tåkɯ is nan ămĭn ay fatåɯwa there are good and bad people "in the whole world," everywhere
woddy nan fĭnălyĕn ya wŏddy nan fobfållo some are married men, some are unmarried young men
woddkămĭ is nan ĭli'd Fĕntok adŭgkă we were in the town of Bontoc yesterday
adwŏddykamĭ is nan djålan we shall be on the road
adwŏddtja'sna they will be here
aɯdy nget wŏdå is ka/iskuĕlåan he may be at the schoolhouse
aɯdy nget nintedĕe sĭya ad Manĭla he was probably at Manila ("he stayed")
aɯdy nget wodå'stjĭ he may be there
sĭnu nan wodå'sna? who is here?
sĭnu nan wodå'sh åfong? who is at home? who is in the house?

intŏ nan kaɑwŏdna? where is he? (*intŏ sĭya?*); *ma/ĭd sĭna s'tŏdĭ* he is not here (not: *wŏdă!*)
wodăak istjĭ adsăngădum I was there some time ago; *ma/idăk istjĭ* I was not there
adwodăkămĭ id Dsagŭpan is ăɑni we shall soon be at Dagūpăn; *adma/ĭdkami* we shall not be...
nan păküy ya wŏdă is nan ălang the rice is in the granary
nan făkat ya wodătja is nan ăgɑb the nails are in the box
intŏ nan inăyam? where have you been? (where did you go?)
intŏ nan kaɑwădmo adŭgka? where were you yesterday? *wodăak ĭsna* I was here
adĭk kĕkkĕn nan kaɑwădtja I do not know where they are ("their abode")
ngăg ay ĭli nan nalpŏanyă? in which town have you been? [*nalpănyă*]
nalpŏ sĭya 'd Fă̆ntok he was at Bontoc
nalpŏak is nan ăfongko I was in my house; *adiăk nalpo* I was not (did not come from it)
adĭkami năl̆po is nan păgpag we were not in the forest
intŏ nan năl̆pam? [*nalpŏam*]; *intŏ nan nalpănyɑ?* [*nalpŏanyɑ*] where have you been? (*nan nalpŏak* means also: my birth place)
nan fobfafăyi nalpŏtja is nan păyo the women were in the rice fields
adumăykami is nan pagpag we shall be ("go") in the forest
aykĕka adumăli'sna? will you be ("come") here?
lĕytjek ay intedée is nan ĭliyɑ I like to be ("stay") in your country
aykĭway inĭlam is nan ăsɑ? have you seen any dog? [*aykĭway inĭlam:* is, or: was there your seeing of a dog]
aykĭway mamangwăni en ngɑmădsan anăkko is tĭlin? would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]
aykĭway adĭk itănoy..? did I ever refuse anything...? ("was there my not granting") [T. 8]
aykŏway asăɑwam?....mĭd pay asăɑwak! are you married?....I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]
wŏdă nan mamŭkaɑ ken sĭka! somebody calls you! (there is one calling you)
wodă nan ĭnsăkĭt ken sak/ĕn something hurts ("sickens") me
aykĕway kĕkkĕm ad Fă̆llig? do you know anybody at Barlig?
mo wodăy admangwăni ken Tŏngay if anyone will tell it to Tongay
mo way mangĭbfăka ken Falŏnglong if anybody asks Falonglong
aykĭway ĭlam? do you see anyone?
aykŏ wodă ay kintĕkmo? is there anything that you knew? did you know anything?

wodå sh' [si] Mólèng! here is Molèng!
wŏdå'sh laláki ay inkáèb is nan áfong there is a man who builds houses (*'sh:* preposit. *is* or *si*)
wodå nan kafáyo; inílak there are some horses; I saw them, or: I saw horses
wodå kăg nannáy! there were some (cannon balls) like this! [B 38]
wodå nan madóy ay ínim, wodå nan líma; wodå nan nabaldákan is nan inaddpa.... there were dead (killed) at one time six, at an other five; some were shot in their hands.... [B. 32]
wodå nan djúa'y fobfållo there were two young men [K. 1]
wodå nan sinåkĭ ay månganæb there were two brothers who went hunting [L. 1]
wodå nan sinåki ay fafafáyi there were two sisters [L. 26]
wodå nan sinåki ay natákæ ad Pókis there was a brother and his sister living on mountain Pokis [L. 4]
wodå nan sinåkĭ ay infólæ is tílin there were two brothers who watched the rice birds [M. 1]
wodå nan ónash id Falídfid there was a sugar cane plantation at Falidfid [S. 1]
wodå nan ísa'y ongónga ay fafáyi there was one girl [T. 1]

364. Examples of equivalents for our copula "to be."

(Many similar examples have been given in various preceding sections; they are recapitulated here and augmented by other examples.)

Predicative Substantives:

alíwidko si Anaæwåsal Anauwasal is a friend of mine; or: *si Anaæwåsal ya nan alíwidko*
fæsælak I am an enemy *alíwidak* I am a friend *sak/ěn nan alíwidmo* I am your friend
si Mólèngak I am Molèng *si Fángedak* I am Fanged *si Antéloak* I am Antero
laláklak I am a man *iFæntokak* I am from Bontoc *iyAäbak* I am from Alab
Igólotak I am an Igórot *aykĕ Igólot sía?* is he an Igórot?
ongóngăăk I am a child, I am young *amámăăk* I am an old man, I am old
fakónak si Olóshan I am not Oloshan *aykéka sh' Mátyæ?* are you Matyu?

sĭnu nan katakăn tŏshă? who is that person ("the personality of this")?
sĭnu nan katákantjă tŏnă? who are these persons? (*ka-takă:* abstract noun: the personality)
tjaĭtja nan soldadsotáko they are our soldiers
tjatáko nan fásaltja or: *fásaltja tjătáko* we are their enemies [*fásatja*]
isáed madŏy si Palpaláking; nan sangadjĭlna falĭda, nan toktjăana gángsa, nan tăkĭdna kátjing then died Palpalaking; his death-chair was (made of) iron posts, his seat were gongs, "his rope was a brass chain" i. e. he had a chain instead of a rope. [P. 8]
ya! patofáem man nan tjĕnum....mo Lumáwigka! well then! so create ("make grow") the water, if you are Lumāwig! [L. 70]

Predicative Adjectives (and "Participles"):

antjŏak I am tall *nablēyak* I am tired (passive of *felĕyek*)
kawĭska you are good *kăwĭs sĭya* he is good
sĭa sa! that is right! (all right!") *ngāag sa!* this is bad! (pron. *ngāg;* ā drawn)
nan tjĕnam ya átong or: *átong nan tjĕnam* the water is warm
nan fobfăfáyi ya kăwĭs or: *kawĭstja nan fobfafáyi* the women are good
insăkĭt nan laláki paymŏ ya nablĕy the man is sick or tired
nan asáawăna ya inmáy his wife has gone, is absent or: *inmáy nan asáawăna*
nan lángtay ya nafákash or: *nafákash nan lángtay* the bridge is broken
adĭ kăwĭs nan mamamágkid or: *nan mamamágkid ya adĭtja kăwĭs* (but not: *adĭtja* at the beginning of the sentence!) The girls are not good
kăwĭs nannáy this is good *kawĭs nantjáy* that is good
ántjo nan áfongna his house is high *ántjo nan kŏak* mine is high or: *nan kŏak ya ántjo*
kawĭska'y laláki! be a good man!
amĭnkămi ay Igólot we are all Igórot *akĭtkami* we are few
láteng adwáni! it is cold to-day *átong adágka* (*nan tálon:* the weather) it was warm yesterday
tjaktjákiak mo sĭka I am taller than you

Predicative Pronouns:

Possessive: *nan pĭnang ya kŏak* the headax is mine; *fakĕnko kŏa:* is not mine

Personal: *mosháya sak/ĕn ya sĭka* if I were you
mosháya tjakămĭ ya kagkămĭ ken tjakăyĕ if we were you ("like unto you")

sak/ĕn nan nangwáni is sa it is I who said so ("it")
fakŏnak ken sĭya I am not he
sinŭkayĕ? who are you?
aykŏ sak/ĕn? is it I?

Numerals:

djuákamĭ we are two; *tŏlŏkăyĕ* you are three; *limátja* they are five; *mamĭnsangak* I am the first; (*mangudjĭdjiak* I am the last) *mangánimak* I am the sixth

Adverbs (and Prepositional Terms):

kadkayĕ how many are you? *isnáak* I am here *isnáka* you are here, you stay here! *istjáyak* I am there, I remain there (usually: *wŏdáak istjĭ*)
intŏkamĭ? where are we? *intŏ sĭya?* where is he?
aykŏka tĭlin? are you a rice bird? Cf. *aykĕak, adĭak, mă/idak, igáak, fakĕnak* etc., in the preceding sections!

Observe the ironical questions:

asún tŏnă'sh?! what? this shall be a dog?!
tjenŭm tŏnă'sh?! you say that this is water?! (—far from it, it's mud—)
kipán tŏnă'sh?! and that you call a knife?!
kaniyáb tŏnă'sh?! that thing you call a shield?
lafĭn tŏnă'sh?! is that indeed midnight? [M. 17]

(Observe the ligature *-n* in this construction, suffixed to substantives with final vowel!)

Our phrase "I was on the point of..." is expressed by the preterite and *ángkay*, or: *yángkay*, only, just:

finmálaak ángkay, ya ket wodá nan fafáyi I was on the point of going out, when the woman came ("and, lo! there was the woman!")
sinŭmkĕbak ángkay is áfong ya ket inpángakĕdfan nan ásu I was on the point of entering the house, when the dog bit me ("and then quickly, suddenly: *-pang-*, the dog bit me"). Also with the present: *sŭmkĕbak ángkay....*
finkáshna yángkay nan sŏkod ya ket wŏdá nan fatŏ ay mamáok ken sĭya he was on the point of throwing the spear when there "came flying" a stone which hit him; ("and then there was a stone...."); *mamáok* from *fáŏkek* I hit with a stone

The preterite of the copula in sentences such as given above is usually indicated by adverbs of time. Sometimes, if a word has been verbalized

by the personal endings (and by prefixes as stated in [167-177]), the verbal "augment" is employed to express past.

Certain adverbs of time indicate the future, in sentences in which we use the future of the copula; and in some cases the prefix *ad-* is used. (Also the prefix, respectively infix *-um-* is employed to denote transition from one condition into another and to express future, as has been explained in [173, 174].)

The "Infinitive": to be a soldier, to be strong etc. is usually expressed by forms with verbal prefixes or infixes, as these examples show:

soldádsoak I am a soldier; *léytjek ay insoldádso* I like to be a soldier
léytjek ay inIgólot I like to be an Igórot
inongónga [*énongónga*] to be a child
kúmăwís to be good; *ínsăkít* to be sick; *leytjéna ay fumíkas* he likes to be, to become strong
adítja mabfălín ay kumăwís they can not be good

TO BECOME

365. "To Become," transition from a state or condition into another, is expressed regularly by the prefix or infix *-um-*. Sometimes the future (with prefix *ad-*, or indicated by an adverb of time) conveys the idea of "becoming." [173f]

fumíkasak I am getting strong I become strong
gumadsángyen sítŏdí he becomes rich
lumáteng it is turning cold *fumulínget* it grows dark
nan yún/ak ya insoldádso is áwni my brother will be (soon) a soldier
tjumaktjáki nan ongónga the boy is getting big
fató a stone; *fumátŏak* I am transformed into a stone [*bumátoak*]
ngátjan a name *ngumátjanak* I change my name, i. e. I am transformed (as a girl becomes a rice bird; a boy changes to a monkey; Lumawig's brother-in-law is transformed into a rock, etc.)
káak a monkey; *kumákakak* I become a monkey
umátong non tálon the weather is turning warm
pumókawak, ngumítitak, kumíladak I am getting white, black, red
fumánigak I am getting little preter. *finmánigak*
umalíwidak I am becoming a friend

TO HAVE

366. "To Have" is expressed by these constructions:

Wodå [*woddy*]; our direct object of "have" becomes subject; our subject is governed by the preposition *is*, respectively *kĕn*. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—*Wodå* [*woddy*] is followed by the object of our "have," with possessive suffixes: *wŏdå åfongko:* there is a house of mine. If a substantive is the subject of "have" it is placed at the beginning of the sentence, as nominative pendens, and the phrase with *wodå* follows; the object has the suffixes *-na* or *-tja*. Ex. there is a house-mine; the man, there is a house-his. Sometimes the verbs: *ĭĭgtok* I hold, keep; *ĭĭgnak* I hold; *aldek* I take (in the preterite: *indlak* I took, i. e. I have); *padånek* I receive etc. are substituted for "to have."

Phrases with *kŏa*, denoting property (*kŏak:* my own;), or with substantives that have the prefix *min-* or *nin-* [62] are frequently employed to express our "to have."

Personal pronouns as our subject of "to have:"

woddy ken sak/ĕn nan åfong or: *woddy nan åfongko* I have a house
woddy ken sĭka nan sŏklong or: *woddy nan soklŏngmo* you have a hat
woddy kĕn tŏdĭ nan åsa or: *woddy nan åsăna* he has a dog
wodå ken tjăĭtja nan kĭpan or: *wodå nan kipåntja* they have (the) knives
wŏddy nan anåkko I have a son *woddy nan anåkko ay fafåyi* I have a daughter
wodå nan ănănåkna he (or she) has children
wŏddy nan tŏlŏ'y nŏangmi we have three carabaos
woddy ken tjăkăyă nan kalåsaymi you have our shields
adwoddy nan bilåkna he will have money (or: *adalåĕna nan bilåkna*)
lĕytjek ay kŏa nannay ay åfong I should like to have this house
lĕytjek ay minkŏa nan kafåyo or: *lĕytjek ay wŏddy kafåyok* I like to have a horse
adĭka mabfălĭn ay kŏa nan kafåyok you can not have my horse
ĭĭgtom [*ĭgtom*] *nan falfĕgko* you have (keep) my spear
woddy ken sak/ĕn nannay ay fålfeg I have this spear
nannay ay fålfeg ya kŏak (this spear is mine) I have this spear
sak/ĕn nan ninkŏa nannay ay fålfeg or: *sak/ĕn nan ninfålfeg ay nay* I have this spear (I am the "spear-owner")

wodå nan falfĕgko I have a spear *ĭtgtok nan fălfeg* I keep the spear
inálak nan fălfeg I took the spear (and I have it)
lĕytjėm ay alăėn sa you want to have this
maadădsa nan kŏak mo nan kŏam I have more than you (more my property than yours)
wodwŏdăy nan bilăkmo mo nan bilăkko you have more money than I
lĕytjėnyă ay maadădsa nan kŏayă mo nan kŏăna you want to have more than he
wodå ken sak/ĕn nan sŏklong adsăngădum I had a hat (some time ago)
wodăy kĕn tŏnă nan bĭlak adĭdăna he had some money day-before-yesterday
wodå nan tufăyko adŭgka I had a spear yesterday
wodå nan kafăyok ya nan ăsăk I have a horse and a dog
wodăy nan ĭsa ay kafăyŏna he has one horse
ĭpăt nan kŏak I have four *ipăt nan kŏătja* they have four
adalăėnyă nan pĭnang ya nan kălăsay you will have (get) the ax and the shield
lĭma nan alăek I shall have five; I get five
moshăya wodăy ăngsan nan bilăktja if they had much money
nan wodăy ken sĭka that which you have; cf. *nan kŏam* [107]

Substantive as our subject of "to have":

nan laláki wodå nan lĭma ay ănănăkna the man has five children or: *nan lalaki lĭma nan ananăkna*
nan laláki ya nan fafăyi wodå nan anăktja ay djŭa ay lalaláki a man and a woman had two sons (observe the negligent use of plural forms!)
nannay ay laláki wodå nan tufăyna this man has a spear
nannay ay laláki adwodăy nan tufăyna this man will have a spear (*adalăėna*)
wodå adsăngădum nan laláki ay wodå nan djŭa'y anăkna there has been a man (or: Once upon a time there was a man) who had two children
nannay ay fobfăllo inălana nan tinŏŏdko this boy has (taken) my hat
nan mamăgkid leytjĕna ay alăėn sa the girl wants to have this
nan alĭwidko ya wodăy tĕkken ay kăpėn (*ay kapĕna*) my friend has other things to do
wodăy kafăyo si nan laláki the man has a horse (or: *lalaki wodå nan kafăyŏna*)
wodăy nan făkat is nan ongŏnga the boy has a nail

Negative sentences: I have not; I have no; I have not any; are constructed with *ma/ĭd*. It is preferable to use the possessive suffixes with the substantive:

ma/id kăyʊ̆k I have no wood (there is no wood-mine)
ma/id biläktja they have not any money
ma/id ăfŏng tŏdĭ he has no house (there is no house of his)
nan fafăyi ma/id anăkna the woman has no child

Interrogative sentences:

aykĕ́ woddy ămĭn wanistăko? has everyone of us his breech-cloth?
aykŏ́ woddy nan biläkmo? have you any money?
aykŏ́ ma/id áfongna? has he not any house?
aykŏ́na inála nan tjokáʊ̆ko? has he (did he take) my bag?
sĭnu nan woddắ áfongna ken tjakayŭ́? who of you has a house? (*kĕn:* of)
sĭnu nan nangála is nan singsĭngko? who has (taken) my ring?
sĭnu nan mangĭgto is nan kayăngko? who has (is the keeper) my spear?
ngăg nan wŏddắ ken sĭka? what have you?
ngăg nan woddy ken sĭya? what has he?
ngag nan woddắ is nan fafăyi? what has the woman?
kad nan ananăkyŭ́? how many children have you?
kad nan biläkna? how much money has he? (*kad nan inálăna is biläkna?*)
kad nan adaläém? how much will you have? (take, obtain)

NUMERALS

367. As the Igórot use the finger count, their numeral system is decimal. If ever a different system has been employed, no trace of it has been ascertained from the several groups of Igórot that were consulted.

The Numerals are used in counting all imaginable objects, such as persons, animals, things etc. There are no "numeral affixes" (such as: person, head, seed, tail, piece, stem, fruit etc.) in Bontoc Igórot.

The Numerals are adjectives or abstract nouns, as our "unity," "trinity." The fact that they are frequently preceded by the article *nan*, and that those ending in a vowel take the "genitive indicator," the ligature *-n*, seems to point to their quality of being nouns.

Numerals usually precede, rarely follow, the substantive; they are connected with it by *ay*, sometimes by *-n*. This suffix *-n* is only used if the

numerals end in a vowel; but *ay* is often employed instead of *-n*. If, however, several tens or hundreds are counted by units ending in a vowel, *-n* is employed exclusively: *līmắn pŏlo* "five tens" or 50; *tŏlŏn lăshŏt* "three hundreds" or 300; thousands prefer *ay: tŏlo'y lĭfo* (or: *tŏlŏn lĭfo*).

Nouns with special plural forms are sometimes found in their singular form after numerals. Cf. [49].

The Numerals are:

Cardinals:		Ordinals, preceded by *nan*:	
1	*ĭsă* (as unit of measure: *sĭn*)	the first	*mamĭnsang* [*mamĭngsang*] (means also: once)
2	*djŭa* [*dŭa; djŭa; djŭwa*]	the second	*mamidŭa* [*maygadŭa*]
3	*tŏlo* [*tŏlŏ; t'lŏ; tŏtlo*]	the third	*mamĭt'lo* [*maygat'lŏ*]
4	*ĭpăt* [*ăpăt*]	the fourth	*mangipăt* [*migapăt*]
5	*lĭma* [*lĭma*]	the 5th	*mangalĭma* [*maygalĭma*]
6	*ĕnĕm* [*ĭnim; ĕnim*]	the 6th	*mangănim* [*maygănim*]
7	*pĭtŏ*	the 7th	*mangapitŏ* [*maygapitŏ*]
8	*wălo* [*ɯălo*]	the 8th	*mangawălo* [*maygawălo*]
9	*sĭam* [*sĭyam*]	the 9th	*mangasĭam* [*maigasĭam*]
10	*pŏlo* [*pŏ'o; pŏ!o;!* stands for a vocalic *l*, nearly: *r*] or: *sin po'o:* "one decade"	the 10th	*mangapŏ'o* [*maigapŏ'o*]
11	*sin pŏlo ya isa*	the 11th	*mangapŏo ya ĭsa*
12	*sin pŏlo ya djŭa*	the 12th	*mangapŏo ya djŭa*
13	*sin pŏ'o ya tŏlŏ*	the 13th	*mangapŏ'o ya tŏlŏ*
14	*sin pŏ'o ya ĭpăt*		
15	*sin pŏ'o ya lĭma*		
20	*djuăn pŏ'o*	the 20th	*mamidjŭa'y pŏ'o* (lig. *ay!*)
30	*tŏlŏn pŏ'o*	the 30th	*mamit'lŏ'y pŏ'o*
40	*ĭpăt pŏ'o*		
50	*līmắn pŏ'o*		
60	*inĭm pŏ'o*		
70	*pĭtŏn pŏ'o*		
80	*wălŏn pŏ'o*		
90	*sĭam ay pŏ'o*		
100	*lăshŏt* [*sĭn lăshŏt; lasŏt; kăshŏt*]	the 100th	*mangapŏ'o ay pŏ'o*
200	*djuăn lăshŏt*	the 200th	*mamidjŭa'y lashŏt*
300	*tŏlŏn lăshŏt*		
400	*ipăt lăshŏt*		

500	*limân lăshŏt*
900	*sīam ay lashŏt*
1000	*lĭfo* [*sin lĭfo; lĭbo*]
2000	*djûa ay lĭfo* [*djûa'y lĭfo*]
3000	*tŏlo'y lĭfo*
4000	*ipât ay lĭfo*
9000	*sĭam ay lĭfo*
10000	*sin pŏ'o'y lĭfo*

Observation:

Ordinals with the prefix *mayga* [*meika*] are not used in Bontoc Igórot to denote "the first, second, third etc. decade" (as in Tagálog and in Pampánga).

the last *mangædjĭdjĭ*

nan tŏlo'y lalaláki three men; *djûan fafâyi* or: *djûa'y fafâyi* two women
nan lĭma'y kafâyo 5 horses; *nan ĭsa'y laláki* one man; *nan wâlo'y pĕsosh* 8 pesos
nan mamĭnsang ay âkyu the first day; *nan maygalĭma'y fûan* the 5th month
nan tŏlo'y ay ânănăk ay fănĭg three little children
nan ântjo ay kâyæ ay ipât four high trees
tjakămĭ ay lĭma we five (men); *tjătĭtja'y sĭam* they, nine persons
nan sinpŏ'o ken tjakăyĕ ten of you; *nan tŏlŏ is nan mamamâgkid* ten of the girls
sĭn tjipâ one *"tjipâ,"* i. e. the distance between the tips of the middle fingers of the outstretched arms; about five feet
sĭn tsângan [*tjângan*] one span, the distance between the tips of the middle finger and that of the thumb, both extended
sin fèngĕ ay pâküy one handful of unthrashed rice
sin ĭting one measure containing 5 handfuls; *sin kûtad* 25 handfuls; *sin pæak* 50 handfuls; *sin fûtek* 100 handfuls; *sin ŏpo* 1000 handfuls
sin bângaæ one glass; *sin lĭbla* one "libra" Span. pound
(Cf. *sin-* as prefix: *sinpângăfong* one family, one household [59, 60])
èntsûnota ay djûa we are working, two of us
èntsunŏkami ay tolŏ we are working, three of us, three men; we three
nay nan djûa'y fânga; pâyam si tjĕnæm nan ĭsa ya pâyam nan ĭsa'sh fĭnâyu! here are two pots; fill the one with water and the other with rice
umüytâko ay tolŏ, ay ĭpât, paymŏ ay lĭma let us go, 3, 4 or 5 men
nannay ipât ay ânănăk these 4 children; *nannay lĭma'y fafâyi* these 5 women
nan falfĕgmi ay pitŏ our 7 spears; *nan ananâktja 'y tolŏ* their 3 children
am/ĭn nan djûa'y mâta both eyes; *am/ĭn nan djûa'y sĭki* both legs (lit. "all two legs")
am/ĭn nan djûa'y lĭma both hands (hand: *lĭma; lĭma:* five "fingers")

tjinpăptja nan ĭnim ay fătug they caught six pigs [H. 16]
ya ŏna ayăkan san tolŏ'y fobfăllo he goes to call three young men [L. 83]

Numerals take the personal endings in phrases like: we are three; you are five etc.

Cardinals:

ipătkămĭ we are four; *tolŏtja* they are (were) three; *aykŏkayă lĭma ay?* are you five men?
nĕntsūnŏkami ay ĭnim or: *inĭmkămĭ ay nĕntsŭno* we, 6 men, were working
umüytăko ay tolŏ or: *tolŏkami ay ŭmüy* we, 3 men, are going
issan kinmaănanmi ad Manĭla limanpŏ'ŏkami when we left Manila, we were fifty
limăkamĭ ay iFăntok, walŏkămĭ ay iSamŏki we were 5 Bontoc-men, 8 Samoki-men
tolŏkamĭ ĭsna we are three men here
kasintăko umĭla ta mawălo let us see again, that there be 8 (pigs) [H. 16]

Ordinals with personal endings:

mamĭnsangak ay umăli I come first, I am the first to come
mamitlŏtja ay mămkash is nan falfĕgtja they were the third (group) throwing their spears
mangădjīdjĭkămĭ ay inmăli we came last
nan lalăki ay mangădjĭdjĭ ay linmăyaă the man was the last who fled

368. Distributive Numerals have the prefix *sin-*:

nan sinĭsa ay pĕsosh one dollar to each
nan sintsidăa two to each
nan sintŏlo [*sintŏtlo*] three to each
nan sinipăt four to each
itsaotsaotăko nan sintŏtlo ay pĕsosh ken tjăĭtja let us give $3 to each
(Also without distributive form: *djŭă'y pĕsosh nan itsaotsăoko is nan ĭsa'y tăkă* I gave $2 to each single man)
nay nan tolŏ'y lalaläki; sin ĭsa ken tjăĭtja wodă nan kalăsayna ya nan djŭa'y fălfegna here are three men, they have each a shield and two spears
amĭn ken tjatăko wodăy sŏklong or: *amintăko ay lalaläki woday soklongtăko* each of us has a hat
ăktam tjaĭtja is sinipăt ay fĕngĕ present them each with four handfuls (of rice)

369. Multiplicatives.

is mamĺnsang, is mamidjúa, is mamĺt'lo, is mángipád once; twice; three, four times (preterite: *is namĺnsang, namidjúa* etc)

inĺlak sĺtödĺ is namĺnsang I saw him once

inayákanmĺ nan fafáyi is namĺt'lo we called the woman three times

mamĺt'lo nan kóak, mamĺnsang nan kóam I have thrice as much as you (thrice my property, once yours)

(More idiomatically: *wodwodá ken sak/ĕn mo nan kóam* I have more [Redupl. for comparative!] than your property; or: *addsa nan kóak mo nan kóam*)

The following multiplicative verbs illustrate the formation of derivatives similar to our "to double," "to treble:"

mamiduđek (preter. *namiduđek*) I double; *mamit'lóek* I treble; *mamipátek* I make it four times as large; *mamilimádek* etc.

370. Fractional Numerals. *djuwána* [*tjĺwan*] one half; *tjĺwan si mónok* half a chicken; *tjĺwan si fútug* half a pig. *kat'lŏ* a third; *kat'lón si fútug* a third of a pig; *kapát* (*ka-ipát*) the fourth part; *kalmán* (*ka-lima*) *si nóang* the fifth part of a buffalo.

ĺsa'y fútug isáed nan tjiwána one pig and half (*isáed:* and then)

djúa ay fútug isáed nan tjĺwan nan ĺsa'y fútug two pigs and a half

These verbs denote "dividing into 2, 3, 4 etc. parts:"

kaduđek I divide into 2 parts; *kat'lóek* into 3; *kapátek* into 4; *kal'máek* into 5; *kanĺmek* into 6; *kapitóek* into 7; *kawălŭek* into 8; *kasiámek* into 9; *kapóoek* into 10 parts.—I divide into many parts: *tjatákek* [*tsadákek*] *is ángsăn* or: *angsánek ay manádak*

371. Ordinal Adverbs. *lablabóna* for the first time

lablabóna'sh mangangnénak or: *ángnek sa is nan lablabóna* I do it for the first time *lablabóna sa!* this is for the first time!

piduána [*biduána*] for the second time *piduána is mangangnŏnányă* you do it for the second time; or: *kapiduđek*

pit'lóna for the third time *pit'lóna is umalĭăna* he comes for the third time; *kumapit'lóak* I shall do it for the third time

ĺkapátna for the fourth time *ikapátna's mangĺlak ken sĺya* I see him for the fourth time

372. Companionship. Prefix *ka-*, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

nan kadûak my other companion, my partner
nan kat'lŏmi our third companion
nan kapătmi, kalmămi, kanĭnĕmmi [*kănĕmmi*] our 4th, 5th, 6th companion
tŏlŏkami ĭsna ya nan kapătmi ya umăli is ăcani we three are here, and our fourth comrade will soon come

373. Miscellaneous numeral Phrases.

The number of persons or things forming a group is expressed by:

sintjĭdua [*sintsĭdua*] a pair; *sintŏtlŏ* a group of three; *sin-* denotes in this combination: united.
finaălăna tjaĭtja ay sintsĭdua he sent them out in groups of two; two by two
sinisĭsatăko we move one behind the other (The reduplication, *is isa,* denotes plurality, several single persons)
sintsĭtsĭduăkami we go in groups of two
sintotŏt'lotja ay măifădfad we march three abreast (*ifadfădko* I arrange in a line or column)
sinipipătja ay măifădfad they are placed (or: move, walk etc.) four abreast
sinlilimăkami we are in several groups, five men in each group

Similar terms are formed by prefixing *ma-*, preter. *na-* (passive prefixes, with the force of a "middle" here!):

măĭsaisătja they "come" one by one
naduaduăkămĭ we came two by two
admatolotolŏtja they will come three by three

Transitive verbs are derived from these forms:

sinisăek I "treat" one by one; *sinisăenyă tjăĭtja ay mangĭap* you count them one by one
sintsiduăek nan lalalăki ay mangăyak I call the men two by two

The adverb "first" is *ûna: mangantăko'd ûna!, isatăko'd ĕntsûno* let us first eat, then work!

mangăĭnānăkămi ay manălĭfeng we will first dance

nan ámman nan laláki kinmapídŭa; kapiduděna nan ínan nan fafáyi the father of the son married for the second time; he married the mother of the girl [M. 1]

kapiduděk [*kabiduděk*] I marry for the second time, *kapit'lŏek* for the third time; or with person. vbs.: *kumabiduŭak* I am going to marry for the second, *kumapit'lŏak* for the third time

ènduadŭaek I doubt, is derived from *dua*, two (as in many other languages, cf. dubitare, endoiazo, zweifeln etc.)

In the game *lípay* (played with round fruits, which are rolled at others placed at some distance on the ground; a children's game) the number of points made by a player are indicated:

naka/ísaak I got one; *nakadjŭaak* I got two; *nakat'lŏak; naka/ípatak; nakalímaak; nakaŭnimak* I got 3, 4, 5, 6.

maisŭak or *isŭngak* I am alone; *isŭngak ay ŭmüy* I go alone

nan fafáyi mayísa ay malpŏ is nan pŭgpag the woman comes alone from the forest. (*mayisŭak* or: *ma/isŭak* "I am isolated," passive prefix *ma-*)

nan ăsŭtja'y djúa the dog of the two (men)

nan lŭgon nan túfay ya nan tolŏ'y pésosh the spear costs three pesos; (the price of the spear is 3 pesos)

Examples of the four species:

nan ipŭt ya nan límа: síam 4 and 5 are 9

sinpŏ'o makŭan pitŏ: tolŏ 10 minus 7 are 3 (*kŭŭnek* I take off, diminish); or: *tolo nan makŭyad:* 3 are left (*kayŭtjek* I leave)

ipŭt ay límа: djuŭn pŏ'o 4 times 5 are 20

síam makŭt'lo is nan tolŏ: tŏlŏ 9 divided by 3 are 3

PREPOSITIONS

374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = in, at, to, from etc. Instead of *is* the "personal" preposition *kĕn* must be used with words that take in nominative the personal article.

and:

b.) Words with the qualities of nouns or verbal nouns (Nom. actionis), often preceded by the preposition *is* and sometimes by the article *nan*. These words form "compound prepositions;" they take the possessive suffixes, and, if treated as verbs, the personal respectively the possessive endings.

The examples will show the different meanings of these "compound prepositions."

(In English "in, at, from, by" etc. correspond to the "true" or "simple" prepositions mentioned above; while "on account of, at the top of, by means of" would be classified here among the "compound prepositions.")

375. The substantive governed by the "compound prepositions" may be thought to be in the genitive (if it be permitted to transfer our conception of cases or declension to the Bontoc vernacular, for convenience sake!); the prepositional noun ("top," "account," means" in the examples given below) takes the suffixed "genitive indicator" or ligature *-n,* if it ends in a vowel.

Personal pronouns governed by "compound prepositions" are represented by the possessive suffixes, as in English: "on my account" (on account of me), "for their sake" (for the sake of them). Prepositional nouns ending in *-ėn* take the suffixes of 1st and 2nd sing. after dropping final *n,* like the verbs of the *-ėn* class: 1. *-ek* 2. *-ėm* (not "*enko, enmo*"); it is most likely that they are verbal nouns.

376. There are no compounds of prepositions combined with words of other categories (such as: invade, undergo, perforate, translucent, contradiction) in Bontoc Igorot. It seems, however, not impossible that the

prefix *i-* placed to names of towns (*iSamóki, iFă̆ntok, iTukŭ̆kan*) represents the preposition is; as also the prefix of the *i-* verbs, which gives directive force to the verb.

Bontoc Igórot possesses a considerable number of (uncompounded) verbs conveying a prepositional notion, as our transitive verbs (uncompounded): climb [upon]; follow [after]; enter [into]. If such verbs have the possessive endings, i. e. if they are used transitively, they do not require any preposition. Nor do the verbal forms explained in [258-264] require prepositions to govern the indirect object, place, instrument, cause etc. depending upon the "special" verbal form.

(It has been observed that the Igórot preferred the simple verbs to these complicated forms; they say rather: *kă̆pek nan tă̆fay is nan mantĭ̆lyo*, than: *ikaĕ̆pko nan mantĭ̆lyo is nan tă̆fay* I make the spear with the hammer.)

In the following sections the preposition *is* (*ken*) will be treated first; then "compound prepositions" will be discussed, and finally a list of our prepositions with their Igórot equivalents will be given.

IS

377. The locative Preposition *is* appears in these various forms: *is*; *id*; *as*; *ad*; *si*; *'s*; *'sh*; *'d*. There are no definite rules for the use of these forms. The change between *i* and *a* seems to be rather dialectic than phonetic (affected by the first vowel of the following word). *Is* stands before vowels, *id* (or *is*) before consonants; *'s* or *'sh* is used after the preceding final vowel. *Is* and its metathetic form *si* are always interchanged without hesitation; their use depends merely upon euphony. There is no difference in the signification of the various forms. *Ken* appears occasionally shortened to *'n*, in negligent pronunciation.

378. The basal signification of *is* conveys a locative notion: rest, sojourn at a place; motion toward or to a place; motion from a place. In the last case the place is thought as the starting point of the motion.

All other meanings of *is* are tropical, derived from its locative signification.

The governing verb or the context determine the meaning of *is*; in most cases one of these prepositions can be used in translating an Igórot phrase in which *is* occurs:

in; into; at; to; toward; of; from; out of; among; for; with; upon; against; by; near; concerning; on account of; until; through; about etc.

An example which illustrates the principal signification of *is* referring to place at, to, or from which..., and in which the verb determines the meaning of this universal preposition, is:

kayátjèm nan kípan is nan katuktjúan leave the knife on the chair!
ipuímo nan kípan is nan katuktjúan place the knife upon the chair!
alàèm nan kípan is nan katuktjúan take the knife from the chair!

The preposition *is* governs words of nearly all categories, as: substantives, adjectives, adverbs, numerals, verbals nouns and verbal adjectives etc. But *ken* must be used instead of *is* with personal pronouns, proper names of persons and terms of kinship requiring the personal article *si* in the nominative. This article *si* is dropped after the "personal preposition" *ken.* (In this book *ken* is not viewed as "Dative" of the personal article.)

379. *Is*: rest at (in, on) a place.

nan lalaláki èntsúnotja is nan páyo the men work in the rice patch
(or: *nan páyo nan èntsúnoan nan lalaláki* [287])
insègna nan káyo'sh nan úma he planted the tree in the garden
wodáykămi is nan ílimi we are in our country (town)
si Domíngo intedée ad Alab Domingo stays at Alab [Alap]
tumuktjúkăyæ is nan fánko sit down on the bench

Names of towns, and some terms such as *íli,* town, country; *áfong,* house, home; *fobfáy,* region where one lives, etc. are usually preceded by *nan,* if the speaker is there; if he is absent from the place which he mentions, *nan* is omitted:

umüytáko'd Fǎntok! let us go to Bontoc! *wodákămi's nan Fǎntok* we are in Bontoc
umáyka'sh áfong! go home! go into the house!
intedéetako is nan áfong we are in the house
wodákami is ken tja Mólèng we are at Moleng's house
ámüyak ad íli I go to town; *wodáak is nan íli* I am in the town
si Anæwásal intědée id Tukúkan Anauwasal lives in Tucucan
intedeékami is nan Chicago we stay in Chicago
is nan íkid at the left side; *is nan ikídko* at my left side
is nan ádæwăn at the right side; *is nan æwángko* at my right side;
is nan ádæwan nan djálan at the right side of the road

nan fafáyi wodá aaáy nget is nan tékken ay áfong the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan íli'd Fántok*, the town of Bontoc; *nan áto'd Laawíngăn*, the town section Lauwingăn; *nan kapáyaan ad Kádsag* the rice fields at Kadsug; *nan fílig ad Pókis* the mountain Pokis; *nan fílig ad Káman Ilèng* etc.

naamoamóngtsa ad Servantes nan amín kákaíkăíli in Cervantes all the countrymen were assembled [B. 7]
umilíwílíwis nan músico ken tjakamí id Kandsón the music band marched around with us in (the streets of) Candon [B. 8]
umtsángkămi ad Santo Tomas we arrived at St. Tomas [B. 49]
ketjéng kanán nan Ilóko ad Fángal then said the Ilocanos at Fangal [B. 50]
éntsa mamaládong ad Lánaa they went to get beans at Lanau [L. 26]
et admăgénta is nan fanfánig ay áfong and we live in the little hut [M. 14]
is áfong nan managnían, ketjéng manágni's áfong in the house is your dancing place; then she danced in the house [L. 86]
ika/áptja tjăítja ad Fántok ad Tsípesh they bury them at Bontoc at Tsipesh [L. 94]
isáadtja nan ólo ay finákatja [*finákagtja*] *is nan kaníníítjúan is nan áto* they put down the heads they had chopped off at the fire place in the "*ato*" (council-house) [H. 4]
nay kay léytjèm ngin ay maísa is nannay fakílulúta? you like perhaps to be left alone in this world? [S. 11]
isáed makáyad nan andkna is áfongtja then her daughter was left in their house [T. 3]
san ílitjá'sh Tjúlyá-a their town in the region "*Tjúlya*", i. e. Bontoc [Love Song]
pashuyepényaa'd is nan íföyk you ought to make them sleep on the board [H. 24]

380. *Is*: motion to a place.

umüytáko is (*nan*) *págpag!* let us go to the forest!
inmáli síya'd Samóki he came to Samōki
umáted ta tinmolíkayaa is nan ílitáko we are glad that you have returned into our country [B. 61]
isátja'd tomóli is nan ápótja then they return to their commander [B. 31]

ketjĕ́ng sinŏ́tĕna 'sh asáwăna is nan kálŏ́ngăn; ketjĕ́ng alá̋ena san ásŭ ya ipayŏ́na's katjapá́na; ketjĕ́ng alá́na san kawĭ́tan ya ipayŏ́na is kaŏ́lŏna then he places his wife (*'sh*: person. art.) into the coffin; then he takes the dog and puts it at her feet, then he takes the cock and puts it at her head [L. 81]

itá́ketja nan sakŏ́lang is nan bŏ́shä; ipuĭ́tja nan ŏ́lo is nan kasakŏ́lang they tie the receptacle for heads to the pole (boshä); they put the head into the receptacle [H. 4]

mĭ́d ŭ́müy is nan pá́yo, tay lăglăg nobody goes to the fields, because it is "head-burying-festival" [H. 10]

ta'd sumá́atja nan fafá́yi is nan á́to that the women come to the council house [H. 18-]

ta umalĭ́kăyă is nan ĭ́limi ad Kensá́tjan come ye into our town in the region "Kensatjan," i. e. Bontoc [H. 21]

subŏ́kak sĭ́ka is nan sŭ́yag nan á́kyu! I blow you (pains!) away into the Sun's morning rays [Conjuration of headache]

inắktjaắktjang is nan fắdang he jumped from tree to tree [M. 13]

umắlika kĕn sak/ĕ́n! come to me! *umắyka ken sĭ́ya!* go to him!

381. Motion to a place, expressed by *is*, may be the reason for constructing Personal Verbs, Nom. agentis and Phrases in which our objective genitive occurs, with *is* govering the object.

mắnganak is nan má́kan I eat the rice; I eat rice; "I am eating at, from, aiming at the rice;" my action passes over to the object through *is!*

adtsắdlo fumắngŏnak, mo fumangŏ́ngka ken sak/ĕ́n I shall certainly awake, if you wake me up [S. 12]

inắka's mŏ́ting, ĭ́na give me some pounded rice, mother! [T. 1]

tĕ́ngkămi mangá́yă si lĭ́pat! let us go to gather dry branches! [K. 2]

ĕ́ngkăyắ umắla is fá́yash! go and bring rice-whisky [H. 23]

nan ắman nan laláki mangá́nub si ŏ́gsa ya nan lắmăn the boy's father hunted deer and wild pigs [M. 2]

ėngkắlĭ́ăk is nan kălĭ́n si Igŏ́lot I speak the Igórot-Language (*si I.*: [76])

ĕ́nta'd ėnlá́pis is umá́ta tay adĭ́tja umắktan is pĭ́ki! let us two clear the ground for a garden, because they do not give us any corn! [R. 1]

adĭ́kăyắ pumadŏ́y ken sak/ĕ́n! do not kill me! [R. 12]

sĭ́nu nan mắngtek is nan fafá́yi? who knows the woman!

382. The idea of motion prevails also in the construction of these verbs:

ngæmátsanta ay sinákĭ is kŏlling we two brothers transform ourselves into eagles [K. 11]
shumáa san nginmátjan si kŏlling is áfongtja the one changed into an eagle comes home into their house [K. 14]
san anákna ay nginmátsan is káak his son transformed into a monkey [M. 18]
isána'd itápek nan fákkong ya ket nginmátjan is mákan then he put the spoon into (the boiling water) and it changed to rice [R. 27]
kăsĭn shumákong san nginmátjan si tĭlin (the girl) transformed into a ricebird came again home [T. 9]
ngăg nan kanám si sa? what do you call this? (what do you say to this?)
pasemsémkek sĭka is nan túfay I remind you of the spear
inpashmékna sak/én ken tjaĭtja he reminded me of them
kápek nan pătătjĭm is túfay I make spear blades of iron (I make the iron into spear blades)
na/íd makáeb ísna is túfay there is nothing here to make spears of Cf. [276]
engkăyú'd umála ay iSamóki is bídă ta kapényæ is fánga! go, ye Samokians, get clay that you make pots of it! [L. 23]
tsáæshem is áfongmo; tsáæshek is áfongko go directly into your house; I go into mine [R. 20]
ketjéng tsæætsáæsentja is áfongtja then they go quickly into their houses
ketjéng tsáæsenmĭ [*tsáæshenmi*] *ad Afö'u* then we go directly to Afö'u [B. 56]

383. *Is*, expressing "motion to a place," or direction, is the preposition used for our d a t i v e r e l a t i o n (indirect object):

itsaotsáoko nan sóklong is nan fobfállo I give the hat to the boy
ipaĭlam nannay kĕn sĭya! show this to him!
ídjum nan kănĭyab is nan laláki show the man the shield
nan tákæ intólitja nan bílak is nan alĭwidtja the people had returned the money to their friends
idjúam sa ken sak/én! give it to me!
kinwánik kén tŏdĭ I told him; *kinwánik ken áma* I told father
ipăĭlăna nan kalásayna ken Mátyæ he shows Matyu his shield
isána'd kanán is nan ásæna ya nan ógsa then he says to his dog and his deer [L. 8]

isåam nan wånis, nan kåtjing....ken ináta take the breech cloth, the brass chain to our mother (of us two) [K. 10]

isåed kanån Palpaláma ken Palpaláking then said Palpalama to Palpalaking [P. 4]

nan nafångösh ay måkan yŏĭna is nan laláki; nan kăwĭs ay måkan yŏĭna is nan anåkna 'y fafåyi the rotten rice she brings to the boy, the good to her daughter [M. 3]

tay nay tjåmi ĭsmek ay mángapuy ken tjakăyĕ̊ ĭsna'd Wakálan because we often think of sacrificing to you here at Wakalan [Labad Ceremony]

amŏngėna is san ånakna'y fafåyi she takes it all for her daughter [M. 2]

nan tjĕ̊nŭm ya kăwĭs ken sĭka water is good for you

kanåna ken anŏtjĭna he says to his younger brother [K. 7]

kanåm ken ináta'n "ålam nannay ta inanåkmo!" tell our mother: "Take this that it be your child!" [K. 10] *ináta'n: 'n = en* introduces the discourse

itsaotsåoko'n Antero I give (it) to Antero (*'n: ken*)

tjakăyĕ̊ ay Igŏlot mifuégkăyĕ̊'n sak/ĕn you Igórot, accompany me! [B. 1] (*'n: ken*)

A number of verbs (show, give, promise, bring etc.) have an object with *is* or *ken* besides a "direct object."

A few of those verbs which differ in construction from our verbs are given here:

ĭbfăkak ken sĭka nan kipånmo I ask you for your knife

kånak ken sĭya nan tinápay I ask him for bread

nan fafåyi kinwånina's nan laláki nan bĭlak the woman asked the man for money

kanåntja ken sak/ĕn nan mŏnok they ask me for chickens

fayåtjak nan lalaláki is nan fălĭdog I pay the gold to the men; I pay the men with gold

finayåtjantja nan lalaláki is nan sinpŏ'o ay pĕsosh they paid ten dollars to the men

åktak nan ongónga is nan måkan I give the child some rice

aktåna sak/ĕn is nan tinápay he gives me bread (Recipient in "Accus.," thing with *is*)

Compare also the constructions with the idiomatic verbal forms in [258 ff], where the indirect object, place, instrument, time, cause etc. depend directly upon the verb, while the other elements are governed by *is*.

384. *Is*: motion from a place. *Is* in constructions with verbs which signify "to go away from, come from" denotes the starting place. The verb used mostly to express motion from a place is: *malpo,* I come from, I start coming from. [353]

nalpŏak id Fă̈ntok I came from Bontoc
fumălaak is nan ăfongko I go out from my house
nalpŏak is nan ĭli I came from the town
nalpŏkămĭ ad Alab we came from Alab (we were in Alab)
nalpŏtja id Fă̈ntok ya inmăytja id Dakŭpăn they went from Bontoc to Dagūpăn
inălak nan sŭlad ay nalpŏ'd Tukŭkăn I received a letter from Tucucan (that came from Tucucan)
nalpŏkămi's nan fĭlig we came from the mountain (*ngăg ay ĭli nan nalpănyă̈?* from which town did you come?)
(*intŏ nan nalpŏan nan alĭwidko?* from where is your friend?)
kumăanak is nan ĭli I return from, I leave the town (but: *tă̈mŏliak is nan ĭli* I return to the town)
kinmăanak id Fă̈ntok I left Bontoc
nalpŏak istjĭ I came from there
tŏlŏ'y ŏlas nan mălpo'd Fă̈ntok ya ŭmüy ad Tukŭkan it is three hours' walk from Bontoc to Tucucan
lagŏak nan wŭe ken Agpă̈uwan I buy the rattan from Agpauwan
alaĕntăko nan bĭlak ken Likăldso we get the money from Ricardo
kăănĕm sa ken sak/ĕn take this away from me
inălăna nan sĭngsing is nan fafăyi he took the ring from the woman
inpădangko nan sŭlad ay nalpŏ is nan tsaktsăkĭ ay laläki I received the letter from the big man
nan ongónga inălăna nan ngătjăna ken ikĭdna the child got its name from its grandfather
iyăpok nan ălid ad Făllig I bring the wax from Barlig
tsaowădek nan kăpis is nan laläki I get the cotton from the man
linagŏanmi nan patatjĭm is nannay ay laläki we bought the iron from this man
kad nan kaadsŏwin nan ad Fă̈ntok ya ad Manĭla? "what is the distance from B. to M.?" how far is it from B. to M.?
ĭssan adĭtja adsă̈uwi is nan ăfongtja when they were not far from their house
sĭnu nan nangyăi is nannay ay fădso ay inălăna ad Fă̈ntok? who brought this coat from Bontoc? (...coat which he took from B.)
măbu'd Kăn^{ö}u he came from Kan^{ö}u (*măbu'd* dialect for *malpo ad..*)

malpŏak id Sagădsa ya ŭmüyak id Măyinid [*Mĭnit*] I go from Sagada to Mayinit

ilăènmi nan ăpuy ay intatăyaa ay măpo'sh [*malpo is*] *pŏshong* [*pŏsong*] we see the fire (the exploding shells) flying from the sea [B. 23]

san anăkna ay inyăpona'd Făntok her children whom she had brought from Bontoc [L. 88]

uminŭmkami is nan băngaa we drink from the glass

mangăngkami is nan kĭyag we eat from a plate

ĕngka 'ntĕkᵒu is ken alităom go and get (something) at your uncle's, from your uncle's house [R. 23]; likewise: *yöiyŏĭna is ken alităona* he often takes it to his uncle's [*is ken* pronounce: *ĭsken*]

385. In certain phrases we find *is* used in a partitive sense; this use of the preposition may be traced to "separative *is*," i. e. *is* with the notion of "from," "a few taken from a number."

kĕkkek nan lĭma'sh nan lalalăki I know five of the men

kad nan insakĭt ken tjaĭtja how many of them are sick?

sĭnu nan wodă falidŏgna ken tjakăyă? who of you has gold?

nan kăgăwĭs ay lalalăki is nan ămĭn ay Igŏlot the best men among all Igorot

djŭa nan nadŏy is nan fobfafăyi two of the women have died

djŭa nan nabaldŭkan is nan soldădso si Filipĭno two were shot among (of) the Filipino-soldiers [B. 28]; *is:* among (from the context only)

wodăy ken tjaĭtja si Abăkĭd there is Abakid among them, one of them

nay nan ĭsa ken tjaĭtja here is one of them

386. "Partitive *is*" may be found also in these phrases:

nay si ăsŏn! here is salt! (the call of the salt vendors from Mayinit) [*asŏn* for *ăsĭn*]

anĭntja! nay si fănga ma! lumagŏkăyă is fănga! ye people! here are pots! buy pots! (partitive: *si fanga*)

tay nay si fĭlad ay kinĕpnan ay minlălaymi ken tjakayă because here is thick bacon for which we call you (invite you) [H. 21]

săna kay si lĭpad ay nalăngolăngo! there comes now "some" very dry wood! [K. 8]

aykŏ sa na is pănga? is this wood? [K. 9]

săna kay si nalăngolăngo 'y fanănig ay pănga! there come now "some" dry small branches! [K. 9]

mŏshắya wŏdắ ắngsan is bilắkko if I had much money (partit. probably after: *wŏdắ; angsan* would require: *ay*)

387. *Ma/ĭd—is.* If *mă/ĭd* is connected with a verb which governs a direct object, this object is preceded by *is*, respectively by *ken*. If *mă/ĭd* is connected with a personal verb, the subject of this verb is preceded by *is*, respectively by *ken*. (*Ma/ĭd* not at all, not any, no; see [322]).

ma/ĭd kắnek is tinápay I do not eat any bread
ma/ĭd yắĭna'sh patatjĭm he does not bring any iron
ma/ĭd intjánanmĭ is sĭngsing we did not find any ring
aykŏ mĭd ĭlaĕm is ayáyam ay? do you not observe any bird?
ma/ĭd inĭlak si tákœ I did not see any persons
ma/ĭd inĭlak is ásœ or: *ma/ĭd ásœ is inĭlak* I did not see any dog
ma/ĭd ĭnŭmĕm is tjĕnœm you do not drink any water
mĭd intedée is tafágo is nan fobắngak there is no more tobacco in my pipe (in this example *is*, with the subject, follows an intransitive verb, a personal vb.!)
si pay Palpalắking ma/ĭd inắăna [*inálăna*] *is kắtjöu* Palpalaking did not catch any fish [P. 2]
mĭd kankắnenắ's akfŏb he does not eat any fruit [P. 7] (trochaic verse)
takĕn mo mĭd kắnek is ắkfob I do not care if I have no fruit to eat [P. 7]
ma/ĭd intjánanmi is fútug we did not find any pigs [B. 15]
ma/ĭd inĭlami is nan anắkmo we have not seen your daughter [T. 5]
ma/ĭd finayắdjantja ken tjaĭtja they did not pay them at all

388. *Is*, in constructions with the negatives: *fakĕn* and *ketjĕng* (probably in a partitive sense), occurs in phrases like these:

na! nangkö fakĕn tjï's fafáyi! well! why, this is no woman!
fakĕn sa 's kĭpan this is no knife
fakĕn sa is tjalikánan this is not the fire place (in the house)
fakŏnak is nasŭyep it was not I who slept
fakĕntja is mangwáni it is not they who say...
fakĕnkami is inmáy is Mĕlika it was not we who went to America
fakŏn sa 'sh tsalắdöy this is no tree trunk [L. 54]
fakŏnkayŭ 'sh umáli do not you come (but others) [L. 59]
ketjĕng sĭya is manŭbla none but he is smoking

ketjĕngak is inkâëb si tûfay it is just myself who make spears
ngăgen, aykŏ ketjĕng na 'sh monŏkyæ? why, is that all you have of chickens?
ketjĕng pay sa 'sh pasiksĭkpènmi this is all we raise ("we make go into the chicken basket")
amĭn ay fobfafâyi ya wodâtja 'sna, ketjĕng si Akûnay is ma/id sina all women are here, "except Akunay is not here"

Cf. [327].

One example with *si* (i. e. *is*) after the negative *adĭ* was obtained:
t'adĭ alâën si âsæ nan ŏlo: lest any dogs take the head [H. 6]

389. *Is* with adverbs (frequently pronounced like a prefix to the adverb) is found in these terms: *is na,* or *ĭsna; is sa; istjĭ* (for: *is tjây*) here, there, yonder. *iswâkas* or *aswâkas:* to-morrow; *idŭgka* or *adŭgka* yesterday; *is kasĭn wâkas* day after tomorrow (also: *kasĭn aswâkas*); *is âæni* soon; *idkâoni* or *ad kâæni* a little while ago; *is kăsĭn* again, an other time; *is ĭkid, is âæwan* at the left, right side; *is nan aæwânko* at my right side; *adwâni* (also: *idwâni*) now; today.

And, as has been already mentioned, the preposition *is* forms, governing nouns, verbal nouns etc., the "compound prepositions" (as e. g. our preposition "on" does in the "compound preposition:" on account of).

390. *Is* (*kĕn*) corresponds to our "by" preceding the agent of passive verbs:

naayâkantja nan ânanak is nan amâtja (or: *kĕn amâtja*) the sons were called by their father
nannay ay âfong ya nakâëb ken Jûlio this house was built by Julio
nan lalalâki ya mafayâtjan is nan apŏtja the men are being paid by their master
nan ayâwan ya napadŏy ken sak/ĕn the buffalo was killed by me
maayâkanak ken sĭya I am called by him
nan fafâyi ya nafadsângan is nan lalâki the woman was helped by the man
nan âsæ ya naĭgto ken tjaĭtja the dog was kept by them
nan bîlak ya naitâfon is nan tâkæ the money was hidden by the persons
admafadsangânkăyŏ ken tjakămĭ you will be assisted by us

391. "By means of" or instrumental "with" is expressed by *is*, unless the instrumental form of the verb is employed. [262; 286]

kắpek nan tắfay is nan mantĭlyo I make the spear with the hammer
(Or with the instr. verbal form: *ikắèbko* [*ikắèpko*] *nan mantĭlyo is nan tắfay*)
padŏyek nan ắpuy is nan tjĕnum I extinguish ("kill") the fire by water
ĭgtok nan patatjĭm ay mamắtong is nan sĭbĭd hold the hot iron with the tongs
nan ongŏnga pinadŏyna nan kắak is nan fātŏ the boy killed a monkey with a stone
sĭya tiktikŏna nan patatjĭm is nan mantĭlyo is nan ka/opŏŏpan he strikes the iron with the hammer in the forge; (or: *mantĭlyo nan ĭtiktĭkna is nan patatjĭm*)
nan laläki ya nafálæd is nan kắgod the man was bound with the rope
nan fắnga ya nắpno is tjĕnum the pot is filled with water
pắyak nan bắngaæ is tjĕnum I fill the glass with water
(Or: *tjĕnum nan pắyek is nan bắngaæ*)
payắnyæ 'd san kắkwan is ắngö ta ek talắan fill the pail with camote-vines that I go to feed (the pigs) [L. 46]

392. *Is* before Adjectives denotes the manner in which an action takes place (adverbial *is*):

ėntsunŏtja is kawĭs nan fufŭmshak the smiths are working well
sĭya ĕngkălĭ 's kắgawĭs is nan kălĭmi he speaks our language well
ikắna 's kăwĭs he acts well, honestly
kắpėm is kawĭs do it well! *kinaĕpna is ngāg* he did it badly
tjaktjaktjắki 's akĭt somewhat large
fanfanĭg si ăkĭt a little small, rather small

393. *Is*, like our "in," "at" etc. is used with expressions of time:

is kasĭn tĕngaæ on the next holiday; *si wĭld* in the morning (at dawn)
is nan lăfĭ in the evening; *is nan mastjĭm* in the night; *is sinakĭtan* in a short while, for a short while
ĭgak inĭla si Fŭmnag is nan sinpŏlo 'y ắkyu I have not seen Fumnag for 10 days
is nan magắkyu inkắna's sidsidsĭmna from noon till evening

is nan sin ắkyu a whole day
is nan maygắt'lo [*maikắtlo*] *ay ắkyu* on the third day
intedeếkămi is nan tjaktjắki ay ắfong is nan lĭma ay ắkyu we remain in the large house five days [B. 9]
mangắngkămi is nan mastjĭm we eat during the night [B. 23]
ketjĕng sumắă s'amắna is nan lăfĭ ad fobfắy then his father went home, to his "homestead," during the night (midnight)

394. Many other relations, which we express by various prepositional phrases, show the most extensive application of the preposition *is*. They cannot be treated here exhaustively; a few examples must suffice:

intedếak ĭsna kĕn tŏdĭ I remain here with this one
wodắka kĕn sak/ĕn you are with me (in my home) [*wodắka 'n sak/ĕn; 'n = ken*]
ėnkaslắngek nan kắpi is nan sinúsho I mix coffee with milk
nan laláki ya nadŏy is nan payĭgpüg the man died of fever (*is nan kiwắtsay* of poison; *is nan fắkak* of a wound, a cut)
ta lumắlaytắko way—lalaki 's wagsĭllayan—fabfayi 's dinĭpay-ay.... let us call a man of strength—a woman with strong thighs [Wedding Song]
matotoyắkami is nan falŏgnid we are speaking about the battle (or: *falŏgnid nan tsắmi matotoyắan,* battle is our topic)
totŏyĕnmi si Anglŏy is nan fĭnáyæ we speak to Angloy concerning the rice
en (for: *ngăg en*) *man kĕkkėn tŏdĭ nan ad Manĭla ay?* why does this one know "so much about" Manila? (the affairs at Manila)
maắngo is nan ėngkaliắna he laughs while speaking (during his speaking) (or: *maắngo ay ėngkalĭ*)
angnếna is nan kinwắnina ken tjakayŭ he does according to his saying, as he told you
ėngkălikălĭ is nan iitắona he talks while dreaming (in his dreaming)
ėngkălĭ is ngāg ken sak/ĕn he speaks insultingly about me; slanders me
inlagfŏak is nan limắnpŏlo 'y pĕsosh is nan ĭsa 'y fŭan I work for $50 per month
inlắgok nan tŭfay is sălắpi I sold the spear for 50 cents (or: *salapi nan nangilagŏak is nan tŭfay*)
lagŏak nan wŭe kĕn Agpắæwan I buy the rattan from Agpauwan
nan ongŏnga inắlana nan ngắtjăna is nan ikĭdna (*kĕn ikĭdna*) the boy got his name from his grandfather

is nan nalpásan nan nèngkalĭana at the end of his speech, after he had spoken

mabfĭkod si lagfóa getting thin, emaciated on account of working for wages [Song]

tay nan kafibfĭak ya ifálœdtja is nan adĭk kagalĭan because my sister, they imprisoned her for my not going (i. e. with them, the Insurrectos) [B. 3]

et akĭt yángkay ay ènasipadóykămĭ ay Igólot is nan mangwanĭan nan plesidénte ad Malónosh and we Igórot almost had killed each other on account of the talk of the "presidente" at Malolos [B. 47]

ngāg si alĭwid: he is a bad friend (pretending friendship: "as if he were;" "essential" *is*)

kapénmi sĭya is plesidénte we make him president

395. Sometimes *is* introduces a purpose clause or a clause containing an obligation; or any kind of substantive clause.

si ĭna aktána nan ának is inúména, is kanéna the mother gives the child to drink, to eat

(*aktak* governs the "Accusative" of the recipient, but the gift takes prepos. *is*; as: I present him with a knife.)

falángka sa is mangipáyam put this anywhere! (*falángka:* everywhere; this sentence is strictly idiomatic!)

manákas si mángan mo nan úminum it is better to eat than to drink

manákash si intedéeak isna it is better for me to remain here

manákas si ngœmátjanta ay sinákĭ is kólling it is better to transform ourselves into eagles [K. 11]

wodá is nan nimnĭmmo it is as you think; "you ought to know it"

nan pay inótji 's inasáœwak the younger sister shall be my wife [L. 47]

sak/én ya is inumála 'sh tsaládöy indeed, I must bring the beams [L. 54]

sak/én nan is ĭkad I am to care for it (to procure it) [L. 58]

nantjáy tsaktsáki 's tjipápem this big one you ought to catch [L. 60]

adĭyœ wántsĭn nan nalilèngánan; nan naakĭfu is wantsĭnyœ do not follow the clear water; the muddy you must follow [L. 89]

ta kikádak is kanèntáko let me care for (prepare) our eating [R. 15]

ta kay sak/én ya is mánpab I indeed am to catch it [L. 61]

ta nan tákœ 's úminum the people shall drink!

396. *Is*, repeated, replacing *ay*. If *is* precedes a word that would be connected with a following word by the ligature *ay*, the ligature *ay* is changed often into *is*. (Especially if *nan* does not precede the first!)

So with ligature *ay*: *ilágoyæ angsan ay tűfay* you sell many spears; but: *ma/ĺd ilágoyæ is ǻngsan si* (*is*) *tűfay* you do not at all sell many spears.

mǻnganak is djűa 'sh fálad I am eating two bananas (Or: *mǻnganak is nan djűa ay fálad;* with *nan* before the first)
ta ǻngka umála 'sh tőlo 'sh tayǻan that you go to bring three baskets [L. 32]; *umálaak is tőlo 'sh tayǻan* I get three baskets [L. 32-]
inǻka is ĺsa 'sh kátjᵒu give me one fish [P. 3]

COMPOUND PREPOSITIONS

397. There are in Bontoc Igórot some words — nouns, or adverbs, or verbal roots—which are applied to express more definitely certain prepositional relations, than the primitive preposition *is*. As the examples will show, the form in which these "prepositional terms" appear is either their simple root, or the root with personal or possessive endings, sometimes appearing to us as "verbs," sometimes as nouns with possessive suffixes. In many cases they are governed by *is*; such combinations of preposition and "prepositional terms" are called "compound prepositions."

The most important are treated in the following sections, to illustrate similar application of similar terms which are given among the Igórot idiomatic prepositional expressions compiled in section [408] and in the Vocabulary.

398. Root: *sakang*, *shakang*, redupl. *sasǻkang*, denotes "in front;" "before" (locative, not temporal). *Sasakang* obtains sometimes the verbal suffix *-ėn*, with which the possessive suffixes are combined: *sasakǻngek; sasakǻngėm*; *sasakǻngėna* etc. Preceded by *is* and the article this compound preposition is employed in these phrases:

is nan sasakǻngek before me
is nan sashakǻngėm before you
is nan sashakǻngėna before him, in front of him

is nan sashakắngėnmi in front of us
is nan sashakắngėn nan laláki in front of the man
wodắka is nan sashakắngek you are in front of me
nan ongónga tumắktju is nan sasakắngėnya the child sits before you
nan fafắyi ya tinmắktjik is nan sashakắngėn nan mamắgkid the woman stood in front of the girl
wodắkami is nan sasakắngėn nan kắyo we are in front of the tree
nalpắtja is nan sasakắngėn nan ắfong they came from "before" the house; from their place in front of the house
umắyka is nan sasakắngėn nan pabafắngan! go to the front of the council-house!

As personal verb:

sumashắkangak ken sĭka I am before you, I stand before you
sumashakắngka ken sak/ĕn you are in front of me
sĭya ya sumashắkang ken tŏdĭ he is in front of that one
Also: *insắkangak ken sĭya* I am in front of him
insắkangta we two are in front of each other: we are opposite, facing each other

As possessive verb:

sasakắngek sĭka I am before you, I face you
sashakắngėm sak/ĕn you are in front of me (or: *wodắka is nan sasakắngek*)
sasakắngėnmi tjaltja we are in front of them
sinasắkangko sĭtodi I was in front of him
sasakắngek sĭka ay manálan I walk before you (or: *manálanak is nan sasakắngėm*)
sakắngėm sak/ĕn! walk before me! precede me!

399. Root: *sakön, shakön, sasakön, sasakön,* denotes "vicinity," "near."

wodắ sĭya is nan sakŏn he is near (or: *insăkŏn sĭya*)
nan sakŏngko my neighbor
ipuĭmo nan tjĕnŭm is nan sakŏn nan ắpuy put the water near the fire
intedĕetắko is nan sakŏn nan wắnga we stay (live) near the river
is nan sasakŏnek; is nan sasakŏnĕm; is nan sasakŏnĕna near me; you; him
malpắkami is nan sasakŏntja we come from near them, from their vicinity

As personal verb:

sumashákönak [*sumasháköngak*] I am near
sumashakŏngkămi is nan fflig we are near the mountain (we are "getting" near)
insákönţja nan ănănak ken inátja the children are near their mother
sinmashákönak si nan álang I was near the granary

As possessive verb:

sashakŏnek sĭka I approach you
sinashákŏna sak/ĕn he approached me

Observe the combination of "compound prepositions":

sumashákangak is nan sakŏnyæ I am near you and in front of you
sumashakángka is nan sakŏnko you are near in front of me
tjaĭtja sumashákangtja is nan sakŏnmi they are near in front of us
sĭya sumashákang is nan saköntáko he is near before us

400. Root: *tsŏgok*, denotes "the rear," "the place behind."

wodáak is nan tsŏgok nan káyo I am behind the tree
nan fafáyi tinmŭktju is nan tsŏgok nan laláki the woman sat behind the man
nan tsogŏkko [*tsogŏgko*] the place behind me
wodák is nan tsogŏkmo I am behind you
wodáka is nan tsōgŏgko you are behind me
nan ăklang wodă 'sh nan tsogŏgna the coat is behind him
nan djŭa ay lalaláki wodátja is nan tsŏgok two men are in the rear
tjakămĭ wodákămĭ is nan tsōgŏkyæ we are behind you
ĭntjăsak nan fákat is nan tsŏgok nan áfong I found the rail behind the house
nan lalaláki ėntsúnotja is nan tsŏgok nan álang the men are working behind the granary
umúykayæ is nan tsŏgok nan tákæ! go behind the people!
iĭlak nan fæsæl is nan tsŏgok nan tsaktsáki ay bātŏ I watch (observe) the enemy behind the big rock
nan soklŏngmo ya mĭsabfŭd is nan tsogŏkmo your hat is hanging behind you
ĕngka's nan tsŏgok! go behind, to the rear!

As personal verb (only two examples are at hand):

intsogŏgkăyĕ̆ ken tjăkămĭ you are behind us
intsogŏgkămĭ ken sĭka we are behind you

As possessive verb:

tsogŏkek sĭka ay manălan I walk behind you
tsogŏgkènyĕ̆ tjakămĭ! keep behind us! be behind us!
tsogŏköna nan djûan ongănga he walks behind the two children

401. Root: *fūeg*, denotes accompaniment; "with," and forms usually the verbs: *ifuĕgko* I take as my companion; *mifûegak* I am with, I accompany (the passive form of *ifuĕgko: ma-ifueg-ak.*) Rarely used as simple root: *nan fûeg:* the companion:

tjaĭtja nan fûeg Antéro they are the companions of Antero, with Antero
ma/ĭd fuĕgko, isisăngak ăngkay nobody is with me, I am quite alone

As personal verb:

infûegak ken tjaĭtja I am with them
ninfûĕgtja ken tjakamĭ they were with us
mifûegak ken tjăĭtja I am, go with them
nĭfŭĕgtja ken tjakamĭ they were, went with us
lĕytjek ay mifûeg ken sĭka I like to be, to go with you
nan ongónga ya maĭfûeg [*mifûeg*] *is nan amăna* (or: *ken amăna*) the child is taken along by its father
sĭnu nan nifûeg kĕn tŏdĭ? who was with him?
si Anauwăsal nifûeg is nan Igŏlot ad Chicago Anauwásal went with the Igórot to Chicago
maifŭĕgka ken sak/ĕn! come with me! go with me!
mifuĕgkămĭ is nan alĭwidmi is ĭli we go to town with our friends
nan yŭn/ak nifûeg is nan yŭn/ak ay fafăyi ay inmŭy is nan păyo my older brother went with my older sister to the rice-field
sĭtŏnă ay lalăki nan fuĕgko ay inmŭy ad Manĭla this man went with me to Manila
inmăli sĭtŏdĭ nifūeg ken sak/ĕn this one came with me
sĭnu nan nifuĕgkam is ĭli? with whom did you go to town? [*nibfuĕgkam*]
si Antero mifûeg ken Bŭgti id Fŭntok Antero is going with Bugti to Bontoc
nan alĭwid ya nifûeg ken sak/ĕn my friend went with me

As possessive verb:

ifuĕgko sĭka is ăfong I take you with me to the house; you are my companion....
ifuĕgmo nan ongónga! take the child with you!
infuĕgna nan mamăgkid she took the girl with her
ifuĕgyæ sak/ĕn is nan ĭliyæ! take me with you into your country!
si ăma ifuĕgna nan anăkna is păgpag the father took his boy with him to the forest
si ăma infuĕgna si ĭna ay inmăytja'd Dagăpan Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

Promiscuous examples:

ăfusak nifŭeg kĕn tŏnă I had already gone with this man
intedĕeak ĭsna kĕn tŏdĭ I stay here with him (not: *mifŭeg*; this "verb" expresses present, past or future motion, not rest at a place)
sĭnu nan nifŭeg kĕn tŏdĭ? who was with him? who went with him?
inălak ay nangifŭeg I took with me
alădĕm nan ongónga ay mangifŭeg! take the child with you!
lĕytjek ay mangifŭek I like to have with me (*is nan ongónga* the child)

Accompaniment expressed by the prefix: *maki-* see [300]; "I come with a shield, an ax, a spear," see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental "with:" see [391]; cf. [394].

The following "compound prepositions" occur only in constructions like those given below.

402. *Tsădim* or *tsaĭmna* [*tjădim dăim*] "inside, within," always with *is*:

is tsăĭmna nan awăkko within my body
is tjădim nan lŭta within the earth
wodătja is tsădim nan tjĕnæm they are within the water, under the water (*inkyătja is nan katjĕnæm* they swim on the water, on the surface)
ngăg nan wŏdăy is tsaĭmna? what is inside?

403. *Ampŏn*, until (with or without *is*):

ĕntsŭnoak is ămpŏn aswăkas I work until to-morrow
intedĕeak ĭsna ămpon is sidsidsĭmna I remain here until evening

ămpŏn lăfĺ, ămpŏn fĺbikăt, ămpŏn domĺngko, ămpŏn is kasĺn tawĺn until midnight, morning, Sunday, next year

404. Root: *kawa, kăwa,* "the space between."

wŏdă is nan kakawĕnta it is between you and me (two persons)
is nan kakăwĕnyă between you
inkăwak is nan fĺlig ya nan wănga I am between the mountain and the river
sak/ĕn nan kakăwĕnyă I am between you
kawwăek: I go through the centre, the middle; *kawwăek nan ĺli* I cross the town

405. *Tsăo* under, *nan kŏăpna* the space beneath

is nan tsăo nan bātŏ under the stone
ĭgnak nan kispŏlo is tsăo nan kăya I hold the match under the wood
intaktăkkămĺ is tsăo nan fădang we run under the big tree
isabfŭdmo nannay ay litalăto is nan kŏăpna [*is nan kokoafŏna*] *nantjăy ay litalăto!* hang this picture beneath that picture!
patsăoek [*patsăwek*] I place under, put beneath; *patsăwek nan ăgab is nan ătep* I put the box under the roof

406. *Oshon, ŏson, ĕsan* "the top of," "the surface of" (only found in the status constructus with ligat. *-n*).

is nan ĕsan nan ŏlom upon your head, on top of your head
is nan ŏshon nan kăya upon the tree, on the top of the tree
is nan ŏson nan tăktjŭan upon the chair
is nan ĕshon nan lŭta upon the ground

407. Root: *Tŏngtju* · "the space above."

is tongtjŭna nan tjăya above the sky
totongtjŭen nan ŏlok above my head
fekăshĕm nan fălfeg is tŏngtsu! throw the spear high up!

IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igórot equivalents are enumerated, frequently with reference to preceding parts of this Grammar.

(For the expression of some of our prepositional phrases by special verbal forms of Bontoc Igorot see: [261-264; and 285-290].)

Above — [43]

About — *Is. matotoyåkami is nan falǒgnid* or: *falǒgnid nan tsåmi matotoyåan* [*matototyāan*] we are speaking about the battle [394] *kekkěntja nan ûmad si nan fafåyi* they know about the woman; ("the matter, the happenings to the woman")

on Account of — [394] Frequently the conjunction *tay*, because, is employed: *adiåk inmåli tay falǒgnid* I did not come on account of the fight; *tay* (*mo kǒ tay*) *nan bilåkna* on account of his money

Across — Cf. Vocabulary sub "across;" expressed by verbs, such as: *kitjångek nan pǒshong* I cross the sea; *kumtjångak is nan wånga* I cross a river; *patjångek nan batǒ is nan wånga* I throw a stone across...Verbs: *kaæwåek* I go through the middle; *pitsiǒwek* I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive *mafæash* and *nafæash* (of: *fæåshek* I finish): *nafæash nan falǒgnid ketjěng sumǎdkǎmǐ,* "the fight having been ended, "then" we return home" or: after the fight we return home

mafæash nan talǐfeng isatåko't mangåyeng "the dance being finished then we sing" or: after the dance we sing

mafæash nan tsûno isåkami't umǐleng after the work we rest

nafæash nan åni inlisliståko after the harvest we play (celebrate "*lislis,*" in the Rio Chico)

Or with "*nångkay*" "there being no more, no longer" (*angkåyek:* I bring to an end, finish, I use up everything etc.)

nångkay nan fălǒgnid pumusitåko after the war we are getting poor

Or: *inmalitåko 'sna is nan nabfæåshan nan falǒgnid* we came here "upon the ending of the war" (is with Nomen actionis); after the war we came here

Or by a temporal clause: *mo nangắngkămĭ issákami masűyep* when (if) we have eaten, we shall sleep
Or by verbal forms with prefix *naka-*: *nakakapiắak et nắnganak* I finished praying, then I ate: after my prayer I ate [299]
And by phrases with *ắna* at first: *nangœnắna ay inmắli nan laláki isā't finmắngon nan fafắyi* first the man came, then the woman awoke; after the man's arrival the woman awoke
sumkĕpka ắna isắak sumkĕp I enter after you; lit.: you enter first, then I enter
binmắnad nan tĕkken ay tắkœ nangœnắna mo sak/ĕn an other man went down earlier than I; i. e. before me, or: I went down after him
ikắdmi ay umĺleng is nan nalipắsan nan tsűno it is our custom (*ĺkad; ĕkad*) to rest "upon having been finished our work;" after our work (*lipắshek* I finish)
Or by *is san* (*nan*) *anŏngosh* [*anŏngœs*]: at the end of...
is san anŏngosh nan falŏgnid after the battle
is san anŏngosh nan tŏlo 'y ắkyu after three days
is nan anŏngœsh san ĭpắt ay ắkyu after four days; four days later

Against — *Is. fekắshĕnmi nan fắlfegmi is nan fűsœl* we throw our spears against the enemy

Ago — The expression of time past is followed by *"ay inmű́y"* or *"ay nắlosh"* (*lă/ŏshak:* I pass by):
sĺam ay ắkyu ay inmű́y (or: *nan inmű́y*) nine days ago
tŏlon fűan ay nắlosh three months ago
ayắka 'y tœœwĺn ay nắlosh many years ago

Alongside — *is nan ĺlid:* on the edge, boundary line, shore etc.
manālantắko is nan ĺlid wắnga let us walk alongside the river
is nan ĺlid nan kakắyœắn on the edge of the grove
ilĺdek nan ĺli I pass on the boundary line of the country
wắntjek [*œắntjek*] *nan wắnga* I follow the river, I walk alongside the river
ketjĕng manadālắngkămĭ is nan ĺlid nan kắlsa then we walk along the street [B. 48]

Among — [385]

At — [379]

Between — [404] *ngăg nan katĕkken nannay ay fobănga is nan tinaktăkœ ay fobănga?* what is the difference between this pipe and the pipe ornamented with a human figure?

Before — Locative: [398]. Temporal: usually circumscribed by a temporal clause. Expressed by *mangœnĕna* "earlier" *mo:* than; *inmăli nan laláki (ay) mangœnĕna mo nan fobfafăllo* the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — *Is*; see: "about."

During — Expressed by *ĭssan* with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by "*tsa*" [310]
ĭssan (or: *is san*) *tsătsa infalognĭdan wodăak id Fŭntok* during their battle I was at Bontoc
ĭssan tjătja 'ntsŭnŏan during their working

(Constructions with *issan* will be treated in the chapter on Conjunctions.)

Except — *ketjĕng. amĭn wodătja isna ketjĕng si Fŭmnak* All are here except Fumnak. See [327]

For — [383] [261; 285-] [394]

potlŏngĕm ta inkŏak nan potlŏngna cut off a piece for me! ("that I have")
nay nan bĭlak ay kŏan Bŭgti here is the money for Bugti (*ay kŏan*: as the property of)
yăina nan ĭstja ay kŏan nan Igŏlot he brings meat for the Igórot
nay nan făIfeg ay kŏan nan tolŏ 'y lalaláki here are the spears for the three men
nannay ay făIfeg fakĕna kŏa this spear is not for him (not-his property)
nan făIfeg ya kŏayœ the spear is for you; *fakĕnyœ kŏa* is not for you
iyăik nan patatjĭm ay kŏan nan laláki I bring the spear for the man
nay nan bĭlak ay kŏami here is the money for us
wŏdăy ken sak/ĕn ay idjŭak ken tjaĭtja I have something (to give) for them

nay nan pĭnang ay kŏam or: *nay nan pinăngmo* here is an ax for you
aykĕ nan tolfĕgko ay? is there a key for me?
nannay kăwĭs ken sĭya this is good for him
kad nan kanăm is sa? how much do you want for this?
ĭbfăkak (or: *kănak*) *ken sĭka nan kĭpan* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumăanak is nan ĭli* I return from the town; but: *tæmŏliak is nan ĭli* (*is ĭli*) I return to the town
ĭssan adītja adsăæwi is nan ăfongtja when they were not far from their home
alăĕntăko nan bĭlak ken Likăldso we receive the money from Richard
tsaæwădek nan kătjing is nan laläki I receive the brass from the man
adadsăæwi nan nalpŏantja they come from afar

From—To: *malpŏak ad Chicago ya ŭmüyak ad Făntok* I go from Chicago to Bontoc
ilabotăko ay ĕntsŭno is nan sinpŏ'o ay ŏlas inkăna's nan magăkyu we work from 10 o'clock till noon ("we begin to work...")
tŏlo'y ŏlas nan malpo'd Tukŭkan ya ŭmüy ad Făntok it is three hours (walk) from Tucucan to Bontoc
nasŭyepak is nan magăkyu inkăna's sidsidsĭmna I slept from noon till evening *măilăbo adwăni* from now on; "begun now"
iFăntokak I am from Bontoc ("a Bontoc man"); *intŏ nan ĭlim?* where are you from? (where is your town)
inkănas san ka/ongŏngana from his boyhood on, since his boyhood

In midst — *is nan tĕnga* (in the centre)

is nan tĕngan nan katuktjŭan in the middle of the chair
is tengăna in its centre; *is nan tĕngan nan ĭli* in the middle of the country
Also with *kăæwa* [404] "between": *is nan kaæwădentja* in their midst
is nan kaæwăna nan pŏshong in midst the sea

Instead— *itsaotsăona kĕn tŏdĭ fakŏn tinăpay, bātŏ nan intsaotsăona* he gives him a stone instead of bread (he gives him no bread; stone is his giving)

inmáli nan laláki, fakén fafáyi the man came instead of a woman [323]

In; Into — [379, 380, 381, 389, 393,] [286, 287, 288].

Near by — [399] Also: *ngan/ngáni ad Fántok* near Bontoc

Of — [71, 381, 385, 394] [41]

On — [379, 393, 406]

Opposite — [398]

Out of — See: from. The prepositional notion is inherent to the verb: *fumálaak* I go out; *fádlek* I send out; *kádnek* I take out etc.

At the side — *tsápat, tsípat*

manálanak is nan tsapátmo I walk at your side
intsitsípatáko we are (go) side by side
sak/én wodáak is apídna 's na I am on this side
síka wodáka 's apídna 's sa you are on that side
is apídna 'stjúy ay fflig, is apídna 'sna ay fflig on this, that side of the mountain
íssan ináfettja istji is apíd nan póshong when they met on the other side of the sea

Since — [393]

Through — "Through" is expressed by verbs, such as the intransitive *lumfútak*, in combination with the locative *is*: *lumfútak ay intáktak is nan íli* I run through the town (or: *intáktákak ay lúmfut is nan íli*)
palfútek nan bató is nan álad I throw the stone through the fence
teténgek I go through the center; *sílkek nan pagpag* I go through the forest
nan lóshfúdmi our "getting through," place of exit

To — *Is*: [380, 381; 393]

Toward — [380] Into the vicinity of: [399].

umúykámí is nan má/yöy ad Tukúkan we go in the direction of, toward Tucucan

"The direct way toward" is expressed by the word: *ála*, with possessive suffixes: *umúyka ad San Fransisco, ketjéng álam ya 'd Chicago* you go to San Francisco and (from there) you go in straight direction toward Chicago

(*álak ya láyao:* "my straight direction is running: I run forthwith)
ketjéng álan san anákna ya kálab si nan fádang then his son climbed directly upon the big trees [M. 12]
ketjéng álami ya nan pagpag then we go directly toward (and into) the woods
ketjéng nan éngmí ya 'd Fúládong then we go directly toward Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkána* is: *inkána's nan ísa 'y taww'n* till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation: [300]

Idiom: *ngág nan mangipáyam is sa?* what are you doing with this? for what do you use it?

ngág nan inángnem is nan bilákko? what have you done with my money?
ngág nan ifalgmo is nan áswa? with what do you strike the dog? [262] (what is your "striking-tool" for the dog)

The inclusive Dual and Plural forms of verbs are employed often to express companionship; e. g. go with me: *umáytáko* let us go, you and I, you and we. *umáyta:* let us (two only) go; go with me.

Instead of "with" the conjunction *ya,* and, is used most frequently, or the "Collective Article" *tja,* followed by *ken* [39]: *tja áma ken ína* Father with (and) mother; *tja Anawwásal ken Fúmnak inmálitja 'sna* Anauwasal came here with Fumnak. Or: *si Fúmnak ya nikiáli ken Anawwásal*

The substantive: *ib/á,* companion, is found instead of the preposition "with" in many phrases, as: *sínu nan ib/ám ay inmáy?* who was your companion in going, i. e. who went with you? (Or: *sínu nan nifúeg ken síka?—sínu nan fuégmo?—sínu nan kadúam?* [372])
sínu nan ib/ám ay nangáeb is nan áfong? with whom did you build the house?
nannay nan ib/atáko ay manítwa is nan káyo with these men we cut the tree
Idioms: *nan sináma, nan sinína:* the father with his child, the mother with her child.

sínu nan laláki ay ántjo nan fóókna? who is the man with the long hair?

nan fafáyi ay tjaktjáki nan ólŏna the woman with the big head
nan ongóngа ay tjaktjáki nan ūpóna the boy with the big thigh
léytjentáko ay totóyen nan laláki ay nákólud nan fóókna we want to speak to the man with the curly hair (i. e. to the "Negrito")
intó nan laláki ay antjoántjo nan kowéngna? where is the man with the big ears
nan fobfállo ay abafíkash nan límăna the young man with the strong arms
nan fafáyi ay nalímmo nan kámisna the woman with the round face

Ken signifies "with" in this example: *sumaákami ken Antero is áfongko:* we go with Antero into my house

ma/íd inpaskípna is nifúeg ken síya he let nobody enter with him
mikitedéetja ken sak/én they stay with me, they are with me [300]

Within — [402]

Without — Expressed by phrases with: *ma/íd*, "there is no--":

inmáliak ay ma/íd soklóngko I came without hat
inmáy síya ma/ídak he went without me
ma/íd bílak ken sak/én I am without money

The constructions of Prepositions governing Interrogatives or Relatives have been explained in [348-351; 331-335].

ADVERBIAL EXPRESSIONS

409. Adverbial Expressions consist of simple adverbs, or of substantives with prepositions, of adjectives with prepositions etc.

Adverbial phrases are sometimes formed by means of auxiliary verbs [308-317], or of verbs conveying an adverbial notion [317-], or of verbs to which the adverbial notion is inherent (*tæmóliak:* I come back; *bumánadak:* I come down; *kæmáănak:* I go away etc.). In many instances a prefix conveys an adverbial notion [296-303], or reduplication is used instead of certain adverbs [291-294].

The adverbs of negation have been treated as "Negatives" in [319-327]; Numerical adverbs in [369, 371, 373].

410. Some simple adverbs take verbal endings as the "auxiliary verbs" (which are indeed verbalized "adverbs").

Compound adverbs, consisting of the preposition *is* and substantives, appear most commonly with the possessive suffix *-na*, his, her, its; as: *is tsáim* or: *is tsaĺmna,* inside, or: "in its interior."

411. There are no forms for adverbs formed of adjectives. The adjective with *is* follows the verb; or the adjective (without preposition) precedes the Nomen actionis.

ikána is kăwĺs he acts well [392]; or: *kawĺs nan ikána* "good is his acting"
sĺya èngkălĺ 's kăwĺs he speaks well; or: *kawĺs nan èngkălĺana*
sĺya nèngkălĺ 's kagawĺs he spoke very well; (*mo*...better than)
itsaotsáotja is akĺt; or: *akĺt nan itsaotsáotja* they give but little
akĺt nan nimnĺmtja they think little
ngāg nan kapĕntja ay sókod they work badly making spear shafts
èntsúno sĺya is (or: *ay*) *kăwĺs* he works well
kápèm is kăwĺs! do it well! *kakawĺsèm ay mangáèb!* do it better!
kapĕnyæ is kăwĺs! do it well! *kakawisĕnyæ ay mangáèb!* do it better!

Cf. verbs conveying the adverbial notions: with energy, quickly, slowly, gladly, etc. in [317].

ADVERBS OF PLACE

412. The locative particles *na, sa, tjáy* [*tjóy, tjĺ*] which serve also as demonstrative pronouns [99], are adverbs if preceded by *is*: *is na* or: *ĺsna* [*isnå, sinå, 'sna, 'shna*]: here (near the speaker), hither.

is sa: there (near the person addressed), thither
istjĺ [*is tjáy, sidi, is tjóy*] yonder, thither, at or to the place yonder
nay here is,,. *tjáy* there is
nalpóak istjĺ I came from yonder, thence
sĺnu tji? ngăg tji? who, what is that?
isnáka! stay here! [L. 76ff.]; *isnåak* I am here, I stay here; *istjáyak* I am yonder

is amĺn ay fatắwwa everywhere (lit. in the whole world)
is kabfatắfatắwwa everywhere; or: *is nan lắwak, kalawalắwak is nan fatắwwa* everywhere in the world
falắngka any where you please; *ắläy intố na* "any where here"
adsawwĺ [*adsố́wi, adsố́wiyan, adsố́wiyėn; adadsố́wi*] afar; *adsawwĺ is nan ắfong* far from the house; *adadsố́wyėnak* I am far away.—*nan kắădsŏwĺna:* the distance
umadsố́wiak I go far away Ger. ich entferne mich
kad nan kaadsowĕ́n nan ad Fắntok ya ad Manĺla? how far is Bontoc from Manila?
adsawwĺ nan tjegắngtja they are far apart ("far their interval, space between")
adsawwĺ nan tjegangtắko we are far apart
kinmắan or: *kabkafắla* he is away, gone out; from: *kawmắanak* I go out, away; and *fumắlaak* I go away
is tŏ́ngtjaw, ad tŏ́ngtjaw, is tongtjắna upwards, aloft; *is tongtjắna* above
nan ayáyam tumáyaw ad tŏ́ngtsaw the bird flies high
is tjắya, ad tjắya skywards
is kŏắpna down, below
ngan/ngắni, as sasakŏ́n near (*sumắkönak* I go near)
is awăwắna forward, to the front; *umüytắko!* "let us go" forward!
is tsố́gok back, behind, in the rear; vb.: *sakŏ́ngek* I turn, Person. *sumắkongak; sakŏ́ngek ay ĺaën* I look back
sumắkongak ay intắktak I run back; *pashakŏ́ngek* I throw back Cf. [400]
is udjĺdji at the rear (the last of a column)
amĺn together (or: all); *mamắmong:* assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjĺtắko* we are close together
is ĺkid, is ắwwan at the left, at the right side; *is ikĺ́dko* at my left side; *is ắwwan nan ắfong* at the right side of the house
inlĺkid around vb.: *inlĺkidak* I go around; or: *inlĺwisak*; *lĺwis* around
is ố́shŏna "on its surface;" on the outside (of a box etc.); *is tjĺla* outside of a house, "in the yard"
is tsa/ĺmna inside [*istjắim, adsắyim*]; *inlĺdebak adsắim* I dive into the water [402]
is tĕ́nga, is tengắna; is kắwwa, is kawwắna in midst; *is nan kakawwắentja* in their midst

is apĺdna'sna, is apĺdna 's sa on this, that side; *is nan tsapátko* on my side. Cf. *ála,* in straight direction [318]

The interrogative adverbs: where? whence? whither? cf. [353].

ADVERBS OF TIME

413. Most "Adverbs of Time" are compound phrases: Substantives with the preposition *is*; others are probably adjectives preceded by *is*, or adverbs with *is*. Several of the "adverbs" and their constructions have been treated before, such as: *ĺssak* [308], *áfus* and *ĺptjas* [309], *tsa* [310], *kankanĺ* [311], *kasĺn* [312], *sána* [313], *tjitjĺtja* [314], *tjákasko* [315], etc.

Also reduplication expresses sometimes a temporal relation: frequently, repeatedly etc.

And various temporal adverbs are contained in the prefixes: *pin-* and *pang-* [296] *ka-* [297], *ma- an-* [302].

adwáni, idwáni now, to-day

adsángădum formerly, some time ago, then

tsa mamĺngsan ay... sometimes Ger. oft einmal. *tsa:* [310]

tsák mamĺngsan [*mamĺnsang*] *ay umáli* I come sometimes

tsākămĺ manúbla is sinpamĺngsan we smoke now and then

sinádkyu — sinádkyu one day — the other day

idkáwani some time ago; *idkawakáwani* a short while ago; *adsángădum* a long time ago

idtawawĺn a year ago *ayáka'y tawawĺn ay inmáy* great many years ago

áfus, ĺptjas [349] "already," "before"

is kawawákawawákas very often, every day, or: always; *ininkána:* for all future

sissisĺssya always; *sissisĺssya ay inalĺwidta* we two will be friends for ever

is katawawĺtawawĺn for ever, for many years

is nan sin ákyu all day long; *iyakakyúko* I continue working all day

is lablabóna [*is laplapána*] for the first time

is mamĺngsan once [371]; *tsa:* many times, often: [310]

álik up to a certain time, after some time; afterwards; see conjunction: until

is áwani, is awáwani soon; *ĺssak* henceforth [308]; immediately: *tjákasko* [315]; very soon, in a moment: *sána* [313]; very soon: *kankanĺ* [311]; suddenly: *ma — an —* [302]; quickly, soon: *pin-* [296]

aan̍ kăyă! in a moment! *sa̍na!* yes, sir; immediately! Ger. ja gleich!
a̍anin kay si akl̍t ya! "wait a little!"
is sinakl̍tan in a very short while; forthwith
tsa̍an pay not yet [324]; *tjitjl̍tja* yet, still: [314]
a̍ngkay.....ya ket.. on the point of:
finmálăa̍k a̍ngkay ya ket woda̍ nan fafa̍yi I was on the point of going out, when the woman stood there (*ya ket:* to my surprise)
a̍na, ono̍na; vb. *mangaana̍năak* first, at first
mangantăko 'd a̍na, isatăko'd ėntsuno let us first eat, then work!
mangudjl̍djiak I am the last (*ay....* to ...)
misŏngkopak, sumŏngkopak I am the next (*ay...* to...)
pa̍ad with negative: never [326]
kasl̍n again; cf. [312]; *is kasl̍n ya is kasl̍n* again and again, repeatedly
is kasl̍n an other time, or: *is kasl̍n a̍kyu* on an other (following) day
nan lablabŏna manalifĕngkaya, isákaya 'd mangáyeng, isá et mangananŏngosh nan patpadöy at first you dance, then you sing, "finally comes" the spear throwing [pron.: *mang an a nŏ ngosh*; see voc.: "end"]
ma/a̍aniáanak I am late; *ma/aaniáanika ay ėntsáno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc., also by partial reduplication of the verb.

inmalităko is l̍li djúa 'y fúan ay inmáy ya adintedĕetăko isnă is djúa 'sh fúan we came to town two months ago and we shall stay two months longer [396]
sanguyăn pan! how quickly! *sanguyăn nan inmalt̍am!* how quickly you came!
sanguyăn pan nan ningyat̍am si sa! how soon you brought it!
sanguyăn pan si naotŏan nan kanėntăko! how soon, how quickly was our food cooked! [R16]
sanguyăn pan is mangădėpam is nan túfay! how quickly you made the spears!

adwáni, idwáni	to-day (or: now)
adŭgka, idŭgka	yesterday
adkăsl̍n ŭgka, aditŏna [*adidúna*]	day before yesterday
aswăkas, iswăkas	to-morrow
kăsl̍n aswăkas, is kasl̍n wăkas	day after to-morrow
is kasl̍n ákyu	the following, next day
is san tjáy ay ákyu	on the same day
is nan djúa, tŏlo..ay ákyu	in two three...days
is nan wiwl̍id	very early in the morning

is nan wlid	early in the morning
is nan fibifl̓bikȧt	early in the morning
is nan fl̓bikat	early in the morning
is labl̓ábon si fȧ́dlan si ȧ́kyu	at (the beginning of) sunrise
is maȧ́kyu	early in forenoon (8-11 o'clock)
is nan magȧ́kyu	at about 11-2 o'clock
is nan tĕ́ngan si magȧ́kyu	at noon
is nan mȧ́ksip	in the afternoon (2-4 o'clock)
is nan misȧ́yaæ	late in afternoon (4-6 o'clock
is nan sidsidsl̓mna	at the time of sunset (sunset: *nalȯ́kmæd*)
is nan mastjl̓m	in the night
is nan lafl̓	in the night (11-2 o'clock)
is nan tĕ́ngan si lafl̓	at midnight
is taláno	at about 2-4 A. M. (*ėnkókȯok nan kaææwl̓tan ya mapat/a:* the cock crows and it dawns)
maææwȧ́kas	"it is getting to-morrow," "it is getting an other day"
malăfl̓	it is getting midnight
is nan mastjl̓m si ȧ́ænin	to-night
aswȧ́kas si mastjl̓m	to-morrow night
idkȧ́fab, idka/ȯ́fab, adkăkȧ́fab	last night (or: *nan mastjim ay nálosh, ay inmȧ́y*)
aswȧ́kas si fl̓bikȧt, si lafl̓	to-morrow morning, night
nan fibikȧt ay nay	this morning (or: *is nan fl̓bikȧt*)
nan fl̓bikȧt ay nálosh	yesterday morning
nan tĕ́ngaæ ay nálosh, ay inmȧ́y	last holiday
nan taææwl̓n ay nálosh	last year (or: *tinmaææwl̓n;* preterite of *"t-um-aææwl̓n;"* or: *idtaææwl̓n*)
nan taææwl̓n ay umȧ́li	next year
nan fȧ́an, nan domi̓ngko ay nálosh	last month, week (Domingo: Sunday)
nan fȧ́an, nan domi̓ngko ay umȧ́li	next month, week
ad ȋsan taææwl̓n	year before last
is kasl̓n tĕ́ngaæ	next holiday ("holiday again")
is kăsl̓n ȧ́kyu	on the following day
aswȧ́kas is nan misȧ́yaæ	to-morrow afternoon
labȯ́na adwȧ́ni	from to-day on, henceforth; *labȯ́na adwȧ́ni is inkaėpantȧ́ko is tȧ́fay yȧ́ngkay* from now on we make only spears; *labȯ́na 'dwȧ́ni manalantȧ́ko* from now on let us walk Or: *măilȧ́bo adwȧ́ni* from now on.

adĺ kasĺn not any more; *adĺ kasĺn insăkĺt* he is no longer ill

ắfoắfong adsắngădum "the house is old;" lit.: it was a house long ago, for a long time

mangɑnắna mo earlier than.... *binmắnad nan tĕkken ay tắkɑ nangɑnắna mo sak/ĕn* an other person came down earlier than I

adumắliak is maigadắa ay ắkyu I shall come in two days from now ("on the second day")

is maigắt'lo ay ắkyu in three days from now ("on the third day")

admamĺngsanak, admangudjĺdjiak ay umắy I shall go first, last

mɑɑwĺid nan tắlon it is getting morning; *tắlon:* time, weather etc.

Observe these verbs, formed by prefixing *mang-* or *ma-* to the reduplicated substantive signifying time:

mamibifĺbikắtak I come, go, work etc. in the morning; *mamibifibikatak ay umắli* I come in the morning, early

mastjimmastjĺmak I come in night, during the night; *nastjimnastimắkamĺ ay nĕntsắno* we were working during the night

magamagắkyuak "I do.... at noon"— *magamagắkyuak ay tɑmắli* I return at noon

malafĺlafĺak I come at "midnight;" *ĕngka man malafĺlafĺ ay?* why do you come so late at night? [M. 16]

The interrogative adverb: when? how long? see [354, 356, 357]. Consult the Vocabulary s. v. "Seasons" and "Moon." —

ADVERBS OF QUALITY AND MANNER

414. Verbal prefixes express frequently adverbial notions for which we employ adverbs, as: *pin-*, "quickly" [296]; *ka-* "completely" and *ka-* "under pretense" [297]; *naka-* "completely" [299]; *inasi* "mutually" [301]. Cf. the "auxiliaries:" *tsa*, "customarily, usually" [310]; *kankanĺ* "almost" [311]; *sumyắak yắngkay* etc. "only" [316]; the substantives *ắla* and *ĺkad* "straight direction" and "custom" [318]; and the verbs enumerated in [317]

kắg; kắăg as, like, likewise, thus. Cf. [143]

kăắgna likewise, like it; ("its likeness")

kag Igốlot like an Igórot

kăắgna nan ắkyu like the sun.

adĭka kăg fafáyi ay ináka do not cry like a woman! ("be not like a woman who cries")
ángnèm sidĕ! do it like this!
ángnèm is kăg nannáy! do it like this! *adĭ kăg nannáy!* not like this!
kăăg nan kóam nan kóak your possession is like mine; yours is just as much as mine; you have as much as I
kăágna nan kanéna is nan kánek he eats as much as I

kăg is sometimes equivalent to "it seems to be": *kăg gulĭlya sa* this seems to be steel; this is like steel

nannay ya nantjáy kăágna this and that are alike; this is like that
akĭt yángkay et kaágna it is similar (lit. "but little, then it were alike")
nannay ay kĭpan kăăg nan lágon nan fánga this knife costs as much as the pot ("this knife, equal the price of the pot")
kăágna nan angnéna ay inkáèb si sa he did it in the same fashion
kăg kĕn sak/ĕn sĭya he is like myself; *kăg kĕn sak/ĕn sĭya ay ĭlaèn* he looks like me; *kăg tŏnă* thus, like that
nan káyɑ ya kag nannay nan kaantjóna the tree was as high as that
kăg sĭna like here, like this
nan kăágko like myself (meinesgleichen); *nan kăágko ay tákɑ* a person like me
nan kăágmo like you; *kágak kĕn tŏdĭ* I am like him

kăg with verbal endings (personal, respectively possessive) and a following "infinitive" means "almost," "I came near:"

kágak madúkang I almost fell *kágkamĭ intáktak* we almost ran
kagmĭ sagfátèn nan fātŏ we almost carried the stone
kágmo kaláfèn nan káyɑ you almost climbed the tree
kagkăyă nasúyep you almost slept; *kágyɑ inĭla sak/ĕn* you almost saw me
kágak tinmóli I almost returned
kashŏn like, similar: *laláki kashŏn láon* a man like a lion (loan word: *léon, láon*)
kasŏngka káak you look like a monkey
kashŏn madŏb nan tjáya as if the sky would break down [B. 38]
tsatsáma very, in a high degree; too much; *tsatsáma ay láteng* very cold, too cold; *tsatsáma ay angangălŭd* too bad
is kăwĭs well; *is kagăwĭs* better; *tsádlos* exceedingly; (Iloc.?) with suffixes: *tsádlosak umógiad* I fear exceedingly, beyond measure; *tsádlosyu ángnen sa* you do this exceedingly well

manákas better (loaned probably from Ilocano)
manákas is mángan mo nan úminum it is better to eat than to drink
manákas nan mángan is nan mákan it is better to eat rice
manákash si (or: *nan*) *umáyka* it is better that you go
manákas nan intedée is nan Fántok it is better to stay at Bontoc
manákas amín nan manálan it is better that all walk
manákash si totœmgóyka [or: *kagawís nan totœmgóyka*] it is better that you keep quiet
manákash si inpátpadóy mo nan inkáéb si síngsing it is better to throw (spears) than to make rings
manákas si ngœmátsanta is kólling it is better we two change ourselves into eagles [K. 11]
is ngág ill, badly; *láœwa* it is wrong, bad, improper: *láœwa nan masuyépantja* it is improper, bad that they sleep
láœwa; adíkayœ éngkálí 'sna! it is wrong; do not speak here!
olóläy it is very bad, "a crime"
nget, ngin [306, 342] perhaps
tit/íwa certainly, truly, surely, really
is adí káktek secretly (lit. "for not any knowledge")
is nan ababáway "in the light," i. e. openly
umátet ta it is well that... "we are glad that...;" *umátet ta inmálika* "we are glad that you have come!" ("we thank you for coming")
mo than (with comparisons)
pásig throughout of one substance: *pásig bángaœ sa* this is all glass *pásig papél* all paper
pásig mónok nan ístja the meat is all chicken (not mixed with other meat)
pásig falídog it is all gold, purely gold, unmixed gold
œläy [*óläy*] "it matters not," "nevermind," "whatever you please" "I do not care"
œläy kökótjek nan límak! nevermind, if I cut my hand!
óläy umáyka I do not care if you go, it is of no consequence...
aykó œläy éntsūnotáko? do you (we) not care if we work? is it of no importance that we work? does it not matter?
œläy! when receiving a gift, means: "this was not expected, you need not to reward me"
œläy sínu: any one you please; *œläy ngág:* whatever; *œläy intó:* wherever you like, any place whatsoever
œläy intó nan tinmœktjúána: wherever he sat down; *œläy íntó nan tœmolíntja:* wherever they return
tak/ón "it matters not;" *tak/én mo inmálika* "I do not care if you have come"
sía correct, right; *sía sa* this is correct, "all right"

śĭa ma ngin [*man ngin*] this might be all right, but... [L. 12]
siâmăădjĭsa [*śĭa ma adjĭ sa*] this is the right one! *siamaadjĭsa nan fâlfeg!* this is the right kind of a spear!
aykŏ śĭa tji? is that right?
kasĭsya [*kasĭsia*]*!* this looks well!
kasĭsia nan ėngkaliânyæ your language is quite good, "all right" [L. 20]

kănŏ is a loan-word, used in several Philippine Languages to designate a statement as that of an other; hence *kănŏ* is frequently interpolated in indirect discourse, like our "he said, she said, they said," or: "it was said." It is used in the same sense in Bontoc Igórot.

The interrogative adverbs: how? why? see [352, 358, 359].

ADVERBS OF QUANTITY

415. The Adjectives denoting quantity, Indefinite Pronouns, certain classes of Numerals [136-136; 369, 371, 373-] are also used as adverbs, as the first of these examples show:

ângsan much; *ėntsânotja is ângsan* they work much; *angsânek:* see *ayâka* very much, great many [370]
akĭt little; *nasuyeptâko is akĭt* we slept little
mâl/an copious, in great mass; *mâl/an* seems not to be used attributively:
mâl/an nan ilâgok ay fânga I sell great many pots
mâl/an nan kâtjöu plenty are the fish
mâl/an nan tjŏtjon in great mass (come) the grasshoppers, locusts
tsatsâma 'y kawĭs very, too good (or: *kâgawĭs*); but *ângsan* and *ayâka* can not be applied adverbially with adjectives.—*tsatsamâkami ay fanănĭg* we are too small
adâdsa more; *wodâ ken sak/ĕn adâdsa 'y pâküy mo nan kŏam* I have more rice than you
mo kekkentâko is adadâdsa, umüyongtâko if we know more, we get worse; the more we know, the worse we become
mo entsunŏkăyu is amamâmid, tsakayĕ mablĕy is amamâmid the more you work, the more tired you get
adĭk lĕytjėn ay kasĭn mângan I do not like to eat more (lit. "again")
adâdsa nan kŏak mo nan kŏam I have more than you
adâdsa nan kanĕna mo nan kănek he eats more than I
inâka 's ădâdsă! give (me) more!
is akĭt little, a little; *nimnĭmtja is akĭt* they think little
inâka 's akĭt yângkay! give (me) but a little!

akĺt nan sakĺtko I am a little sick
akĺt nan látėng it is a little cold
sumĕdka is sinakĺtan! wait a little!
akakĺt nan látėng adwáni mo adűgka it is less cold to-day than yesterday
nan tűfay akakĺt nan palĺtna mo nan pĺnang the spear is less sharp than the ax (the spear, less its sharpness...)
tsatsáma ay akĺt nan ėntsűnoam you are working too little

kőlang (a loan word) too little; "there are missing..." *Kolang* denotes that a person selling goods or offering his service is not contented with the amount offered by the purchaser or employer, or, if a sum is paid, that it is not sufficient:

kőlang sin pĕsosh! it lacks one peso; it is one peso too little!

kasĺn, again, means also: one more, some more:
ináka kasĺn! give (me) one (some) more! give me an other!
ăngkay, yăngkay only; *sak/ĕn yăngkay* only I; *djűa yăngkay* but two, only two
tsām ăngkay mangmangwanĺan! you are speaking in fun only! you are only talking!
(Cf. *sumyăak yăngkay, ăpidak* or: *ăbüdak yăngkay* in [316]: I do only one thing; so, in song-dialect, "*pitkam*" (only this form, 2nd person sing. was given): (iambic verse)
pitkăm ay ĺnyakyăking you do nothing but loiter
si ĺnam năn mamăding your mother gathers the wood [H. 11]
ăălăna "it suffices;" *adű, adă̈!* enough! (Interjection); *adĺ ă̈mănäy* it is not sufficient
ăălăna nan katsaktsăkna its size is sufficient, it is large enough
ăălăna nan kăăntjotăko we are tall enough
wŏdă nan ăălăna ken sak/ĕn I have enough
ăălăna nan kinăngko I have eaten sufficiently ("my eating suffices")
ăălăna nan bilăkna he has enough money (his money suffices)
adĺ ă̈mănäy nan bilăkmo you have not enough money
adű sa! this is enough!
ă̈ădy nget (ngin) about, perhaps; *nan wŏdă ken sak/ĕn ă̈ădy nget tőlo 'y pĕsosh* I have about three pesos
ă̈ădy nget djűa ay fűan about two months
ă̈ădy nget is tőlo 'y őlas in about three hours. Cf. [306; 342]

The interrogative adverbs: how much? how many? see [355]; how many times? [356]

PARTICLES

416. Bontoc Igórot Language makes most extensive use of a number of particles which, together with impressive intonation of sentences, color either an entire sentence or certain parts of a sentence. The application of these particles is highly idiomatic; no more definite rules can be established than in other languages that possess such particles.

Most of them are postpositive, if they refer to a single word; usually they are enclitic and have sometimes an influence upon the accent of the preceding word; this accent is inclined to move toward the final syllable.

The various meanings of these particles can best be seen from examples.

417. *Măn*, sometimes *mān*, is an intensive particle; it is employed particularly in commands and questions.

bumanădka man! come down, then! descends donc! so steige doch herab! [M. 14]

saáka 'd man! go home now! [M. 11]

engkăyă man lumáyaa ay? why, pray, do you flee? [B. 50]

intŏ măn lă nan nangalána 'sh ĭstja? where should he get meat? (*la:* ironical, incredulous,) [R. 25] and again:

intŏ man la nan nangálan ámam is nan ĭstja? where would your father get meat, pray? [R. 26]

intŏ man la mangálanyaa 'sh tji? where did you get (so many beans) that? [L. 33]

intŏ man la nan umálam si ĭdnom? where will you take your wedding-feast? [L. 50]

tjáy man si fobálaan ay aláèna nan sinlúi there indeed is a handsome young man who takes the pods [L. 33]

tsumnŏta man ed! so let us then get married! [L. 52; cf. 49]

intŏ man la nan kăawad? where, pray, should the place be?

ĕngka man! go! go! *alikáyaa man!* come on, forward! (battle cry)

ngăg ĕngka man ámüy? why is it that you go?

ngăg engkăyă man tinmŏli ay? why did you return, indeed?

ngăg man engtja èngkălĭ ay? why do they speak?

ngăg ĕngka man maáaniáani ay fumángon? why do you get up so late, pray?

ĕngka man adĭ ĕntsŭno? why do you not work?
ngăg man sa? what is that? (surprise; indignation)
ŏn man naăuniăuni tji nasŭyep ay? why, pray, did he sleep so late? (*tji:* instead of *sĭya*)
ēna man kăpĕn nan ăfong is făngg ay? why does he make the house so small?
entăko man manăyu! let us go then to get wood!
intŏ man si Mătyu ay? where is Matyu, say? Wo ist denn eigentlich M.?
kăănkayŭ man! get away! "packt euch!"
kadkăyŭ man? how many are you indeed?
tit/ĭwa man, ya inmăy! it is certainly true, he is gone!
adĭ man katsăkub surely it does not suffice [L. 28]
umăykămi 'd man we ought really to go [B. 48]
ayăka man tji! that (singing) lasts certainly too long! [H. 15]
kŏak man, fakŏnmo kŏa! it is mine, not yours!

Also a form *măna* occurs, which is probably a contraction of *man* and the locative participle *na*, here:

tjakămĭ mănă ay mamalătong we who are gathering beans [L. 28]
aykŏka ĕntsŭno ay? ĕntsŭnoak mănă! are you working? certainly, I do work!

418. *Kay* or *Pay* (the latter is said to be the Ilocano form) is used for emphasis; it usually follows the word upon which special stress shall be laid. Sometimes *kay* or *pay* is placed between the article and the noun, or between the preposition and the noun. It may also take the future prefix *ad-* from the verb, but it does not take any verbal endings.

nay kay lĕytjĕm ngin ay ma/ĭsa at this spot you like perchance to be left alone [S. 11]
nay pay naŏto nan ib/ăna there indeed was cooked the other (pig) [L. 66]
nan pay fobŏlan nan kanyŏn . the projectiles of the guns [B. 53]
ya nan pay fobŏlan nan băldug [B. 58] and the bullets of the rifles
nan pay inŏtji the younger brother
săna kay nan tjĕnum! here comes the water! [L. 42]
săna kay si lĭpad ay naăngoloăngo here! here comes perfectly dry wood [K. 8]
adpaywănin now indeed (*ad wăni* with *pay* inserted) [L. 80]
intŏ pay? intŏ kay? [R. 24] where, pray? wo denn? wohin denn?

intŏ kay si Bŭgti? where, pray, is Bugti?
si pay Fŭkan nan ninănak ken tjakămĭ Fukan, she has born us [L. 92]
si pay Palpalăking ma/ĭd inăăna is kătjᵒu Palpalaking did not catch any fish [P. 3] (*inaana*, for: *inalana*, from *alăek*)
aăanĭ kăyă! very soon! yes, soon!
ketjĕng ngăg pay? what then? (impatient question of a person listening to a narration, to urge on the speaker)
ăläy pay mo gadsăngyèn, sĭya tsatsăma na/ĭmaad however rich he may be (though he be rich), he is very stingy
intŏ pay ăkis nan mantĭlyo? where is the hammer, say! "wo ist denn wieder der Hammer?"
kăd pay nan lalalăki? how many are the men?
kănim pay nan tinăpay? do you really eat the bread?
kinmăan pay he has gone, indeed
ma/ĭd pay sĭna! he is surely not here any more!
tjakayă pay ay iKănᵒu you, people of Kanᵒu [L. 92]
păsig pay nafăngösh nan shengĕdko my food is all rotten (*păsig:* thoroughly) [M. 9]
ketjĕng kay mastjĭm ăkis and then it turns again night [H. 10]
ketjĕng naŏto pay and then it was cooked [H. 18; cf. L. 66]
lĭpad pay ay nalăngolăngo dry wood! [K. g.]
aykŏak pay shumăa? shall I really go home? [K. 11]
adĭm pay patănèn nan păshek, tay năyak sĭna! do not drive in the wedge, because I am here! [L. 84]
mĭd pay asăawak I am surely not married [L. 85]
ădpay ăkish [*akĭs*] *madŏy nan inĭgnan nan ăsu 'y tjŭy* (the fire) which the dog brings there will surely also be extinguished ("die") [L. 10]
ădpay umăliak I shall certainly come
tay ădpay angkăyèm nan fĭnăya because you will surely eat up all the pounded rice [T. 2]

At the end of a sentence *pay* and *kay* appear often as *paya* and *kaya*:

ketjĕng maawlid paya then morning came
flaèm kayă! come and see! "sieh doch einmal!" "just look at this!"
alikayă kayă (like one word: *alikayăkayă!*)*!* come! "kommt doch einmal, rasch!"
ketjĕng sumăobtja păyă then they arrive (at home); "dann kamen sie also heim"
iyăim kayă! so bring it! "so bringe es doch!"

It is uncertain whether the final *a* is a paragogic vowel, or whether *pay* has been combined with a particle *ya* [423] which appears uncombined with *pay* in these sentences:

itsaotsdomo kay ken sĭya ya! so give it to him!
aænĭn kay si akĭt ya! "soon, in a short while!" "in a moment!;" "wait a little!"

Preceded by *ā*, the particle *pay* expresses reproach, as in this question:

ápay adím kinwáni is nan tákæ? and why, sir, did you not tell the men? [B. 46]

419. *Mam pay*, or *mam pay man*, which is a combination of the particles *man* and *pay*, expresses a strong assertion:

aykŏ umáli? nay umáli mám pay man! is he coming? there he comes, surely!
sĭa mam pay! certainly! it is correct, without any doubt! it is evident!
pináyanmi, tay tjáy mam pay si laláki ay fumátjang ken tjakamĭ we have filled (our bean-baskets), because, lo! there was a man who helped us [L. 37]

420. *Ann/ŏ* denotes certainty in these examples:

ann/ŏ ya umáli adwáni he will certainly come to-day
ann/ŏ linmáyaætja they have undoubtedly run away
ann/ŏ umáytja they will surely go; I am sure that they will go
nintĕngan nan sikáa—ėntáko 'd man nitsáa—ann/ŏ patsŏng na sháa the sun has reached the middle; let us go to eat dinner; surely it is time for it [Industrial Song]

421. *Adji*, usually in combination: *man ádji* or: *ma ádji* expresses sometimes a request; in statements *ádji* has affirmative force: indeed; certainly.

ėngkălĭkăyæ man ádji! speak, pray!
álika man ádji come, please!
ĭkayæ man ádji! come then! (why do you not come; come now!)
intŏ ma ádji nan ináyam? where did you go, say?
ėntsunŏka man ádji! so work then!

Emphatic: *kádtja man ǎdji?* how many are there indeed?
sía ma adjí sa! this is the right thing, to be sure! [L. 55]
nan ma ǎdji tsam inpayǎi ay shengědko 'd ya nafǎngösh that food which you used to send me rotten [M. 7]
sǎata 'd ma ǎdji ay sinǎma! so let us go together, father and son! [M. 11]
ya, intǒ ma ǎdji nan fínǎyă? well, where then is the pounded rice? [L. 57]
nong/nǒngėm ma ǎdji nan idnotǎko! you arrange our wedding feast, please! [L. 58]

422. *Kan* or *pan* (*pan* is the Ilocano form) expresses astonishment, surprise:

sínu kan sa? who, pray, is that? Ger. "ja, wer ist denn das?"

With verbal endings: *sínu kantja sa?* who are these?

sanguyǎn pan si na/ōtǒǎn nan kanėntǎko! how quickly our food has been cooked [R. 16]
sanguyǎn pan is nǎngtjăsam is nan tǒlfeg how quickly you found the key
sanguyǎn kan nan ningyaťam how quickly you brought it!
ngăg kan aykǒ ketjěng na 'sh monǒkyă? why, are these all your chickens? [L. 43]
ngăg kan aykǒka umoǒshtsong? say, why do you watch me from above? [L. 29]
intǒ pan, nangkǒ mamǎtpab ya adíka pǎad makǎtpab; where then? it is easy to catch, and you can never (not at all) catch it? [L. 62]

The phrase: *kanáy pan*, sometimes with endings, expresses disgust and surprise:

kanáy pan! amfuyǎka 'sh si nafíkodka! why, is that so! this is the reason why you are so lean! [M. 10]
kanáyka pan si fafáyi! how miserable you are, woman! [M. 17]
kanáyka pan si alíwid! what a bad friend you are!
kanáykayă kan is fumabfalǒgnid! what poor fighters you are!
kanaťtja pan! how bad they are!
kanăíkamí pan! how wretched we are!

423. *Ya*, introducing a question, expresses surprise or indignation; it designates also a cause as self-evident (not to be confounded with the copula *ya*, or with *ya*: and):

ya ngăg tŏnă? what is that? Ger. ja was ist denn das?
ya intŏ pay si Akŭnay? why, where is Akunay? Ger. ja, wo ist denn die Akunay?
ayĕkĕd ya! go on! go ahead! Ger. also vorwärts! continue then!
ya ngag nan ĭnmad is nan tjapănmo? well, what has happened to your foot? what is the matter with your foot?
aykŏ sikáya [sĭka—ya]? "how about you?"
adĭ man katsákub tay sĭka 'y yŭn/a ya ĕngka inúmiúmish it is not enough (in your bean-basket), because you, the older sister, always go bathing (instead of working) Ger. weil du ja immer... [L. 28]
ya kad nan fátugyu 'sna? why, how many pigs have you here? [L. 45]

424. *Yáka* expresses "then at least;" the speaker can not obtain what he wishes and asks for something inferior instead:

yáka ináka ma ădji is nan mákan! well then (..if you do not give me any meat...), so give me at least some rice (instead)!
alikă'sna!—adĭak.—yáka intedéeka istjĭ! come here!—I shall not!—well then, stay there! Ger. nun, so bleibe dort!
itsaotsámomo nan tŭfay ay nay! adĭ; iĭgtok sa. yáka man nan kĭpan ădji! give me this spear! No; I keep it. Well, so give me at least the knife!
yáka yăim nan kŏweng nan kătjöu so give me at least the ear of a fish! [P. 4]
yáka yăim man nan kŏweng nan tjălĭd! so give me at least the ear of a small fish! [P. 5]
yáka yăim man nan apăngoy si ăkkămă! so give me at least the leg of a crab. Ger. so gib mir doch wenigstens eine Krebsscheere! [P. 6]
yáka yăim man nan ĭsa 'y falĭda! so give me at least one iron post! [P. 14]

425. *Mo*, an affirmative particle: "certainly," is also used for emphasis; it must be distinguished from *mo*: if, and from *mo*, than.

umálikă'sna mo you certainly come here
kŏak sa mo [kŏak sámo] this is certainly mine! *kŏam sámo* this is yours, surely
intŏ pay sak/ĕn mo? where am I (in a picture of a group of Igórot)?
kö si Fănged nămo! this is Fanged, indeed! this is Fanged, I am sure!
nŏang nămŏ! this is indeed a buffalo!

ŏgsa shắmo! that is a deer, to be sure

In combination with *ya* [423]: *yắmmo alắėm nan tŏlo 'y tayắan!* certainly get the three baskets [L. 34]!

nangkö ắpom nắmo! why, this is your leg! [K. 8]
nangkö lĭmam nắmo! why, these are your arms! [K. 9]
soklŏngmo nắmo (na mo) this is surely your hat

Observe the phrase: *mo kö man tay...* "no wonder; because...," certainly because. —

mo kö man tay finlĕyko ắna, ĭssam tjipắpėn no wonder; because I have tired it first, you will catch (the pig) [L. 63]
mo kö man tay inmipa/ĭsig ken sak/ĕn why, certainly; because he made me angry [L. 79]

426. *Kö* expresses surprise; thus it is used in sudden recognition, introducing a phrase:

kö si Angay nắmŏ! why, this is certainly Angay!
kö sĭka sa! why, this is you!
kö tjakăyắ man na! why, this is indeed you (here)!
kö tjaĭtja sa ay? why, is it they? Ger. die sind es also!

427. *Nắngkö*, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: *nangkŏak; nangkŏka; nangkŏ; nangkötắko; nangkŏkamĭ; nangkŏkayắ;* etc.—*nangkŏk; nắngköm; nangkŏna* etc.

Nangkö is often followed by: *böd* [*pöd, bĕd*].

nắngköm [*nắngkėm*] *alắėn nan kắyo!* so it is you who take the wood!
nangkŏak wodắ'sna! why, here I am! Ger. also da wäre ich!
nangkŏ wodắ'sna! so he is here! (or: *wodắ'snắ ya!*)
nangkŏ pöd si Mắtyă sa? ah, is that so, is this Matyu?
nangköm böd inắa [*inắla*] *nan soklŏngko!* so it was you who took my hat!
nangkŏna böd inĭla nan fafắyi! so it was he who saw the woman!
nangkŏka pöd masŭyep? so you are sleeping?
dắ! ngag nan ắpŏn tŏdĭ nangkö [*manköy*] *tsaktsakgŏa!* see! what big legs he has!
nắngkö pöd ol/ŏley nan ikắk/an nan kasĭm in/nĭna how wretched is your stepmother's acting! [M. 10]

nangkötåko ööshdèn nan shengédtja 's amín nan anåkta why, have we not procured food for all our children? [M. 17]

nangkéka mangísu is fafáyi! why, you are a miserable woman! [M. 17]

nångköy nan pótlong tji? how did it break off here (a spear-blade)?

nangkö ma/íd makákan! why, there is nothing to eat ("eatable")

nångkö böt tsátona nan mangangkayångkay is nan ónashko! well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]

nångköm kanån en "mo umalitåko is nan íli.... why, you say: "when we come to the town... (reproaching their leader) [B. 16]

nangkö — pispisítash ångkay! why, only twenty cents! [B. 20]

nangkö böd, falógnid nan inyáyak tönă! why, this man called us out for battle! (surprise and indignation of the Igórot called by the leader of the insurgents "to a dance") [B. 26]

nångkö tékken ay talífeng! why, this is a different dance! [B. 26]

nångkö ma/íd madóy ken tjatåko ay Igólot; nangkö ketjéng nan insulíktosh is ångsan nan madóy and see! none of us Igórot had fallen; only of the insurrectos many had fallen [B. 42]

nångkö sítönă nan önöónöy why, this one is a lucky fellow! [R. 29]

nangkö akiakít! why, it is very little!

nångkö míd nong/nóngna nan kayáénya! why, your "getting wood" is worthless! [K. 2]

nangkö manákas si ngámátsanta ay sinåki is kólling it is surely better if we two brothers change ourselves into eagles [K. 11]

nangkóka tsatsáma ámipåáshe ay ken sak/én! why, you make me ashamed [L. 71]

nångköm inlútak san kashúdmo ay? why have you pushed your brother-in-law into the rock? [L. 79]

nangkókaya tjámóngao is fádlèn is apáy? why did you tarry bringing fire? [L. 8]

428. *La,* often combined with *man* [see examples in 417], serves to color a sentence, particularly a question, with some irony, incredulity:

intó man la nan nangólam si sa? where did you hear that? Ger. wo willst du das gehört haben?

kad man la nan wodå ken síya? how much does he claim to have?

429. Observe the use of *la* in the scornful phrase:

tsáka la 'sh sa? what can you do, — nonsense!
tsáka la 'sh sa, intŏ nan umálam si ĭdnom? (you want to marry?!)— nonsense! where will you get your wedding feast? [L. 49]
ngăg tji? umonŏngka ken sak/ĕn? tsákălasă! what is that? you want to fight with me? nonsense!

430. *En* ['*n*], after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

ketjĕng kasĭn kanăn nan Lumáwig en "ináka'sh ĭsha 's tayăan! then Lumawig said again: "give me one basket!" [L. 31]
isăed kanăn inátja en "nangkö mĭd... then says their mother: "why... [K. 2]
ketjĕng kănanmi en "lumayáakami!" then we say: "we run away!" [B. 21]
nan laláki kinwánĭna 'n "adĭk lĕytjĕn sa" the man said: "I do not want this"
isána'd kinwáni'n... then he said...
kanána ay mangwáni en "saáka'd man!" he said: "go home!" ("he said saying")

The particles *ay, paad,* have been treated in preceding sections [340; 326]; *ay* emphasizes a question, *păad* a negation.

The particle *et,* forming the conjunctive of verbs: see [188, 191, 242]. (Some words enumerated among "Adverbs" may also be classified among the "Particles.")

CONJUNCTIONS

431. Conjunctions in Bontoc Igórot Language are either "true" conjunctions (as: *ya, ta, mo, tay* etc.) or adverbial conjunctions, which are really adverbs and are treated in this chapter only because they may be considered Conjunctions in that they indicate the logical connection between sentences (as: *ắkis, ketjĕng, ĕt* etc.). Sometimes prepositional phrases, i. e. the preposition *is* governing verbal nouns, are employed instead of conjunctions.

Certain conjunctions take the endings from the verb.

After most conjunctions the "inverted order" is observed, i. e. the conjunction is followed by the verb, the verb by its subject, object, adverbial adjuncts etc.

The coördinate conjunctions are almost exclusively used in common conversation. Also in narrative, parataxis is preferred to hypotaxis.

COÖRDINATE CONJUNCTIONS

432. COPULATIVE: *ya*, and, connects single words with each other, and sentences.

nan ắpuy ya nan tjĕnɑ̄m fire and water; *sak/ĕn ya sĭka* I and you
si ắma ya si ĭna father and mother
nan kafắtufắtug ya kaắshuắshu the pigs and dogs
si Olŏshan ya si Lang/ắgan Oloshan and Langagan (or: *tja Olŏshan ken Lang/ắgan*)
ketjĕng umắli ắkis nan sinkumpắnya ya mabaldắkan ket ắkis nan ĭsa ay soldắdso thereupon comes again the company and then again one soldier is shot [B. 29]
sĭtŏdĭ ay lalắki ya sĭtŏdĭ ay fafắyi he and she

For the construction: *tja Agpắɑ̄wan ken Tŏngay* A. and T.; *tja ắma ken ĭna* father and mother; see "Collective Article" [39]. Cf. *sinắma* the father and his child [60]. For: *sumaắkămi ken Antero* I and Antero go home: [408 "with"]

(Copulative conjunction *ya* must be distinguished from the copula *ya* ("is, are, was, were") and from the particle *ya* [423])

The negative copulative is seen in these examples [325]:

kag ken sak/ĕn ăkis ťgak ťlaèn nor did I see it

Or even with omission of the negative: *adťak ŭmĭnum is tjĕnum; kag ken sťya ăkis* I do not drink any water; nor does he.

Neither — nor is also expressed by *adť — paymŏ.*

Polysyndetic construction is frequently employed in enumeration; also *isăed*: "and then" is often found as connective in a series. (*Isăed* designates usually temporal succession: "one after an other.")

isăed fĕlădjin nan yun/ăna nan wănisna isăed nan dikămna ya nan sangkităna ya nan soklŏngna ya nan fobangăna ya nan kătjingna ya nan tjokăăna then his older brother took off his breech-cloth, then his shell and his belt and his hat and his pipe and his brass-chain and his bag [K. 6]

iťgnam nan tjokăăko ya nan wănťsko, nan katjĭngko, nan soklŏngko ya nan fobăngak hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

ketjĕng inpafălan nan ŏtot nan găngsa ya nan ťtjush, isăed nan tŏŏnan, isăed nan fă/kong then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

ayăka nan inălak ay kătjºu, nan tjalťd, nan akkamă, isăed nan lťlĕng I have caught plenty of fish: *k., tj.*, crabs and *"lťlĕng."* [P. 7]

433. Adversative: *siădnay* but. The conjunction "but" is in most cases omitted, asyndetic antithesis producing a stronger, more impressive contrast than any conjunction. Also *ya*, and, is sometimes used instead of the more forceful *siădnay*; or the phrase *nay möd ădji* introduces adversative clauses.—

inmăy si Mŏlĕng, inmăli si Olŏshan Moleng has gone, but Oloshan has come

wodă nan tăfaymi, pinăngmi ya nan kalăsaymi; ma/ťd băldugmi we had spears, axes and shields, but no guns [B. 25]

ipaăťtmo ken sak/ĕn nan ťstja; fakĕn tinăpay! send me some meat, but no bread!

ketjĕng ăfus naŏto nan măkan, siădnay ma/ťd ťstja then the rice had been cooked, but no meat [B. 11]

iťgtok nan ăsu ťsna, siădnay adăkis fumăla I keep the dog here, but it will again run out

lĕytjĕnmi ay manăbla, siădnay mťd [*ma/ťd*] *apăy* we want to smoke, but there is no light

adĭ inŏtjan adwáni, siádnay adinŏtjan aswákas it does not rain to-day, but it will rain to-morrow

inānápko nan kĭpan, siádnay igák nakádash I searched for the knife, but I could not find it

sak/ĕn ongŏngăak, siádnay sĭka amam/áka I am young, but you are old

adĭna yái nan ĭstja, siádnay nan mákan yaĭna [*iyaĭna*] he does not bring any meat, but he brings rice

Ketjĕng "that is all," "except," "thereupon;" see [326, 327, 388, 408 etc.] serves as adversative conjunction:

ilák amĭn ay fobfafáyi, ketjĕng si Akúnay is ma/ĭd ĭsna I see all women, but Akunay is not present

434. Disjunctive: *paymŏ,* or:

laláki paymŏ fafáyi a man or a woman

si Angay paymŏ si Isding Angay or Isding

sĭka paymŏ sĭya you or he

ináka 's kĭpan paymŏ fakŏn nan pĭnang hand (me) a knife or, if there is none, an ax!

adumáliák aswákas paymŏ is kasĭn wákas I shall come to-morrow or day after to-morrow

435. "Adverbial" Conjunctions are:

ákis [*ăkĭs*] also, too. (*ákis* means also "again")

sak/ĕn ákis I also; *nan fafáyi ákis* the woman too

kăg kĕn sak/ĕn ákis I also (lit. "like me, too")

436. *Ketjĕng,* introducing a sentence, serves as temporal conjunction: thereupon, then. [In negligent pronunciation usually: *k'tjĕng;* or scarcely audibly: *'tjĕng;* also *"kĭtjáng"* occurs.]—As the original meaning of *ketjeng* seems to refer to something accomplished, "that is all," "it is ended," it may be nearly equivalent to the Latin connective phrase "quo facto," while "therefore" would be a free translation. In narrative the Igórot will never get tired beginning each new sentence with this *ketjĕng.*

The common construction after *ketjeng* is the order: verb—subject.

nan laláki inmáli 's áfongna, ketjéng aláèn (nan) asáwawănă ay fafáyi nan soklóngna; or: *ketjéng si (nan) asáwawana aláèna nan soklóngna* the man comes home; then his wife takes his hat... (the second order is employed rarely after *ketjéng*)

ketjéng tja maángsan nan tákă, ketjéng tjăítja nan umíli is nan fatáwawa then the people became a great many, thereupon they became the inhabitants of the earth (world). [L. 15]

Ketjéng followed by the ligature *ay*: *ketjéng ay isátja'd infílak* thereupon they feasted [L. 66] (*Ketjéng ay* means also sometimes: therefore.)

ketjéng ay umínumak is nan tjénum thereupon I drink the water

ketjéng ay fumángon thereupon (or: "then finally") he awoke [P. 12]

437. *Et, ed, 't, 'd* is an enclitic conjunction: "then," "then without delay," "immediately then;" it signifies that the succession of deeds or events takes place rapidly, immediately, invariably, regularly. Thus it is used also often at the beginning of the apodosis of conditional clauses, if the protasis precedes. (It must be distinguished from the particle *ed* or *et* which forms the "conjunctive mood" of verbs!). — It is used as conjunction alone and also in combination with other conjunctions, as always with the following:

438. *Isáed,* thereupon, then, then immediately. This "compound" is considered one word, the first element of which, *isa,* takes the endings from the verb. If the verbal ending attached to *isa* has a final vowel, *e* is elided: *'d.* [For *isáed* or *ísa'd* the forms: *'sād, 'sháed, 'shăd,* due to negligent pronunciation, are used frequently.]

Isáed is probably a combination of the preposition *is* and the locative adverb *sa,* as "upon there" or "thereupon," followed by *ed* = "then." The forms of this conjunction are:

	Personal:	Possessive:
1.	*isáked*	*isáked*
2.	*isáka'd*	*isámed*
3.	*isáed* [*isá'd*]	*isána'd*
D.	*isáta'd*	*isáta'd*
I. incl.	*isatáko'd*	*isatáko'd*
I. excl.	*isákămí'd*	*isámi'd*
II.	*isákăyă'd*	*isáya'd*
III.	*isátja'd*	*isátja'd*

The Constructions are:

a) with p e r s o n a l verbs; in the 3. person sing. or plur. The subject is:

1) a substantive: *isǻed umáli nan laláki* then the man comes
isátja'd umáli nan lalaláki then the men come
2) a proper name: *isǻed umáli si Fǻnged* then Fanged comes
3) personal pronoun, 3rd person: *isǻed umáli sía* then he comes
isátja'd umáli (*tjaítja*) then they come

The subject is a pronoun of 1st or 2nd pers.:

isǻkamí'd umáli then we come
isakǻyǽ'd umáli then you come
isǻked umáli then I come

b) with p o s s e s s i v e verbs; in the 3rd person singular or plural. The subject is:

1) a substantive *isǻed kanǻn nan laláki* then the man says (not: *isǻna'd*)
isátja'd kanǻn nan lalaláki then the men say (also: *isǻed;* but the plural ending suffixed to *isa-* is used regularly with plural nouns)
2) a proper name *isǻed kanǻn Fǻnged* then Fanged says
3) a pers. pronoun *isǻna'd kanǻn* then he says
isátja'd kanǻn then they say

If a substantive as subject shall be emphasized, *isǻna'd* respectively *isátja'd* is used, but the substantive is preceded by the ligature *ay*:

isǻna'd kanǻn ay alíwidko then he says, my friend
isátja'd kanǻn ay alíwidko then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:

isǻmed kanǻn then you say
isatǻko'd kanǻn then we say
isáyǽ'd kanǻn then you say
isámí'd kanǻn ay Igólot then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

umüytǻko isatǻko'd masűyep we go and then we sleep
nan laláki inmáli isǻed nèntsúno isǻed nasűyep the man came, then he worked, then he slept
inműy sía, isǻna'd fínkash nan fātó he went, then he hurled the stone

nintăktăkak isăkid [for: *isăked*] *tjĭnpap nan ăsa* I ran, then I caught the dog

inmăyka ya isămed inăla nan kipăngko you went and then you took my knife

isă'd kinwănin ăma then Father said (*ăma* is without article, as the article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to *kinwăni*: "the speaking of Father")

nan lablabŏna manalifĕngkăyă, isăkăyă'd mangăyeng, isăed manganănŏngosh nan patpadŏy at first you dance, then you sing and finally comes spearthrowing.

isătja'd ămüy nan soldădson si Melikăno ad Tŭfĕng then the American soldiers march to Tulubin [B. 64]

isătja'd mamŏgnak ay sinăki; isătja'd inŭmtjan is nan kakăyaan; isăed kanăn nan inŏtji'n.... then the two brothers went to work, then they arrived in the forest, then the younger said..... [K. 2]

isătja'd en pŏshngen ad Mabŭdbodŏbud then they went to inundate (the land) at Mabudbodóbud [L. 2]

isătja'd mafŏteng amĭn nan inasăawan ya isătja'd ĕn mintjĭpap is nan fŭtug (*ĕn*: [307]) then all are drunk, all married men, and then they go to catch pigs [H. 15]

isătja'd falŏtjĕn nan fŭtug, isătja'd sagfătĕn... then they bind the pig, then they carry it (on their shoulders) [L. 17]

isăkami'd ön măngan then we go to eat (*ön*: [307]).

If several verbs follow this conjunction, it takes the endings from the nearest verb only:

isătja'd mangăyăyeng ya kanăntsa ay mangwăni then they sing and say [H. 9]

isătja'd inumăla ya kapĕntja... then they get (clay) and make (pots) [L. 23]

ishăna'd sibŏĕn nan păngа ya kanăna'n...then he cuts the branches and says... [K. 7]

439. *Ketjĕng* and *isăed* combined occur in these examples:

ketjĕng isăed kanăn san fafăyi.. thereupon "then" the woman says.. [L. 85]

ketjĕng isătja'd insăngfu thereupon they performed the "sangfu" ceremony [L. 67]

ketjĕng isăna'd patafăĕn san asĭn ad Lakăngau thereupon Lumawig created the salt at Lakangau [L. 18]

440. *Kĕt, yå kĕt,* "and then" is used similarly to *isåed,* as these examples illustrate. Sometimes *kĕt* serves as the simple connective without particular temporal notion.

ninsakĭt ya ket nadŏy he was sick and died
kinmån si ĭna yå kĕt tinmŏli the mother had gone away and returned
ya ket fåfüy ay tsaktsagóag ya ket nan fåi ay ŏko ay tsaktsåki and then the boar (is) big and the sow (is) big [L. 46]
ketjĕng ŏlik ya ket inmånak and "some time passed" as she bore children [L. 88]
mo madŏyak ket mo umåykăyȣ̆ ĭlaèn nan nalpŏak [*nălpak*] when I die, then if you go to see my birth-place [L. 89]
ketjĕng ya ket inangångo san inŏtji thereupon the younger sister laughs [L. 30]

Ket is probably identical in many cases with the following particle:

441. *Kö-* or *köy-* with the endings taken from the following verb, and with subsequent *et* or *ed* (like *isåked*). This "verbal conjunction" means also "and then;" it seems to be used particularly to introduce a sudden event or an unexpected event, a miracle, surprise etc. Its forms are:

	Personal:	Possessive:
1.	*köyåked*	*kŏked* [*kŏyked, kŏket*]
2.	*kŏyka'd*	*kŏmed*
3.	*kŏ'd* [*ke'd, ket-*]	*kŏna'd*
D.	*kŏta'd* [*kŏyta'd*]	*kŏta'd* [*kŏyta'd*]
I. incl.	*kötåko'd*	*kötåko'd* [*köytåko'd*]
I. excl.	*köykămĭ'd*	*kŏymi'd*
II.	*köykăyȣ̆'d*	*kŏyyȣ̆'d*
III.	*kŏytja'd*	*kŏytja'd*

köyåked umåli; inmåli then I come; came *kŏked kåpèn; kinåèb* then I make; made
kŏked kinåèb nan tufåyna and then he made his spear
köyåked [also: *kŏket,* irreg.] *inmåli is åfongna* and then I came into his house
ketjĕng ămtjan nan ĭsa'y fŭan kŏytsa'd inpapangåli nan soldådson si Melikano and then one month passed, and at once there came the American soldiers [B. 62]

ketjĕng migmikâna nan ĺmpash; kŏytja'd mangmangâlak ya kakaẅwĭtan then he (Lumāwig) fed the little chicken; then, behold! they grew suddenly to hens and cocks [L. 44]

ketjĕng talûanna san amŏmok ya kŏytsa'd âkis mashangóyen ay nasĺken nan fūtug and he fed the little pigs and then forthwith also they grew rapidly, the pigs [L. 46]

(*kö tjakayă sha!* why, you are there! [L. 6] Cf. [426])

isâed ûmtjan ya kanâna'n "kö tjâkăyă sha ay!?" then he arrived and said: "then you are these women!?" (surprised) [L. 27] (without *ed*)

isâna'd ikĺsua nan ĺtsush is nan fânga ya kö'd [*ket*] *ĺstja; isânad âkis ikĺsua nan fâk/kong is nan ĺsa 'y fânga ya kŏ'd* [*ket*] *mâkan* and then (the rat) stirred with the spoon in the pot and behold! there was meat; then it stirred with the pestle in the other pot and there was rice! [R. 21, cf. 28, 27, 30]

kö'd nay adwâni ya ma/ĺd! (you had promised us food:) and now there is not a thing! [B. 16]

[*Kö-* is undoubtedly the same particle as in [426] and probably also found in the interrogative: *aykö*, and in the particle *nangkö*, expressing surprise.]

442. The equivalent for our inferential "therefore, for this reason, on that account" is commonly *sĺya* followed by the Nom. actionis with suffix *-an*; this suffix, which has usually locative force, is decidedly causal in this construction; *sĺya*, or *sĺya tsi* [*tji*] means: this or that. The construction is illustrated by examples:

sĺya tji nan umalĺantja this is "their coming-reason;" therefore they come

siyâdsi [for: *sĺya tji*] *nan adĺk ûmüyan* therefore I do not go

insakĺt nan litjĕngko; siânan [*sĺya nan*] *adĺk ėntsûnoan* I have a sore finger; therefore I do not work

insâkitak; sĺya nan umĺnumak is nan tjĕnẅm I am sick; for this reason I am drinking water

sĺyadsi nan inakâlantja therefore they weep (from: *inâkaak*, with inserted *l*)

sĺya tji nan igâna nangasâẅwān therefore he did not marry

antjŏka; sĺya nan mangaẅâtsam is nan kâyẅ you are tall, therefore you can reach the wood (beam under a roof)

nablĕyak; sĺyadsi nan adĺk kumâėban is nan fâlfeg I am tired, for this reason I do not make any spears

siádsi nan intafónantja is nan pǎgpag therefore they hide in the forest

This construction is also used for our result clauses, as: it is so heavy that...; the Igórot would say: it is very heavy; therefore...

nan fátŏ [*fātŏ*] *ya tsatsáma ay adadsámet; siyá nan adík makasagfátan* the stone is very heavy; therefore I can not carry it; or: is so heavy that I can not carry it (or: I cannot carry the stone, because—*tay* [451]—it is heavy)

nan kafáyo ya tsatsáma ay abafíkash; siánan manguyútjăna is nan kalomáto the horse is so strong that it pulls the wagon [*siánan* for: *síya nan..*]

nan djálan ya tsatsáma 'y adadsáwwian; sía nan mablĕyam the way is so far (long), that you are tired

nan tjĕnwam ya tsatsáma 'y láteng; siánan adík umísan the water is so cold, that I do not bathe

nan ásu tsatsáma nan taktákna; síya nan adík makaapayáwwan the dog runs so quickly, that I can not follow it (Lit.: the dog; its running too fast; this my-not following-reason)

A rather doubtful phrase: *"amfuyákash"* followed by *is* may be used, if surprise shall be expressed; as in:

amfuyákash si nafíkodka! ah! therefore you are so lean! [M. 10]

amfuyákash is ma/ídka 'sna! this was the reason that you were not here!

amfuyákash si nafálud síya! therefore he is bound, imprisoned!

amfuyákash si ma/íd is nan áfongna! oh! that is the reason that he is not at home!

(*Amfuyákash* can never be used with 1st person, as: "that is the reason that I," but only with 2nd and 3rd person: this is the reason that you, he etc.)

Síadsi and *is: síadsi's ĕnta umála is awwídta* therefore let us two go to get our burden (wood) [K. 4]

Also *ketjĕng ay* is used to express "therefore." [436]

SUBORDINATE CONJUNCTIONS

443. When. "When" is expressed by the conditional conjunction: *mŏ*, ("if") or by *íssăn*. *Mŏ* requires the finite verb; *mŏ* must be used if the verb is in the future tense; and it may be used if the verb is in the present; *issan* is found with the present and especially with the preterite.

Issan consists of the preposition *is* and the article *san* [32]; *san* precedes the Nomen actionis of the verb. The Igórot does, for instance, not construct: when she came, we saw her, but: at her coming, we saw her.

mo adĭak ėntsŭno, inlĭpayak when (if) I do not work, I play

mo uminumtăko is nan kăpi, adităko kapĕn nan tŭfay when (if) we drink coffee, we do not make any spear

issan inmaliăna, amĭn ay tăkŭa nangăntja when he came, all people were eating

issan inalĭan nan ăma, nan ănanak ya kinmăantja amĭn when the father came, the children had all gone away

issan nintedĕeak ad Manĭla, wodă nan djŭa ay ăsuk when I lived at Manila, I had two dogs

issan ninfukăŭwan nan laläki, nan ongŏnga (*ya*) *inmăli* or: *mo infŭkaŭ nan laläki, nan....* when the man called, the boy came

issan nan/ngŏlak is nan okŏkud, naănngoak when I heard the story, I laughed

issan nanaŭwădak is nan sŭlad, finăsak when I had received the letter, I read it (vb.: *tsaŭwădek*)

issan inmaliantăko 'd Chicago, kinaėptăko nan ăfongtăko when (after) we had come to Chicago, we made our houses (lit. "upon our coming")

issan inmalĭam adŭgka, ya ninĕădjan when you came yesterday, it was raining

issan inayantăko is nan pŏshong, ninkiyatăko is nan katjĕnŭam when we were (lit.: had gone) at the lake, we swam (in the water)

issan kinmaănanmĭ ad Manĭla, limanpo'ŏkămĭ when we left Manila, we were fifty persons

issan inăfedtja istjĭ is apĭd nan pŏshong, ninlaleyădtja when they met across the sea, they rejoiced

issan kapŭsik; kaongŏngaak; kaamămaak; ninsăkitak; kagadsangyĕngko; kafikăshko: when I was poor; little; old; sick; rich; strong (healthy)

issan ninaliwidsănta when we two were friends (*s* inserted).

444. While. "While" is expressed by *issan*, when; frequently the verb or verbs are reduplicated to indicate that one action continues simultaneously with the other. This contemporaneous action is also designated by the auxiliary *tsa*:

issan mamasuyepăntja, ėntsūnŏkami while they (continue to) sleep, we work ("during their sleeping")

ĭssăn kăwwad nan alĭwidko id Tukúkan: while my friend was in Tucucan
is tsăk ėntsúnoan during my working, while I am at work
is tsătsa 'ntsúnoan while they are working
(The article *san* is sometimes omitted before *tsa.*)

ĭssan umĭnumam is nan tjĕnwam, tsăak manŭbla while you drink water, I smoke
ĭssan ėngkalĭam (ėngkalĭanywa) mamasŭyep sĭya ay fafăyi while you talk, she is sleeping
ĭssan tsătja mangăyan while they are eating (better: *is nan*, because *san* indicates past action)
ĭssan ėngkaliantăko, tsăna kimĭtėn nan ăklang while we are speaking, she is sewing the coat
ĭssan nangilăantja kĕn tŏdĭ: while (when) they saw him
ĭssan inlagŏantja is nan sĭngsing nan fobfafăyi, mangayĕngkamĭ while the women sell rings, we are singing (without redupl.)
ĭssan sinumkepăntja while they came in (when they came in)
ĭssan kapĕnywa nan ăfong, umilĕngkamĭ while you are building the house, we rest
ĭssan tsătja 'nfalognĭdan, wodăak id Fŭntok while they were fighting, I was at Bontoc
ĭssan kăwwad Fănged is nan ăfong ya ĭssan tsăna mangĭlān ken Mătywa while Fanged was in the house and while he saw Matyu
is nan tsāk mangănan while I am eating
is san tsăna nangăngan while he was eating
ĭssan tjătja nėngkalĭan while they were still speaking

By Circumlocution:

iufăsaak, tsăka ăkis insŭlad I read; "meanwhile" you write: I read while you write
masŭyepak, tsăka ăkis ėntsŭno I sleep while you work

Participial Construction:

nan laläki manălan ay mangayŭweng or: *nan laläki mangayŭweng ay tsa manălan* the man walks while singing
maăngo is nan ėngkaliăna he laughs while speaking ("in his speaking") or: *maăngo ay ėngkalĭ*
ėngkalĭ is nan iităwwna he speaks while dreaming
nan kĭllang inmăli ay inăka the little boy came crying, or: cried while coming
nan laläki umĭleng ay manŭbla the man rests while he smokes

445. After. Temporal clauses with "after" are frequently introduced by *ísan*, when [443]; the subsequent main sentence begins sometimes with *ketjéng* (or: *isáed*), whereby it is expressed that the action of the main sentence is not simultaneous with that of the subordinate clause, but follows it. (Notice the present, instead of the preterite, in the main sentence!)

ísan kinwánina na, ketjéng ifukáawăna after he had said this, he shouted
ísan tjengngóna na, ketjéng ibfakána after he had heard this, he asked
ísan nadóyan nan laláki, ketjéng inka/úptja after the man had died, they buried him
ísan tinmaaktjuána after he had sat down
mo inangnénya amín nan nakwáni ken tjakáyá, ketjéng tomolíkáyá'd after you have executed all orders ("have done all told you"), you ought to return
ísan inilá̋ntja nan ínmad, ketjéng linmáyaatja after they had seen what had happened ("the happening"), they fled
ísan inmalían nan ápo, isáed onótjen nan laláki síya after the master had come, the man followed him
ísan nanngólan nan ámam si sa after your father had heard this
ísan adsángădum ay finmála nan lalaláki, ketjéng inisképna si Júlio is áfong after the men had gone out, he led Julio into the house
ísan nan/ngólan nan laláki si sa, ketjéng itáfŏna nan pinángna after the man had heard this, he hid his battle ax. (*nan/ngólan:* Nom. act. from the Nom. agentis [257]. Thus in the following example:)
ísan nangílana ken tjaítjā, taamóli nan fafáyi after seeing them the woman returned
ísan sinumképana is nan áfong, aláéna nan sóklong nan anótjik after he had entered the house, he took the hat of my younger brother
ísan napadóyana inká/aptja nan awákna after he had been killed, they buried his body.

"After" circumscribed by: *faáshek,* I finish, accomplish:

finúash nan fobfafáyi ay nangáföy is nan wánis, ketjéng tsinimídtja nan fádsŏna after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving...., thereupon they mended...)
nafúash ay nakaimsángka, ipuímo nan wanísmo! after you have washed yourself, put on your "wanis!" [*naka-* 299]
Or by the auxiliary *áfus: áfus nadóy nan amáma, isátja'd inká/up síya* after the man had died, they buried him

Or by the preposition *is:* *inmáliak ísna is nan nabfʉásan nan kakántja* I came here, after they had eaten

is nan finmangónantja after they had awakened

Or by the prefix *naka-* [299]: *nakakánan nan lalaláki, ketjéng inmáytja'sh kapáyʉa,* or: *isátja'd inmáy 'sh kapáyʉa* after the men had eaten, they went into the rice-fields

isátja'd nakákan, isátja'd maámong nan mamágkid then they had eaten, then the girls assembled [H. 21] or: after they had eaten, the girls...

intsímid is bayákna; isáed nakatsimídan is bayákna; isána'd itsáotsao nan bayákna she sewed his wings; then she had finished sewing, then she gave... [S. 6]

ketjéng mangántja; ketjéng nakakanántja, isátja'd kanán ay sináki then they dined; then they had dined, then said the brothers.. [R. 16f.] Or: after they had dined...

ketjéng nakatsubláantja; ketjéng kanán nan ótot... then they finished smoking, then the rat said... Or: after they had smoked.. [R. 17]

isátja'd insángfu; isátja'd nakasangfúwan ya foknákena; isáed nakafoknákan ya isáed kanán san si Lumáwig then they sacrificed; then they had sacrificed, and he went up, then he had gone up and Lumāwig said.... [L. 67] Cf. [L. 80]

ketjéng mangántja ya nakakántja, ketjéng masisíantja then they eat, then they finished eating, then they separated [H. 19] Or: after eating they separated Cf. [H. 22]

(The construction: the Present followed by the same verb with *naka-* is found frequently in narrative.)

Our clauses with "after" are also circumscribed by *úna* [*ʉ́na*] first: *mánganak ʉ́na, isáaked éntsúno* I eat first, then I work; after I have eaten I shall work

mangantáko'd úna, isatáko'd éntsúno after eating let us work ("let us first eat, then work")

446. Before. "Before" is circumscribed by *ʉ́na,* followed by a sentence introduced by *isáed:*

umískami ʉ́na isákami'd tumúktju we wash ourselves before we sit down (lit.: we wash first, then we sit down)

Or, *ʉ́na* being omitted: *admakitotóyak ken síya, íssa umáy* (*íssa:* auxiliary of future tense [308]) I shall speak with him, before he goes away; "I shall speak with him; he will go away."

inílami nan lalaláki, issátja madóy we saw the men before they died

umĺskămĺ, issákami mángan we wash ourselves before we eat
insulădka ken sak/ĕn, issáka umáli write to me, before you come

447. Until. "Until" is expressed by *ólik* or *inkána's*; both require a construction with Nom. actionis. Sometimes *ólik* is followed by *ya*, and; it seems that in this case *ólik* means: "some time passed" and...

Ta, "in order that," often precedes *ólik*, if the action governed by *ólik* is expected or intended.

intedéetáko ísna ólik mabfœáshan nan taœwín we remain here until the year is ended
opŏŏpak nannay, ta ólik fumitjángan nan ápuy I work the bellows until the fire burns
nintedéeak istjí ólik inalían nan alíwidko I stayed there, until my friend came
ígnam nannay ay túfay ólik alíak hold this spear until I come
ígnak ólik alíam ya aldém I hold it, until you come and take it
éntsúnoak ólik masŭyepam I work until you sleep
adinalíwidta inkána is adíta madóyan we two shall be friends until we die (Observe the negative: *adíta;* "as long as we do not die")

ketjéng ólik ya ákis tomóli si áma then "some time passed" and the father returns also
ketjéng ólik ya ket inmának then "some time passed" and she bore children [L. 88]
ketjéng ólik ya kasín ákis umának san naamasángan then "some time passed" and the widower again became father [L. 88]
intedéeak ísna inkána's umalíam I stay here until you come
éntsūnókamĺ inkána is umalían nan laláki we work until the man comes (or: *ta ólik*)
nan mamamágkid masuyéptja inkána is éntsunóantja the girls sleep, until they work
intedeékayu 'sna inkána's sumkepányu is nan fáwi remain here, until you go into the "councilhouse"
adadíak umáy inkána's kanám I shall not go, until you say (so)
sœsœmétka'sna; adtomóliak wait here! I shall return. (asyndetic constr.)

(In song dialect *kíkad* is used like *ólik: ta kíkad na'sh mapáœ ay* let it continue until morning [H. 13]; *kíkad alían alíwid* until the friend comes.)

448. "As often as, whenever:" *ketjĕng nan laláki tsána tsaowáden nan shengédna, tsána iká/up* then, as often as the boy received food, he buried it in the ground [M. 4]. (Repeated action expressed by *tsa;* [310]).

449. "As long as" is expressed by *ĺssan,* while, followed by *tsa* [444]; also by *inkána is* with a negative: *inkána is adĺta madóyan* as as we two do not die; as long as we live.

450. "As soon as:" *mo* or *ĺssan;* the verb of the main sentence takes the prefix *pin-* (*pang-*); cf. [296]:

mo inĺlak nan laláki, pinpadóyko as soon as I saw the man, I killed him (immediately)

mo tjipápentáko nan ayáyam, pinpadöytáko as soon as we catch the birds, we kill them

mo maóto nan ĺstja, pinistjatáko as soon as the meat is cooked, let us eat

ĺssan inalĺana nan laláki, nan ayáwan tsákasna ay lumáyao as soon as the man came, the buffalo ran away [*tjakas-*: 315]

ĺssan tángfam nan pánguan, tjákasna 'y fumælĺnget nan ángan as soon as you close the door, the sleeping chamber becomes dark

451. Because: *tay,* is a "true" conjunction; the verb of a causal clause introduced by *tay* is in the "Indicative." The particles *mo, kö,* preceding *tay,* emphasize the causal clause: because indeed, certainly because. [425]

igáak inmáli, tay ninsákitak I did not come, because I was sick

adĺk mabfălĺn ay aláen nan káyæ, tay na/ifákat I can not take the wood because it is nailed on

kasĺm kanán, tay adĺk kĺntek nan kanám tell it again, because I did not understand what you said ("your saying")

iĺgtomĺ nannáy, tay léytjenmi we keep this, because we like it

aditáko éntsúno, tay intengaætáko adwáni we do not work, because we have a holiday to-day

adĺ inmáli sĺya, tay antjoántjo nan nasuyépăna he did not come, because he slept so long

ta mangantáko'd ay tákæ, tay naæwaæwadtáko we people ought to eat, because we are hungry [R. 30]

CONDITIONAL SENTENCES

452. *Mo*, if, and *moshấya*, suppose that, introduce conditional clauses; *moshấya* introduces hypothetical or "contrary-to-fact" conditions. *Et* introduces frequently the apodosis, if the protasis precedes; it means "then;" Ger. "so." [437].

mo ítjăsak nan kípan, et adígtok if I find the knife, I shall keep it

mo adíkayȧ ėntsấno is kăwís, et adalấėnyȧ nan síki nan fấtug ya nan ấsu if you do not work well, you will get food for pigs and dogs

mo ínt jăsam nan tjokấȧko, yấim ken sak/ấn! if you find ("have found") my bag, give it to me!

moshấya ayấyamak, et adtumấyaȧak if I were a bird, I should fly

mo mabfấlinak ay fumấla, et adfumấlăak if I can go out, I shall go out

moshấya wodấy ken sak/ấn bílak, et lagốak nan ấfong if I had any money, I should buy the house

adumấliak, mo mabfalín ay umấliak I shall come, if it is possible that I come

ấngsan nan inlấgok, mo ấngsan nan linagốak I should have sold much, if I had bought much

ngăg nan ấngnėm, moshấya gadsangyếngka? what would you do, if you were rich?

mo umấlika, et ấmüyak if you come, I go

mo way nan mangwấni si sa if anybody says so (*way* = *woday*)

moshấya umấlika, et ấmüyak suppose that you would come, I should go

mo sínu nan nangấla is nan kipấngko, isấkongna ken sak/ấn if any one has taken my knife, he shall give it back to me

moshấya kấyȧ nannay! assume that this were wood!

moshấya kốak nannay, et kăwís if this were mine (if I had this), it would be well

moshấya nan laláki ya inốtot, et inlốklok is nan lấta suppose the man were a rat, then he would crawl into the ground

moshấya gumadsấngyenak, et lumagốak is ipất ay kafấyo if I should get very rich, I should buy four horses

moshấya ilấek nan fấsȧal, et padốyek if I should see the enemy, I should kill him

mo kấpek nan síngsing, ilấgok is nan Melikấno if I make the rings, I sell them to the Americans

moshấway [for: *moshấya wodấy*] *bilấkko, et lumagốak is ấfong* if I had any money, I should buy a house

moshấya lấteng, et mangiwísak if it were cold, I should wrap myself in a blanket

mo kĕkkek sĭtŏdĭ, et makitŏtŏyak kĕn sĭya if I knew this man, I should converse with him

moshăya nan ongŏnga ya kŏlling, et makatœmăyatœ if the boy were an eagle, he could fly

moshăya nan laläki ya läon, et kanĭna nan täkœ if the man were a lion, he would eat men

moshăya wŏdăy djŭa 'sh noăngko, et itsaotsăoko nan ĭsa ken sĭka if I had two buffaloes, I should give you one

moshăya adĭak insăkĭt adwăni, et ĕntsŭnoak if I were not sick to-day, I should work

moshăya inanăpmo nan tŏlfeg, et ĭntjasam if you had sought the key, you would have found it

ngăg nan ăngnĕn nan fobfafăllo, moshăya wŏday baldŭgtja? what would the young men do, if they had guns?

moshăya kintĕkko ay wodăka 'snă, et inmăliak if I had known that you were here, I should have come

moshăya wodăy ăfongko, et mashŭyepak is sa if I had a house, I should sleep in it

moshăya anăntjo sĭtŏdĭ, et mafălina ay isabfŭt nan fătsŏna if he were taller, he could suspend his coat

mo kekkentăko is adadădsa, umüyongtăko if we know more, we become worse (the more we know, the worse we become)

moshăya inălam nan kiwătsey, et nadŏyka if you had taken the poison, you would have died

moshăya sak/ĕn sĭka if I were you [*mo sak/ĕn ya sĭka*]

moshăya tjăkămĭ ya kăgkamĭ ken tjăkăyœ if we were like you

moshăya wodatăko id Făntok adwăni, et anientăko nan păküy; isatăko'd umĭleng if we were now in Bontoc, we would reap the rice, then we would rest

moshăya wodatăko adsăngădum ad Manĭla, et ilaĕntăko nan falŏgnid if we had been at Manila, we should have seen the battle

moshăya umălitja 'sna nan Melikăno, et pinfăkash nan kănyon nan ăfongyœ if the Americans would come here, the cannon would quickly dash to pieces your houses [B. 53]

453. Concessive clauses are introduced by *œläy pay mo*, although:

œläy pay mo gadsăngyen, sĭya tsatsăma ay naĭmud although he is a rich man, he is very stingy

ŭläy pay mo sĭya ya amắma, ėntsúno ay kawĭs although he is old, he works well

454. "Just as if" is expressed by *kashŏn:*

kinigsắntja nan kắnyon; ketjĕng kashŏn mad/ŏb nan tjắya they fired the guns; then it was just as if the sky would fall [B. 38]

455. Final clauses. *Ta,* that, expresses purpose; the verb is in the "Indicative." Lest: *ta adĭ* [*t'adĭ*].

kắnak sa ta kekkĕnyæ I tell this that you know it

tắngfak nan fắnga ta nan ĭstja ya umắtong I cover the pot that the meat stays warm

pắyėm nan aklắngmo ta umắtongka put on your coat that you be warm

nan laläki idjúana nan patătjĭm ta kắpėm si tắfay the man gives you the iron that you make spears of it

ĭnfak nan pắnguan ta adĭ fumắla nan ásæ I close the door lest the dog run out

umắtet ta inyắim nan bĭlak it is well that you brought the money

nan laläki itsaotsắona nan súlad ken sĭka ta fasắėm the man gives you the letter that you read it

kanắnmi ken tjaĭtja ta umắlitja we tell them to come; we order them to come

álika ta mangắngka! come and eat!

inmắliak ĭsna ta iťpaĭlam nan áfongmo I have come here that you show (me) your house

inlĭkushka ta ĭlaėm! turn around that you see!

kắnam ta kumắan! tell him to go away!

kắnam ta sagfátėna nan ágæb! tell him, he shall carry the box!

umüyắnta'd ta ilắėnta nan mangipatŏfu is nan úmaĕnta 'y nay let us go to see him who makes our garden "grow with weeds" [R. 9]

laläyam si asáæwam ta umäli'sna ta mikiĭli is nan ĭlimi call your wife that she shall come here and that she live here in our land [H. 8]

ek umắyak is fanfanắwi ta ifuĕgna sĭka id fobfắy I go to call the hawk that it takes you home [K. 12]

álika'd ta uminŭmka! come and drink! [L. 75]

ĭbfăkak ken sĭka ta adĭm kanắn is nan tắkæ I tell it to you that you do not tell it to the people

itafŏnmo nan bilắkmo ta ma/ĭd mangắk^{o}u! hide your money lest anybody steal it!

aykŏ ngăg ta ŭmüyak? why ought I to go? (for this idiom see: 350)
ya aykŏ ngăg ta adĭ makisăa? well, why should he not come home with you? [L. 40]
umătet ta igăak nadŏy? is it well that ("are you glad that") I did not die?
inlaléyădak ta inĭlak sĭka ăkis (or: *ay ĭlaèn sĭka ăkis;* or: *ay mangĭla ăkis ken sĭka*) I am glad that I see you again
umătet ta tinmolĭkăya is nan ĭlităko "we are glad" that you have returned to our country [B. 61]

Ta is used sometimes with imperative, and particularly with the cohortative [187] and optative:

ta ŭmüyak! I ought to go! may I go!
ta alăènya nan pinăngya.... ta umüytăko ad Malŏnosh, ta ĕngkăya manalĭfeng take your axes, let us go to Malolos, go to dance [B. 1]
ta issăka'd kasĭn umăktan is sinlŭi then give me again a bean-pod [L. 31]
ta umüytăko ŭna istjĭ! let us first go yonder [L. 69]!
ta intotoyăta, ta sumăata ad fobfăy! let us talk together, let us go home! [M. 14]
yŏöya nan ăpuy ad Pŏkis; ta ĭlak tjăkayŏ! bring the fire to Pokis; let me watch you! [L. 8; cf. B. 51]
ta adĭ komăan nan 'lĭktosh! let the insurrectos not get away! [B. 60]

456. Result Clauses with "that" see [442]. Also paratactic construction is used, such as:

tsatsăma ay lăteng ya na mashkăakami it is very cold and we are freezing here; it is so cold that we freeze here

457. "That" introducing Object Clauses after verbs of "saying" is represented by the particle *en* [430] which introduces both, indirect and direct discourse. Examples of indirect discourse:

nan laläki kinwănĭna ken sak/ĕn en inĭstjan nan ăsa nan ĭstja the man told me that the dog had eaten the meat
kinwănĭna ken tjatăko en umăli nan făsal he informed us that the enemy would come; or: *kinwănĭna ken tjatăko nan făsal ay umăli* (without *en!*)
si ĭnak kanăna ken sak/ĕn en si ăma ya inmăy ad Manĭla mother tells me that father has gone to Manila; or: *..kanăna si ăma ay inmăy ad M.*

nan fafáyi kinwánĭna ken sak/ĕn en kináĕb nan asáaawăna nan áfong the woman told me that her husband had built the house

si Olŏshan kanána'n umáli 's sinakĭtan Oloshan says that he will come soon

kanána en nintedéeka 'd Fă̆ntok he says you were at Bontoc

nan alĭwidko kinwánĭna'n nan anăkna ya insăkĭt my friend told me that his child was ill

nan ĭsa'y ongŏnga ay laláki kinwánina ken amána en nan yun/ána ya tinmáyaa ad tjáya the one son told his father that his older brother had flown to the sky

nan nafáa kanána en amĭn nan ipókaa léytjĕntja ay infalŏgnit the messenger says that all the people wish to fight

si Bă̆gti kinwánĭna en linmágo is ĭsa 'y nŏang Bugti said that he had bought one buffalo

kanána kĕn tŏdĭ en si yun/ána ya wŏdă'sna he tells him that his older brother is here

nan fafáyi kinwánina is nan tákaa en nadŏy nan anăkna the woman told the people that her child had died

et kanăm en adĭ fumĭtjang nan kayă̆ĕnmi then you say that our wood does not burn [K. 13]

With the verb "to write" (which is, however, used most sparingly, for evident reasons):

si Likáldso ninsúlăd nan tálon ya kăwĭs Ricardo wrote that the weather was fine

si Julio ninsúlad ay ángsan nan lalaláki ay minléyad ay umáli is aaáaani Julio wrote that there were many men who would like to come soon

insulădtja en ĭsa 'y laláki ya napadŏy they wrote that one man was killed

458. Examples of Object Clauses depending upon various other verbs:

iyúyak sĭka ay ă̆müy I allow that you go

(Idiom: it is not allowed to smoke in this house: *adĭtja manŭbla is nan áfong ay nay;* or: *laawa! adikăyŭ manŭbla!* it is wrong (bad)! do not smoke!)

insosŏngetak (inlilĭketak) tay adĭtja umáli I am angry that (because) they do not come

abfolútek nan laláki adumáli I believe that the man will come

ăykĕm abfolútĕn ay umáli s'tŏdĭ? do you believe that he comes?

abfolátek ay tinmóli sťya I believe that he has returned

Also the particle *ann/ŏ* expresses certainty, "I believe:" *ann/ŏ ya umáli adwáni* he will certainly come to-day; I believe that he will come..

ėndjuadjŭaek is nan alťăna I doubt that he will come

ėndjuadjŭaek is nan tæmolťan nan fafáyi I doubt that the woman will come back

umögiádak is nan alťăna I fear that he will come

umögiádak tay naæniáænika ay umáli I fear that you come too late (*tay*: because; or: *is nan naæniáænian ay umáli*)

nan ongŏnga umŏgiad tay kĕdfan nan ásæ sťya the boy fears lest the dog bite him; or: *umŏgiad is nan mangedfánan nan ásæ ken sťya*

nan fobfafáyi umögiádtja tay adumálitja nan fæsæl ya adpæantja nan amťn ay ťli the women fear that the enemy will come and burn the whole town

ťpæak nan alťăna I forbid him to come (I forbid his coming); I prevent him from coming; or: *adťk léytjėn sťya 'y umáli* I do not want him to come

tjĕng/ngek tjăťtja ay mangáyeng I hear them singing

tjťnngömi ay nan yún/am ya linmágo is nan nŏang we have heard that your brother has bought the buffalo

tjĕng/ngek nan fafáyi ay infúkæ I hear that the woman shouts

aykŏm tjĕng/ngėn sak/ĕn ay engkălť ay? do you hear me speak?

tjĕng/ngek tay inmálitja nan mamamágkid I hear that the girls have come

(*Tay*, "because," is said to be used sometimes after verbs of hearing, saying, knowing; but *en* and *ay* seem to be preferable.)

adnget umáli si ťna is æni "I hope" that the mother will soon come (Idiom: *adnget*, probably)

sak/ĕn kĕkkek ay itatáfonmo nan ásuk ťsna I know that you are hiding my dog here

sťya kekkéna ay nan súlad ya nálpo ad Fæntok he knows that a letter has come from Bontoc

sťka kĕkkėm ay falógnid nan kinwánitja ken sťka you know that they meant battle, when they told you [B. 46]

kănám nan fafáyi ta yáina nan káyæ tell the woman that she shall bring the wood

kanána nan ongŏnga ta labfáana nan áklang he tells the child to wash the coat

kanák ken sťya ta umáli I tell him to come, I order him... (with dative prepos.)

kanắm ta kɑmắan tell him to go away
kanắm ta sagfắtèna nan kắyɑ order (him) to carry the wood [455]
ắfushna kinwắni ken sak/ắn en itsaotsắona nan kalắsay ya nan pĺnang; adwắni ma/ĺd he had promised me to give (me) a shield and an ax, "and now there is nothing," i. e. but he did not keep his promise
nan fafắyi kanắna en iyắina nan tjốkaɑ the woman promises to bring the bag
kanắnmi ken tjắkayắ en fatjắnganmi we promise you to help you
sèsènmếkko ay nan ắmak ya inmúy ad Manĺla ĺssan kaongốngāk I remember (think) that my father went to Manila when I was child (during my childhood)
sesếmkek ay pinadốytja ắngsan ay tắkɑ is nan ĺlimi I remember that they killed many men in our town
aykếm sesếmkèn nan kanắm ay? do you remember your promise?
ilắènmi tjaĺtja ay ĺnkyat is nan tjếnɑm we see that they are swimming in the water
inĺlatja nan lalaláki ay ènfalốgnid they saw that the men were fighting
inĺlan nan fafắyi ay inpuĺmo nan falĺdog is nan ắngan the woman saw that you put the gold in the sleeping-chamber
ĺlắck nan laláki ay umáli I see that the man is coming
inĺlami tjaĺtja ay nisĺptjag we saw them fall
inĺlatja nan ongốnga ay nitốkang they saw that the child fell
ketjếng ilắènmi nan ắpuy ay intatắyaɑ ay malpố'sh pốshong then we see the fire (exploding shells) fly from the sea [B. 23]
isắpatak tay tit/ĺwa I swear that it is true (*isắpatak:* Ilocano)
nan nimnĺmko kắwĺs nan laláki "as to my thinking" the man is good; I think that the man is good
nan nimnĺmko kawĺstja ay fufắmsha I think that they are good smiths
nan nimnimtắko adĺ tit/ĺwa nan kanắntja we think that they do not tell the truth
nan nimnĺmtja tjaĺtja adĺ insakĺt they think that they are not ill
nimnĺmek ay adumáli sĺya I think that he will come
lếytjek sĺka ay tumắktju I wish that you sit down
adĺk lếytjèn sĺya ay umĺleng I do not wish him to rest
lếytjènmĺ nan lalaláki ay kapếntja nan tứfay (*ay inkắèb si tứfay*) we wish that the men make spears
leytjèntắko amĺn nan lalaláki ay komắan (or: *ta komắantja*) we want all men to go away
lếytjek nan fafắyi ay mangốto is nan ĺstja (or: *ta otốèna nan ĺstja*) I want the woman to cook the meat
lếytjek ay makitotốya ken sĺka I like to speak to you

adĭk lĕytjèn sĭka 'y ŭmüy I do not want you to go away
intŏ nan lĕytjèm ay umüyănmi? where do you want us to go? ("our going-place")
lĕytjentja nan anăkna ay ŭmüy is nan ăfong they wish that her child goes into the house
lĕytjènmi tjakăyă ay umăli (or: *ta umalĭkăyă*) we wish that you come
ngăg nan leytjĕnyŭ ay ăngnek? what do you want me to do?

459. As has been stated in [414], the word *kănŏ*, "it was said," "he said" etc. is often inserted in indirect or direct discourse to designate a quotation. Following the explanation of the construction in indirect discourse in [428] a few examples shall be given to illustrate the use of *kanŏ*: *"kawĭs!" kanŏ* "well!" was said; *kăya nannay, kanŏ* this is wood, was said Ger. das soll Holz sein.

nadănidăni ĭssayă padŏy nan fŭtug, kanŏ he said you will kill the pig very late. Cf. [308]
inmŭyka ya isămed inăla nan kipănko, kanŏ it was said you had come and taken my knife.
aykĕka manotŭfay ay, kanŏ do you come with a spear, was asked

(The plural: *kanŏtsa* is doubtful, as in: *èntsunŏkayă, kanŏtsa* you work, they said.)

isăna'd kanŏ kanăn cn.... then he is said to have spoken... [L. 26]

460. Equivalents for our Dependent Infinitive. Our Infinitive as subject or object is expressed in Bontoc Igórot in various ways, such as: the Nom. actionis with the article; the "Infinitive" connected by *ay*, sometimes by *is*, etc. [41]

The "Infinitive" of Possessive Verbs connected by *ay* with Verbs or Adjectives is interchangeable with the form of the Nomen agentis. Thus the usual construction: *lĕytjek ay kĕkken sĭtŏdi*, I wish to know this man, may be changed to: *lĕytjek ay măngtek kĕn tŏdĭ*, I wish to be a "knower" of this man; *mafalĭn ay palĭtjèn nan kĭpan*, it is possible to sharpen the knife, or: *mafălĭn ay mamălid is nan kĭpan*, it is possible to be a sharper of the knife.

Dependent upon Nouns:

ĭkadmi ay umĭleng is malpăsan nan mătno [*madno*] it is our custom to rest after working

ťkắdtja ay mắngan is ắsա it is their custom to eat dogs [318]
ngăg kotắkko 'y ėntsắno mo ma/ťd lắgfo? what advantage is there for me to work, if there is no pay?
ngăg kotắkmo ay mangắėb is nan ắfong mo mapա̃an? what is the use (for you) of building a house, if it is burned down?
mťd nongnắngmo ay mangắto is nan ťstja you are of no use, worthless, in cooking meat

Dependent upon Verbal Nouns:

et tsatsắma nan leyắdko ay mangťla ken sťya I should be very glad to see him; "my wishing" would be...
(*nan nimnťmko:* "as to my judging," "in my consideration"; see [458])

Dependent upon Adjectives. (Sometimes the Passive is used instead of the Active):

ngăg nan kăwťs ay kanắn? which is correct to say?
wodắy tắkken ay kăpắn I have other things to do
malmalắnoy ay alắėn nan bťlak it is easy to get the money
kawťs ay ťlaėn good to see: beautiful (or passive: *ay maťla*)
malắnoy ay maắngnėn it is easy to do (to be done)
sťkap ay mắtno it is difficult to work (to be worked)
kagawťs nan umắyantắko mo nan intedeắantắko 'sna it is better that we go than remain here (*manắkash:* see [395])
kawťs nan mafadsắngan sťya it is right to help him (passive)
adť mafắlťn ay umťleng it is impossible to rest
inngo/ngắyusak is nan ma/ťd alťwidko it is sad for me (I am sorry) to have no friend
kaka/igắd nan maisaköntắko is nan ayắwan it is dangerous for us to go near a buffalo
nannắy ya kawťs ay (or: *is*) *kắnėn* this is good to eat
nan lalắki ya infifťkas ay ėntsắno the man is strong so as to work (*abafťkas,* strong, does not govern any infin.)

Dependent upon Verbs:

Authoritative and causative verbs ("I make him come, order him to come") with the prefix *pa-* see [295]

Verbs with adverbial notion, governing other verbs, see [317]; *ngăg nan ắngėm ay....*, *ngăg nan ťkam ay....* see [358 "How"]

See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]

umáliak ay ílaèn sĭka I come to see you
inmáli ay nangiyái is nan páküy he came to bring the rice
ŭmüyak ay èntsúno I go to work
mamŏgnagak [*mamŏknakak*] *ay èntsúno* I go to the field, forest, river etc. to work
ŭmüyak ilâèn tjăĭtja ay manalífeng I go to see them dance (without *ay!*)
ŭmüyak tjĕng/ngèn nan tákŭ ay mangayúweng I go to hear the people sing
umúykămĭ ílaèn nan lalaláki ay èmfalŏgnit we go to see the men fight
umúykami ay umála is kafútufútug we go to get pigs [B. 12]
ĕntja kuyútjèn ay manágni they go to pull her out to dance [L. 87]
ipĕngko ay mangwáni I try to say
adítja kĕkkèn ay mangilágo they do not understand to sell (selling); [L. 18]
ketjĕng ilŏdlod nan ongŏnga ay mangwáni then the boy must tell (R. 25)
isáed sŭmkèp san Lumáwig ya panáŭshana san tjĕnum ay mangíbfăkă then Lumawig enters and directly asks for water [L. 41]
kŏytsa'd ákis masangŭyen ay nasíkèn nan fútug and behold! the pigs "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by *ay*:

nan fafáyi ay mangayúweng the singing woman, the woman who sings
nan laláki ay inmáli the man having come
nan ongŏnga ay adtomŏli the child being about to return
nan laláki ay mangwáni si sa the man saying this
nan fafáyi ay minlĕyad is nan anákna the woman loving her child
nan fánga ay nafákash the broken pot

The participle present of the passive expresses not only a passive action in progress, but it may also convey the notion of an action to be performed, like a gerundive or partic. necessitatis: *nan áfong ay mailágo* [*mīlágo*] the house that must be sold, that is for sale. It expresses also, as the context will show, the possibility of performing the action on an object, as: *mákan*, eatable; *maságfad*, able to be carried, portable; *maínum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *inmáli ay nangángo* he came laughing.

INTERJECTIONS

462. Interjections are numerous in Bontoc Igórot; many consist, as in other languages, of inarticulate sounds; others are identical with some of the particles enumerated in [416-430], as for instance *kö*! [426].

Several "interjections" seem to be shortened forms of verbs, as: *akáya man!* or *ťkăya man!* come all! "let us attack them!," a battle cry, probably for: *alikáya man! ináka's...* give! *ťlaém!* look out! (*iláék*, I see).

The Igórot call somebody sometimes by: *ănóka! anokáya! anokána!* he, you there! or: *anín! anínt ja!* hear ye! ye people! halloh! [144]

They attract someone's attention by: *dáya! dáya!* or: *dáo! dáu! dóu!* and they express their own attention to some speaker's words by: *wén! wén!* and their approval by the affirmative: *óy!* yes!; but their disapproval by *no!* (pron. with an obscured *a*, as English: naw!)

An interrogative interjection what? is: *nán? naan?*

Joyful surprise: *wí! uí! hwí!* or: *kó!* [426]

Surprise: *náya! náya!* As: *náya! náya! nan ápuy si aníto!* see! see! the "anito-fire"! (i. e. the burning of a house without evident cause, hence the work of an "anito" or ghost.)

The call: *fulálaya!* urges warriors to attack. (Also: *umüytáko!* and: *entáko!* let us advance!)

At an attack the enemy is provoked by: *"tětětětětětětě!"* repeated rapidly.

Urging calls are: *áyed! áyed mán! ayéked ya!* go ahead! go on! get ready! *áyed! ėntsunóka!* go on, work!

Sadness, rarely bodily pain, is expressed by: *anána! anána!* anger by: *ngákăn!*

Regret: *áyöu pay na!* how sad! "wie schade! *áyöu pay na! napíski nan áklang!* how bad! the coat is torn! wie schade, dass der Rock zerrissen ist!

All right: *síya sa! kăwís sa! ála!*

You poor fellow! *kasisikángka!* (you are to be pitied!)

Most frequently we hear the interjection *ă*! colored by an interrogative, affirmative, reproachful etc. tone.

APPENDIX

TRIBAL APPELLATIVES. PROPER NAMES. GEOGRAPHICAL NAMES.

The term: Bontoc Igórot is in the vernacular: *nan Igólot ay iFǎntok* or: *nan iFǎntok ay Igólot.* Variants: *Igólot—Igólod—Ikólot—Ikólod.*

(The substantive: *ipǎkaw* [*ifǎkaw*] does not signify the Igórot, but means "nation" or "tribe" and "people." It is not any national appellative, but is used of the neighboring tribes as well as of the Igórot themselves.)

Other terms are: *nan iLágod:* the people living in the North; *nan iAplay*: the people living south of the Bontoc area.

nan Melikáno the American; *nan Kastílya* [*Kastilyano*] the Spaniard (or any white man); *nan Filipínos* the Tagála; *nan kólwd* the Negrito of the Philippine Islands (lit.: the men with kinky hair). *Tjíno* [*Tsíno*]; or: *Sánglay:* Chinaman.

Proper Names are changed for various reasons and at different periods of life; as for instance *Anawwásal,* the "presidente" of Tucucan, was called formerly: *Lumfáyo,* then *Tjagóag,* and may assume the name *Kilóong* in time to come.

Thus the names enumerated here (whose meanings could not be ascertained) are such as some Igórot from Bontoc and other towns in the vicinity bore about 1906. As an individual pronounced his own name differently at different occasions, and as his comrades varied it frequently, several forms of the same name are given here in several instances. The names of women are marked: w.

Anawwásal [*Anowásal; Anauásal*]
Mólèng
Domíngko [*Domíngo*]
Antéro [*Antélo;* his Igorot name: *Falónglong*]
Bǎgtí [*Fǎgti; Bógtǐ*]
Líplip
Atúliaw
Mána
Agpáwwan [*Agpáuan; Agpáwan*]
Fánakan w.
Gawáni w.
Fúmnag
Angléy
Ugoy
Máyo [*Falèngno*]
Ugaag
"Pilar Gódya" (assumed name) w.
Súyo w.
Liwónan w.
Olóshan [*Olósan*]
Tjumígyai [*Tsaamígyai*]
Fítja [*Fítsa; Bída; Béda*]

Malĕkdon
Gitâno w.
Pakĭki [*Bakĭki*]
Ampâkao
Kŏay w.
Tjâpas [*Dâpas; Dâbas*]
Angay w.
Tŏngay [*Dongay;* or: "Ellis"]
Kalângad
Isding [*Tâkay*] w.
Diwâken [*Tiwâken*]
Pinmâning
Pâng/od
Saĭnek w.
Dâyăpan
Tjâlasan
Pâtawig
Using
Bâgyan
Fanglála
Lakâyen
Ki/bong
Balŏyan
Fanŏshan
Okângkang
Fodsâdsa
Angĭyab w.
Abfânay w.
Soklĭnin
Otjaa w. [*Odsaa*]
Ta/ŏli
Lumĭwish
Sŏmkad
Finâmde
Kaamâyèn w.
Yâd/tjaa w.
Fa/kĭwèn
Lomŏfo
Felŏa
Kâdd/â w.
Tâynan
Mâtyaa
Fângèd
Kōdsŏo; [*Godsŏo; Godjŏo; Kodŏo*]
Baamĕgda [*Baamĕgtsa*]
Langâgan
Abakĭd
Akânay w.
Iyâpèng [*Yâpeng*] w.
"Paolĭna" w.
Fŏteng [*Bŏteng*]
Pakĭdaa [*Bakĭtau*]
Pâglao
Dâgomay w.
Ongfus w.
Lâdis
Otŏtan
Papâtöu
Kŏsmi
Mân/kad
Abâkan
Fĭngkan
Faliâa
Ngâlngal
Ayŏdsog
Fângkaa [*Bângkaa*]
Labâan
Ma/ŏd w.
Lângsa w.
Pittâpit
Falâg/öy
Tsânga
Lĕngway w.
Fanâang
Lĭgaa w.
Olĭan
Wad/ĭg w.
Maklĭèng
Alĭgöy
Fângka w.
Mŏlay w.
Sabâten

Tsa/ókas
Sáyan
Sakyáfen
Egwáshen
Múting
Tsúl/lag

Some of the following Names of Towns in the Bontoc area differ more or less from their official names; the official names, as written by the Spaniards and retained by the Americans, are therefore included in ( ); variants in Igórot language are added in [ ].

Fántok (Bontoc)
Samóki
Tukúkăn [*Tokókan*]
Kin/ángang (*Genang*)
Malíg/kong (*Malikong*)
Má/inîd [*Mínid*] (*Mayinit*)
Fíwang (*Baliwang*)
Tinglávan
Săgádsa [*Sakádsa*] (*Sagada*)
Fulákan (*Bulagan*)
Amkílèng (*Ankiling*)
Tá/kong (*Takong*)
Tsálikăn (*Delikan*)
Kán^{ö}u [*Kányu*]
Fáy/yu (*Ambawan*)
Lías
Săkăshákan [*Sakasákan*]
Sadsánga [*Saddánga*]
Saklíd
Figíkăn (*Bikigan*)
Fútfut [*Butbut*] (*Putput*)
Fásau (*Básao*)
Dsánu (*Danao*)
Titíp/ăn
Amdătsau [*Amtedau*] (*Antedao*)
Fălílĭ (*Balili*)
Alab [*Alap*]
Bidlísan [*Fidělísăn*]
Akăwă (*Agawa*)
Túfèng (*Tulubin*)
Fál/lig (*Barlig*)

(The names given above contain the most important towns; but they are by no means thought to form a complete list. The pronunciation is that of the Bontoc people, not of the inhabitants of the several towns!)

The geographical districts of Bontoc are, from South to North: *Af^{ö}u—Mág/^{ö}u—Dsáu/öy—Umfeg.* In these districts the various "*áto,*" precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In *Af^{ö}u:*	In *Mág/^{ö}u:*	In *Dsáu/^{ö}y:*	In *Umfeg:*
Fuyáyeng	*Fílig*	*Lauwíngăn*	*Lóngfuy*
Amkáua	*Mág^{ö}u*	*Pád/pádsóg*	*Pokísăn*
Pālúp/ó	*Tjákong*	*Sípáat*	*Lauwákăn*
Fatáyan		*Sigítjăn*	*Ungkăn*
		Shongówăn	*Tjóko*

Other localities in Bontoc are: *Tjakálăn, Lókkong, Sókok;* the Bontoc region is called *Tjúlya* [see: "Industrial Song"] or *Kensátjăn* [H. 21].

PART II

VOCABULARY

PREFACE

As the examples and Texts, from which the "First Grammar of the Bontoc Igórot Language" was constructed, were obtained from the spoken language of the Igorot, whom the Author visited daily during their stay in Chicago, in the summer and fall of 1906 and in the summer of 1907, thus also this vocabulary was collected from the first to the last word from the lips of these intelligent, responsive and humorous people.

But the collection of words given in the following pages had to be greatly reduced, inasmuch as a considerable number of words, obtained from a man more conversant with Ilocano than with the pure Bontoc dialect, had been rejected as loan words by native Bontocmen. This task of selecting the pure Bontoc words was by no means easy; but it is believed, after several careful revisions of the vocabulary, that the foreign element has been weeded out, or has been marked as such, when it appeared that a word had been adopted from the Ilocanos, a more world-wise and less ferocious people, endowed with a strong commercial spirit, who have invaded many a town in Luzon. More pliable and easily approachable to missionaries, many of them have become more or less Christian; their language, different from the Bontoc Igórot, is to a large extent mingled with loan words and with expressions which a higher culture requires. As many of them have acquired some knowledge of Spanish, they were employed in certain official positions (even in towns situated beyond the boundaries of their own province) and as interpreters; sometimes they also served as translators of ecclesiastical literature etc.

Thus their language has been influenced by a culture foreign to them, in word and spirit, and there is some immediate danger that also the vernaculars of the tribes visited by them be infected by foreign elements. For, according to experience and to the words of the learned R. H. Codrington, D.D., ["The Melanesian Languages," p. 100]: "Missionary translations, sermons, and speaking are the ruin of native languages." . . .

Comparative Philologists who are prevented from making their studies with the Igorot of different regions, or with representatives from various

towns, cannot be warned enough against using Vocabularies collected by unphilological and incompetent compilers, whatever their titles or official positions may be. This warning is not at all unnecessary, as the past has proven.

Only words considered common to Bontoc Igórot and to Ilocano have been placed into the Vocabulary; if the Author has not succeeded completely in banishing Ilocano, he asks the spirit of the Bontoc Language for forgiveness, likewise if he has omitted one or the other pure Igórot word that seemed suspicious to him.

Of great value, in collecting the Vocabulary, was the fact that the natives had brought with them a considerable amount of weapons, household utensils, building materials, tools; that they were busied with building their forges, houses, a model of a rice terrace with irrigation channels, with weaving, cooking, spear-throwing, battling, forging spearblades, making pottery and brass-pipes, pleating hats, dancing, singing, performing sacrifices and ceremonies, nursing several babies, and other occupations not enumerated here.

Of equal value were the objects in the ethnographical collection of the "Field Museum," brought thither from the Bontoc Area by Mr. S. C. Simms and placed on exhibition; at several visits with a group of Igórot this excellent collection, a lasting monument to the ability and energy of Mr. Simms, furnished a mass of information, of course not only the names of the exhibited objects, but also many verbs in connection with their use, and ample material for conversation.

A most welcome aid were also the splendid illustrations in the VIII. Vol. of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden," edited by Dr. A. B. Meyer and A. Schadenberg, 1. Nord Luzon (Dresden 1890, Stengel u. Markert), their "Album von Philippinen-Typen (1891)" and Meyer's "Album von Philippinen-Typen (1885);" and when, during the second visit of the Igórot, a copy of Dr. Jenks' book had arrived, the many illustrations, which increase essentially the value of this pleasant publication of the Philippine Government, were eloquently explained to the Author by the Igórot. It was indeed surprising to notice how quickly and unfailingly the intelligent people comprehended the scenery, the persons and their occupations, the implements represented on these photographs.

As it appeared convenient, the Author has referred several times in his Vocabulary to illustrations in the works just mentioned. Meyer und Schadenberg's "Nord Luzon" is quoted: M. Sch.; while J. stands for Dr. Jenks' "The Bontoc Igorot."

Although this Vocabulary has been elicited throughout from the living language, it can not claim to be the first, but only to be the first of its kind. A list of "Bontoc" words — fortunately a very small list — is printed by Fred H. Sawyer in his "The Inhabitants of the Philippines; London, Sampson Low, Marston and Co. 1900." p. 263 to 267. The scanty material must have been collected in other regions, but not in the Bontoc Area, (e. g. ax: *ligua*; headman's hat: *tacoco*; sashes: *barique* or *canes*; nose-flutes: *conggala* etc.) Sawyer's list is harmlessly incorrect.

H. Schadenberg, who has collected excellent ethnological material on his journeys through the various tribes of North Luzon for the "Zeitschrift für Ethnologie," has published there in 1889, Vol. 21, p. 682 to 700, extensive vocabularies in five parallel columns: German, Bontoc, Banaue, Lepanto and Ilocano. While Schadenberg's reports on the life, manners and customs of the Igorot contain indubitably many a correct statement, the column of his "Bontoc" words is teeming with blunt errors. In scarcely seven words out of a hundred in his "Bontoc-Vocabulary" the Bontoc origin can be recognized. It is deplorable that the otherwise keen observer has lost himself in a province closed to him by seven seals, that of linguistic, and that now and then his more than incorrect statements have really been taken serious. It seems almost necessary to show the negative value of the eighteen columns, gathered by Schadenberg in Bontoc, by some samples taken at random from his list:

kindle fire *totugam*	work *limma*
bite *comtel*	blue *cagtinaltal*
brother *ptadco*	he *itschi*
honest *oaday nan tschaptschunuen*	window *selsliag*
stranger *incamanlomol-lo-lol-lol*	for *dusdus*
go *meyac*	business *ngagna inalim sina*
taste *ayaca nan layadko*	believe *isaquescimo*
large *damag*	good *cag gosit*
call *oandal*	wood *caco*

you two *dacayosa*
always *entetedcama*
low *pumanattaco*
what *ya*
life *minumac*
ax *pmangas*
voice *omeyac*
no *nabaquen*
understand *naagmo*
stay behind *matayuan casud si sian*
tattoo *licayam as inan alasug*
clean *quegna asam*
pull *saouamo*
in *atschi*
fly *oasoas ayan*
proceed *ayem nasasaga ngem*
I can *mesmes*
nothing *ti ansa*
take *jamsina*
slave(!) *ipatokmo*
tooth *cebay*
fine *cabanuan*
shoot arrows *peganam nan poltecmo*
body *avai*
animal *inkikioi*
assembly *ijap*

And thus this real treasure of misinformation goes on, as if there existed no avenging anito in the world!

Of infinitely greater value is the collection of about seven hundred nouns, twelve adjectives and four adverbs published by Dr. Jenks in his "Bontoc Igorot;" less reliable are the verbs, almost twenty in number, given there in their basal form. This has been ascertained by a comparison with the same words in my vocabulary when the latter was revised in 1907 with the Igórot's assistance. Discrepancies occurred, of course, frequently, not only in orthography but also in form and sometimes in signification; but they were not of so serious a character as to detract much from the reliability of Dr. Jenks' collection made in the town of Bontoc. Dr. Jenks was quite fortunate not to incorporate any Ilocano words into a Bontoc Vocabulary. Although evidently not a linguist at all, he knew to draw his concrete nouns from clear sources; whenever he could point at an object and when his question was understood, he obtained the correct term and wrote it down as conscientiously as he could, during a stay of five months in the Bontoc Region, unless his vocabulary was presented to him in Bontoc.

During the summer of 1907 I learned in the "Igórot Village" at Chicago, from a missionary, Father Walter C. Clapp, (who had been about four years with the Bontoc people and had there several converts with him so that he had acquired several phrases of various idioms) that he in collaboration with some Igórot and Ilocano and several American ladies teaching school in

Bontoc had begun to compile a Vocabulary, which was continued during his absence from the Islands by others. This Vocablary, Igorot-English and English-Igorot, is expected to be of some importance, especially as one of the collaborators, a Chaplain of the Army, is said to have made similar studies formerly among some Indians and possesses some knowledge of their grammar. — And knowledge of the structure of a language is indispensable for collecting the material for a Vocabulary that shall be of scientific value.

Is it necessary to warn against using my Vocabulary any one who would, without having studied and practiced the Grammar, attempt to derive any benefit from the Vocabulary? Intentionally I have omitted colloquial phrases almost completely; in an idiom so totally different from our own (and in its structure also so much more complicated than Malay) it would scarcely satisfy a parrot to know a few phrases; and so the tradesman, the engineer, the teacher, the missionary, the official will not and shall not be satisfied with my Vocabulary, unless he has previously comprehended and learned at least the verbal forms and the most necessary rules of the construction of declarative and interrogative sentences.

In the Vocabulary many words have been repeated in brackets in slightly changed form; the Igórot's inconstancy in pronunciation necessitated these additions of variants.

Verbs are given first in the Present Active in their most common form (not special form); the other "principal parts" follow: Preterite — Passive Participle in Present — Nomen agentis. Personal Verbs are found in Present and Preterite only. The Infinitive of Possessive Verbs is only needed with *i*-Verbs whose roots end in *a*; the Infinitive of all other Verbs the student must be able to form. Reciprocal Verbs are usually recorded in their theoretical Singular form.

Whenever one or more "Principal Parts" of a Verb, or either the Possessive form or the Personal form of the same Root is not given, it has been omitted only on account of deficient information; this omission shall not express that the Verb in question lacks other forms. The student of the Bontoc Grammar can easily construct and supply the missing forms. The Author thinks he could do the same; but he does not intend to depart from his principle: to write down only what he has heard and as he has heard it.

If a Verb is followed by a synonymous translation in parenthesis, its parts are given with that synonym; e. g. "*léytjek* I want (love)" means: find the Preterite — Passive Participle — Nomen agentis under: "love."

Numbers in brackets refer to sections of the Grammar.

The Author requests and will receive most gratefully for investigation and selection any addition or correction sent to him by those who know and also by those who believe to know. Ample space has been provided for additions or corrections in the Vocabulary; this vacant space shall convince the student that the Author is far from considering his Vocabulary to be "exhaustive."

VOCABULARY

A

a, an (Indefinite Article). See: [31]

abandon *kayắtjek* (leave); *paisắek—inpaĺsak—ma/ipắĺsa—mangipắĺsa* I leave alone (*pa* + *isa:* one); *ukắyek—inukắyko—ma/úkay—mangúkay*

able *mafalĺn* [*mabfalĺn*]; *mafắlinak* [*mabfắlinak*]—*nafắlinak* (Personal endings doubtful!); *mafalĺngko—nafalĺngko* [317] I am able; Cf. [298]

about *aæǽy ngět;* about ten men: *aæǽy ngět sinpố'o'y lalaláki; aæǽy ngět sĺya:* probably he.

above *is tố́ngtjæ* [*tongtsæ*]; *totongtjǽen;* high above, in the sky: *ad tjắya* [*as tjắya; is tjắya*]

absent See: *ma/ĺd* "not existing" [322]; *kabkafắla:* just gone out (from: *fumắlaak*); *malắsinak* I am absent (from battle etc. Song Dialect)

abundant *angắngsan; ayắka; tsatsắma* [135]

accept *ítanuĺko* [*ítanöĺko*]—*intanuĺko—ma/itắnui—mangitắnui:* I agree, accept, nod assent; *tsaowắdek—tsinaææwắdko—matsắææwad—manắææwad:* I accept an object offered, receive

accompany *mifŭegak—nifŭegak; infŭegak ay ŭmüy:* I go with [401]; *kadŭāk—kinadŭāk* I go as companion. Cf. [372]; *mikiăliak* [*makăliak*] I go with

accomplish *amkŏek—inămkok—maămko—mangămko.*
fœăshek—finœăshko—mafœăsh—mamœăsh.
lipăshek—linipăshko—malĭpash—minlĭpash (Iloc.?)

account, on *tay; mo kö tay* (because)

ache *sakĭt; sakĭt nan ŏlo* headache; *inpĕtĕg nan fob/ă* the tooth aches

acquainted *măngtek:* knowing, from *kĕkkek; sĭnu nan măngtek ken sĭya?* who is acquainted with him?

across *is apĭd; is apĭd nan pŏshong* across the sea; *is apĭdna istjĭ* across yonder

across, I go *kitjăngek; kumtjăngak* (cross)

act *ĭkak; ăngnek* (do)

Adam's apple *alokŏok*

add *tabtăbiak—tinabtăbiak* "I give more" *ităbik:* I add, I go on, continue

address *totŏyek* (speak to)

admonish *pătak—pinătak—mapătan.* Pers.: *ĭnpatak—nĭnpatak* I warn, I reprimand. *tokŏnek* (advise)

adopt a child *anăkek—inanăkko—maănak—mangănak.*
(But: *mănganak,* I eat)

advance *ůmüyak* (go)

advantage *kŏtok. ngăg nan kotŏk tŏshă?* of what advantage is this? what does this mean? for what is this good? what is the reason of it? *ngăg kotŏkko?* what will it benefit me? *ngăg kotŏkko ay ėntsůno ay?* why should I work? *mĭd kotŏkko* it is of no use for me; it is in vain.

advice *tŏkɯn*

advise *tokŏnek—tinokŏngko—matŏkɯn—manŏkɯn* warn, teach. Pers.: *intoktŏkɯnak—nintoktŏkɯnak*

afflict *pangoyůshek – inpangoyůshko—mapangŏyush—mangipangŏyush*

afflicted, I am *in/ngongŏyusak—nin/ngongŏyusak inămɯdak—ninămɯdak* I appear afflicted, gloomy, *sumasăngaak—sinmasăngaak*

afire *is ăpuy; mapɯan,* from *pɯak:* I burn down, destroy by fire; *mafĭtjang:* blazing

afraid *ŏgiad* [*ĕgiad, ĭgiad*]; I am afraid: *umögiădak* (fear)

after *nafɯash* (from: *fɯăshek,* I finish); [408]. Or: *is nan nalpăsan:* upon, after accomplishing (from: *lipăshek*); *is san anóngɯash:* at the end of; cf. Fr. "au bout d' une heure." Conjunction: [445]

afternoon early afternoon: *is nan magăkyu;* from about 2-4 o'clock: *is nan măksip;* from about 4-6 o'clock: *is nan misůyaɯ;* at the time of sunset: *is nan sidsidsĭmna*

afterwards *ketjĕng,* thereupon. [436]; *is san anŏngɯash năntŏnă:* "at the end of this"—

again *kăsĭn; ăkis* [*akĭs*] [312] (*ăkis* = also)

against *is, ken*

agate *abŏngö* [*apŏngöy*] used for necklaces

age *tauwĭna; katauwĭna.* See: year

ago *ay inmáy, ay nálosh* [*ay nálăosh*], from *laŏshak* I pass by; *tŏlo 'y ákyu ay inmáy* three days ago; *idkaukáuni* a little while ago; *idkáuni* some time ago; *adsăngădum* some months ago; *idtauwĭn* or: *ĭsa 'y tauwĭn ay nálosh* one year ago; *ayáka'y tauwĭn ay inmáy* many years ago

agree *ĭtanuĭko* (accept)

agreement *páky au* (oral agreement, not a written contract; Iloc.)

aid, I *fadjăngak* (help)

air *sŭysuy* (breath, blowing etc.)

alike *kădgna* [*kágna*]

alive *atatáku* [*adadáku*]; *matatákuak* I am alive. (*táku*: living being, person)

all *ămĭn; amĭn ay táku* all people; this is all: *ketjĕng tji.* [388]

all (pure) *pásig; pásig falĭdog* all gold, pure gold, without admixture

allow *iyŭyak* (let)

almost *kănkănĭ* [311]; *akĭt yăngkay et nayăgyagak* I had almost fallen (*akĭt yangkay et*: "but little, then")

alone *ĭsang;* I am alone: *isăngak;* durative: *isisăngak—inisisăngak:* I remain alone. I alone (only I): *sak/ĕn ăngkay;* I am alone, I am separated from, (in Plur.: we are together and separated from others): *makĕketjĕngak—nakĕketjĕngak; ma/isăak* [*mayisăak*], see "abandon". I leave alone: *ukăyek—inukăyko—ma/ŭkay—mangŭkay. isăngak ay ĕntsuno:* I am working alone

already *ăfus, ĭptjas* [309]

also *ăkis* [*akĭs*] (postpositive); *sak/ĕn ăkis* I also, *kag ken sak/ĕn ăkis* I also ("like myself, also")

although *ăläy* [453]

altitude *kaantjŏna* "its altitude," *nan kaantjŏn nan kăyo* the height of the tree (*kaantjŏ* was always given in the construct state)

always *sissisĭssya; kaaawakaaawăkas* (every day); *kătaaawĭtaaawĭn* (every year); *is kataaawĭtaaawĭn:* forever

American *Melikăno, Melikănos,* [*Melikănosh*]

among *is, ken;*

and *ya; et:* and then

anglehook *fĕngwid;* line of the angle: *lăfid;* worm: *kĭllang. fengwĭdak,* Person. *maměngwitak* I angle

angry *shoshŏnget* [*sosŏnget*]; *sinmŏnget:* having become angry; *inshoshŏngetak:* I am angry; *shæmŏngetak—sinmŏngetak* I am getting angry; *inasisosóngettăko* we are angry at each other; *pashŏngtek* I make angry—*inpashongĕtko—maipashŏnget—mangipashŏnget; pa/isĭkek* I make angry, provoke; Person.: *umipaĭsikak,—inmipaisikak*

"anito-post" *bŏshä* [*pŏsė*]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each "*ato*")

ankle *kingkĭngi;* joint: *ŭnget*

annoy (by talk) *umipaďyoak—inmipaďyoak; anæ̆kek* (trouble)

another *tĕkken;* another or "one more": *ăkis; nan ĭb/a* the other, the companion

answer, the *sŭmfad*

answer, I *sibfătek—sinfădko—măsfad—mănfad.* Pers.: *sumfădak—sinumfadak* (*sibfătek sĭka:* I answer you; Pers. in "Accus.")

ant *kŭyim* or *kŭsim,* large red ant; *fŭwis,* small dark brown; *alălasăng,* large, red; *kĕngăn,* biting ant

anus *kolăngad* [*golăngad*]; *pana/ĭyan* (for: *pang* + *ta/i* + *an*)

any [128, 129, 131, 133-]

anybody *æ̆läy sĭnu*

anything *æ̆läy ngăg* [*æ̆lĕngag*]

anywhere *æ̆läy mŏ intŏ;* any place whatsoever: *æ̆läy ĭntŏna*

apart we are apart: *makėketjĕngkăm̆i.* See: alone

ape *kăag*

apiece *is nan ťsa* ("for one")

approach *sumăkönak—sinmăkönak* [*sumăgönak*].
umalăliak I come nearer

approve *ťtanuťko* (accept)

area *ťli; fabfăy* [*fobfăy*]: homestead, place near home, near the town

arise *fumăngŏnak—finmăngonak* I arise from sleep.
tæmăktjikak—tinmăktjťkak I stand up. *itaktjťgko* I rise

arm *ťma* (i. e. hand); upper arm *tăklay;* upper arm near the elbow *pŏngo.* See: measure

armlet *pangŏnab; abkťl* for men: boar tusks with cock feathers; *făkua:* red rattan with pigs teeth

armpit *yĕkyek*

around *inlťkid.* I go around: *liwťshek* (go), *inlilťwťsak.* I go around the tree: *ŭmüyak inlťkid is nan kăyo* placed all around, made, put, tied around: *malťwish;* around me: *is nan ťwisko*

arrival *păddsong:* a person's arrival at a place, town, on his journey; a halting place (not the end of the journey); "étape."

arrive *ŭmdjănak* [*ŭmtsănak*]—*inŭmdjanak*
sumăobak—sinmăobak I arrive at home

artery *ŏdd* [*wdd, udd*]

as as = when: *mo, ssan* [443]; as = like: *kăg.;* as = because: *tay*

as if *kăshŏn* [454]

ascend *digĺtjek—dinigĺtko—nadĺgid—manĺgid* [*manĺgėd*]; *digĺtjek nan fflig* I ascend the mountain *manĺgėdak—nanĺgedak; manĺgėdak is nan fflig* I ascend the mountain

ashamed, I am *umdsiak—inmdsiak.* I make ashamed: *dshek—indshko "umdsika mān ay engkălĺ is kăg tŏna!* be ashamed to talk like that!"—"*ma/ĺd dshim* [*dshėm; dshöm*] you are not ashamed."

ashes *tjăpŏ*

ashore *is nan ĺlid nan wdnga* (at the bank of the river); *tjumdkăak—tjinmdkaak* [*tjumdkalak*]; *umĺlidak—inmĺlidak* I go ashore; *alawdshek—inalawdshko—maaldwash—mangaldwash* I pull ashore; *patsakdlek—inpatsdkak—ma/ipatsdka—mangipatsdka* I put on the shore (after pulling ashore); [*patjakdlek*] [Cf. 240]

ask *ĺbfakak—ĺnfăkak—ma/ĺbfaka—mangĺbfaka* (Construction: person with *is* or *ken*; thing in "Accusative.")—*ĺbfăkak ken sĺya mo intŏ nan ĺlina* I ask him where his home is.—*ĺbfăkak ken sĺka nan kipdnmo* I ask you for your knife.—Frequent.: *ibfakdfakak* I ask many questions, or: I ask eagerly, I ask many persons, I ask around; Infinitive: *ĺbfaka.* See Grammar [228].
Person.: *umibfakdak—inmibfakdak; kötsdɯwek* [*kėtjdɯwek*]—*kinötsdɯko—mangötsaɯ* [*mdngtsaɯ*]—*mdktsaɯ* I ask for; Person.: *kumtjdɯwak* or: *inkötsdɯak; inkötsdɯak ken sĺka is tindpay* I ask you for

ask bread; *kumtjáwwak kẻn tŏdì is lágfo* I ask him for wages.
Or: *kának,* I say; *kának ken síka nan bílak* I ask you for money
kinwánitja ken sak/ẻn nan mónok they asked me for chickens

assemble *amóngek—inámongko—maámong—mangámong* I call together
maámongtáko—naámongtáko we assemble, come together

assent *ítanuíko* (accept)

assist *fadjángak* (help)

at *is; ken; is ken Anawwásal:* at Anauwasal's house

"ato" *áto* = a section of a town, a "precinct." See: "council house;" the people of one ato: *pangáto;* the whole ato: *sinpángato*

attack *falognídek—finalognídko—mafalógnid—mamalógnid.*
Person.: *infalognídak—ninfalognídak:* I battle, fight

aunt *alitáw ay fafáyi* father's sister; *yán/an ína* mother's older sister; *anótjin ína* mother's younger sister; *ináek* my father's brother's wife; (as transitive verb *ináek* means: I have as my aunt; *ináem* you have as your aunt, or foster mother etc.)

autumn See: "season."

avenge *falíshak* [*falísak*]; *falisantáko nan awaktáko!* let us take revenge for our slain ("bodies")!

awake *fumångŏnak* (arise); *fumafångŏnak:* I am, keep awake; to arouse from sleep: *fangŏnek—finanŏngko—mafångon—mamångon.*
inlĭblibak: I keep awake, I watch during the night

away *adadsâɯwi* [*adsaɯwĭ; adsŏwĭ*] far away; *adadsâɯwiak* I am far away; *kumâanak—kinmâanak* I go away. I go away, i. e. out of my house: *fumâlaak—finmâlaak*

awhile *sinakĭtan; is akĭt*

ax *pĭnang;* Tucucan: *kâman* = battle-ax (Iloc.: *lĭwa, alĭwa;* an ax with very long "beak:" *inotŏkan ay pĭnang*)
pinângash ax blade; *ŏtok* the pointed fore end of the blade, "beak."
paɯ/ĭt the (rear) thorn; *tŏpek* (i. e. "mouth") edge
pâlek [*bâlĕk*] ax handle
kalŏlot the iron cap on the handle near the blade
tĕngfa [*dĕngba*], or *signâlan* the iron cap on the other end of the handle
kasĭl; kinâsil; sineluĕkan rings of bejuco serving as caps
pĭnang si iLâkod the battle ax of tribes in the North; *nan pâlik ay nasosŏan* (*sŏso:* "breast"); or: *linâkod ay nasosŏan* the handle with a "nose"

ax and adze *wâsay* (a working tool with changeable blade); *sâka* blade; *pakâtja* handle

B

baby *atinfúyang* (very young); *kíllang* boy; *ngđan* girl; *ongónga* child

back of the body: *ítjig*, [*ótsög*]. *tjúlig* backbone

back *is tsógok* [*tsógog*]: to the rear [401; 412]
kumógėdak—kinmógėdak I go back (of fear)
tæmóliak I come back (come)
pashakóngek I throw back (throw)
sumákongak ay intáktak I run back
pataolíek ay fadlėn I send back (send)
insákongak I look back, turn around

bacon *fílad*

bad *ángălúd, angángălúd* (bad, but improvable; ugly)
ngág [*ngāāg*] thoroughly bad; physically and morally bad; Tucucan: *lăwėng*
ngæmáăgak: I become bad
olóläy very bad, very wicked. *lăæwa* bad, improper, indecent, wrong [*dăkės*, Iloc. is used also]
mangísæ bad, malicious, dirty (particularly of a woman)

bag of cloth: *tjókaæ;* of deerskin: *kătat;* of a bladder: *fítjong; fítjong si fútug*, or: *sógab.* in the bag: *is nan katjókaæ*

bald *natoltólan nan ólo, nan fóok; póklang* (Iloc.)

ball *minókan* a ball of thread, string etc.

bamboo *kawáyyan* [*kawáyan*]; *tinánong,* used for tubes; *ánis,* for baskets; *fíka, fólo,* [*fúlæ*] used for the spearblades of *"fángkaæ"; mángnæ,* bamboo as "hard as iron." See: tube

banana *fálad;* small green: *sáking;* large, yellow: *mináyéng*

bank of river *ílid; nan ílid nan wánga; pána:* seashore

barb *sălăwíd;* a spear with many barbs: *sinalawítan*

bark *sípsip;* inner bark: *kóblid* [*kóbnid*]

bark *in/ngóngoak—nin/ngóngoak; in/ngóngo nan ásæ* the dog barks

barn *álang*

barter *sokádek—sinokádko—masókad—manókad.* Person.: *sumókadak—sinmókadak. idjúak is nan sókad:* I give in exchange. See: change.
íshugádko—ínshugádko—ma/ishúgad—mangishúgad. [*isækátko; isokátko*]

basket *akaæwín* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.
akíd medium size, flat, no rim in front, for gathering shells
atófang woman's basket, for vegetables
fákkéng si kátjöu small fish basket M. Sch. IX, 11
falóko basket for camote
falóang bottleshaped basket M. Sch. IX, 9
falólang large receptacle for skulls

basket

fångaɯ man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tångėb*, is made of rattan leaves: *tŏfon si wûe* M. Sch. XIII, 7 and 8
fanît basket for salt
fîki si mŏnok chicken basket (for ceremonies)
gŏlɯg high basket (about 6 inches) M. Sch. IX, 10
îwas si tjŏtjon bottle-shaped basket for grasshoppers
kalûpit man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder
kåttėng fish basket
kimåta large transportation baskets at either end of a long pole, *påtang*, to be balanced on a shoulder
kîɯg round flat basket, diam. about 8 inches, serving as dinner-plate
kŏllɯg large receptacle for rice, made of bamboo M. Sch. XIII, 4
kŏlong chicken coop J. LXXVIII
kotsŏkod earth basket
kŏyɯk basket, used in fishing
lågshan large flat basket, no rim in front; used for *ångö*, boiled camote leaves. (Similar to the *akîd*.) [The largest basket in J. XCIV; the smaller within the *lagshan* is the *akîd*; on top of these two is the *falŏko*; then there are several *kîɯg* and the high, bottle-shaped behind the dinner-plates is the *kŏllɯg*, for *fînáyɯ*, pounded rice.—]
lûa a large low basket, for women, to be carried on the head
ŏkad a fish basket
sakŏlong funnel-shaped basket, the temporary receptacle for the heads brought home from a successful expedition M. Sch. XVI, 13
sångi man's basket, similar to the *fangaɯ*, but without cover M. Sch. XIII, 5
shŏlong basket suspended beneath the roof, for knife and spoons; basket in the *fåwi* (see: buildings), containing skulls: *sholóngan*
takŏtsog [*takŏtjag*] dirt scoop
tayåăn woman's large transportation basket, carried on the head and usually placed into the *lûa*. The large basket: J. XCIII and CXXI
tŏpil dinner basket

basket *toktŏpil* children's food basket
tăfong receptacle for thrashed rice

bat *fătay*

bathe *ămisak;* See: wash

battle *falŏgnid* (battle with modern arms: *kăfad*);

battle cry *ĕn/ngă/ŏak* I shout a battle cry, challenge

be, to [361—365]

beads *apŏng;* of black seed: *gătsaw;* of gray seed: *atlăküy;* red stone: *apŏngö,* or: *sĭleng;* large white agate: *fŏkash* of brown berries: *palĭdbĕd*

beak *tŏpkay*

beam vertical: *tŏkod;* horizontal: *fatănglay;* inclined: *tŏklod;* a beam to carry a burden: *ătang;* I carry: *iatăngko; fatăwil:* beam at the end of which I carry.... See: pole, post, basket *kimăta*

bean *falătong* [*balădong*]; *ĭtab* black and gray beans; *kălab* small green beans;
oăkek—inoăgko—maăag, Person.: *inŏakak* I gather beans
mamalătong—namalătong I go to get beans

bear See: birth; carry

beard *săpki* near the ears; *săbok* at the chin; *sĭmsim* any hair in the face, whiskers etc.

beat *kogǒngek* (strike); *fayĕkek* (whip); *patǒyek* (kill) *pat/ǒngek* (strike) I beat the gong, the "*gǎngsa.*" See: strike; knock; rap

beautiful *kăwĭs ay ĭlaën* "good to see;" *shayăkek—shinayăgko—mashăyăg—manăyăg:* I shape beautifully (pots, spears, utensils)

because *tay; mo kö man tay:* certainly because; because indeed

beckon *kawătsak—kinawătsak* I make a sign to come near, I call by signs

bed *kātĕn* (Igorot?). sleeping board in the "*ăngan,*" the sleeping chamber: *ĭlek; ĭföyk* a mat

bedbug *kĭtĕb*

bee *yăkan;* bumblebee: *fălĕngan*

beef *făka* (i. e. cow) *ĭstja 'y nŏang* (meat of the buffalo)

beetle *ăfib; fokfoktŏd; kimkĭmi* cockroach

before *sasăkang* [398]; *ăfus, ĭptjas* [309; 413; 446]
mangănăna mo...: "earlier than" before the house: *is tjĭla* ("in the court")
day before yesterday *kasĭn adŭgka,* or: *is kasĭn ŭgka*

beggar *inlĭmosh; inlimŏshak* I go begging

begin *ilăbok—inlăbok—mailăbo* [*mīlăbo*]—*mangilăbo.*
he begins to speak: *ilăbŏna 'y ĕngkălĭ*

beginning, the *lablabǒna;* (the first); *is nan lablabǒna:* beforehand; *kă/ilabǒan* the beginning

behind *tsǒgok* [*tsǒgog*]; *is tsǒgok* [400; 412]; I go behind, follow: *umǒnŏdak; tsogǒkek:* I have behind; I put behind; (hence: I am in front;) *tsogókek sĭka:* you are behind me; *ĕngka is tsogǒgko!* go behind me!

believe *abfolŭtek—inabfŏlutko—maabfŏlud—mangabfŏlud.* Person.: *umabfŏludak.*

bellow (of the carabao, water-buffalo) *in/ngăek nan nŏang,* the b. bellows

bellows *opŏop;* I work with the bellows: *opŏŏpak.* feathers at the piston: *tsŭdtsŭd;* tubes leading to the fire: *tŏfong* [*tŏbong*]; the blast, air: *sŭysuy* or: *tjăkĭm* (wind)
Cf. Ling Roth, Natives of Sarawak etc. II, 236 f.; Jenks, B. I. 126 f.; Meyer u. Schadenberg, Album v. Phil.-Typen (1891) Taf. 30; Leo Frobenius, Geograph. Kulturkunde, IV. Teil (1904) p. 200, Asien Taf. IV.

belly *fŏto* [*bodo*]

belong [107] *kŏa:* property. *kŏan tŏdĭ:* it belongs to that one ...*ya kŏak*....is my property, belongs to me.

below *is kodpna*

bench *făngko* (Sp. banco); *tuktjŭan:* sitting place

bend *digkŏek—dinĭgkok—madĭgko—manĭgko.* [*tikŏek, digŭek*] bent: *nadĭgdigkŏ; lidŏdek—linidŏdko—malĭdod—minlĭdod* I bend and hurt thereby (a finger etc.) *tjapŏshak—tjinapŏshak—matjapŏshan—manăposh* I bend by laying a heavy mass upon; *mabfăkog nan awăkna:* his body is bent.

bend *pikŏdek—pinikŏdko—mapĭkod—mamĭkod* I bend to a loop

beneath *is kŏdpna; is kokoăfŏna* (beneath it); *is nan tsăo; is nan tsăo nan tuktjăan:* beneath the chair, seat. [405]

berry *pŏkong; pĭnĕd*

beside *is nan tsăpat*; at my side: *is nan tsapătko* [*tjapătko*]

best *kăgawĭs; kăgăwĭs mo amĭn:* better than all

betray *ĕngakak* (lie)

better *kăgăwĭs mo....* better than; *makăan:* better in health (from *kaănek* I take away, e. g. sickness).
manăkas it is better [414] (probably Ilocano? vb. *akăshek,* to improve, heal).
manăkas is umaliantăko it is better that we go
kumawĭs nan sakĭtko: I am getting better (my sickness gets better); or: *makăanak,* see: take away, heal

between *kăæwa* [404]

beverages *tăpuy:* rice wine; *făyash* [*basi:* Ilocano, not Igórot], alcoholic beverage made of sugar cane; fermented by means of *tŭbfig. săfĕng:* a fermented drink made of meat, vegetables, grasshoppers, bones etc.

big *tjaktjăki;* very big: *tjaktjagŏa* [*tjaktjagŏag; tjaktjagŏra;* r is a rough sound between r and l]—*patjaktjakĕlek:* I make big, enlarge.

bind *făl*ŏ*tjek—final*ŏ*tko—mafălæd—mamălæd. fălæd:* string, wire.
mamălædak I am bound, a prisoner, fettered. See: tie.

bird *ayáyăm;* young bird: *góyad ay ayáyam; ånak si ayáyam*

bird's nest *ákam; áfong si ayáyam* ("house")

birth *pafalåek—inpafálak—maipafála—mangipafála* I give birth or: *ĺ/anåkko—inanåkko—ma/iånak* [*mĺanak, mayiånak*] Person.: *umánakak. insátjăak.* "birthday:" *ákyu ay finmalåăna.*—See: born

bit, a *akĺt* (a little)

bite *kédfak* [*kĺdfak*]—*kinédfak—makédfan—mångdėb* Person.: *inkådėbak; kumdėbak. kagáek* (chew); I bite off: *angătek—inangătko—mangångăd—maångăd*

bitter *inaklĺd*

black *ngĺtid* [*ngĺtit, inngĺtit*]; *ingitatáo* very black; *kumáėbak is inngĺtit* I make black, paint black; or: *pangitĺtek—inpangitĺtko—ma/ipangĺtit—mangipangĺtit*

blacksmith *fufůmsha*

bladder *fĺtjong*

blade of spear: *tůfay* (*tůfay*, as part for the whole: the spear); blade of ax: *pinångash;* blade of adze: *sáka;* of knife: *kĺpan*

blanket *ĺwis; pĺtay; pĺtay ay pinakpákan:* a "*pĺtay*" of best material and make; M. Sch. VIII, 4, 5, 6.; *pĺtay ay bákºu si falátong:* made of "fiber of bean stalks"
kådpas: a girl's blanket
fayáong dark blue blanket with white stripes;
a stripe: *fálid*

blanket *fantjåla:* white blanket with blue stripes, also: *fantjåla ay dinåpi* [*tinåpi*], if the stripes are broad. M. Sch. VII, 5 *ifån si ongŏnga* a blanket for wrapping and carrying a child

bleed *djumålaak; fumåla nan djåla:* the blood flows out

blind *nakĭmid,* from: *kimĭtek nan måtak,* I close my eyes
one-eyed *nabĭshek; fŭltsing; bălldok*
blind with open eyelids *fŭlag; nakŭllao*
(*nabălldĭngan:* with white pupil, albino)

blistered *malofŭbtjong*

blond *fuyångyang*

blood *djåla* [*dåla, tsåla*]; *djumadjălåak—djinmadjălåak* I am bloody
padjalåek—inpadjålak—mĭpadjåla—mangipadjåla I make bloody

blossom *fĕnga*

blow, I *subŏkak* [*shubŏkak*]—*sinubŏkak—masubŏkan—manŭbok* [*manŭbog*]; *pashubŏkek:* I cause to blow, i. e. I call the conjurer, the "*insŭbok,*" to blow away sickness and pains; *ĕngka pashŭbok!* go and call the conjurer!
Person.: *insŭbokak—ninsŭbokak*
fitjŏkek—finitjŏgko—mafĭtjog—mamĭtjog: I blow, inflate

blue *asŭl* (Sp. azur); *tĭna, tinĭna* (Sp. Iloc.); usually: *ngĭtit,* i. e. black

blunt *na/ŏpĕd; opĕtjek* [*obŏytjek, obĭdek, opŏtjek*]—*inopĕtko—maŏpĕd—mangŏpĕd* I make blunt, dull

boar *fûa* [*bŭa*]; *láman:* wild boar

board *lăshab*

boat *fângka* (Sp., Iloc.) (unknown to most Igórot); *babăl,* steamboat (Sp. vapor) *lákid* "a Span. bamboo canoe;" raft

bobbin *mogŏnan;* (*podŏnan* in Lepanto)

body *áwak* (living or dead; men or animals)

boil, I *inítek—inīnítko—ma/ínid—mangínid;* (boil water); *abfuyûek* boil down sugar, salt; *paluákek* [*paloákek*]—*inpaluágko—malŭag—mangipalŭag.* Person.: *inlulŭag* it is boiling, bubbling; *lumûag* it begins to boil Person.: *lumákak—linumákak. linúmag nan tjĕnum:* the water boiled
tsa [*tja*] *lumŭag:* it is boiling, continues to boil.
See: cook

boil, a *făyüy* (furuncle etc.); a scar from a boil: *náyăman*

bold *málengag;* I am brave, bold: *malĕngagak*

bone *tăng a* [*tŏnga;* Samōki: *tŏngal* and: *tŏngar*]; *íngid*

Bontoc *Făntok* [*Fŏntok*]; *iFăntok* an inhabitant of Bontoc; *iFăntokak* I am from Bontoc; *iFăntok ay Igólot* a Bontoc Igórot. Bontoc region: *Tjŭlyă,* or: *Kènsátjan.* (in Songs.)

bony *naffkod* (lean, thin, skinny)

book *líblo* (Sp. libro)

border *ảmas* (part, dividing line, frontier); *ťlid*

bore through *lushkảwwek—linushkảwwko—nalůshkaww—minlůshkaww.*
tělkek—tinlěkko—nảtlek—mảnlek pierce the ear lobe

born *finmảla* ("come out" from *fumảlaak*); *ma/iảnak* ("enfanté").
I am born as... *maḃfỏluak; mabfỏluak is kảag* I am born as a monkey, I became by birth a monkey; I make by birth, I create as: *fwlöủwek—finwlöủko—nafwlöu* [*mabfỏlu*]
maiảnakak—naiảnakak (*ad Fảntok*) I am born (at Bontoc)
nan ongónga ya finmảla adůgka: the child was born yesterday

borrow *tegköủwek—tinköủko—mảtköu* (to borrow any object)
inpakawwảtak is nan bťlak I borrow money (*kawwảtek*)

bosom *sỏso* [*shỏsho*]

both *amťn nan djủa:* ("all two"); *amťn nan djủa'y mảtam* both of your eyes

bottle *bảngaww* ("glass"); *fotťlya* (Sp.)

bottom of a pot, jar etc. *kolảngad* [*golảngad*]

bough *pảnga* small bough, twig: *pťngi*

boundary *ảmas* (border, part)

bow *bandolay* (Iloc.): bow and arrows (scorned and never used by genuine Igórot)

bow down *inlĭpedak—ninlĭpedak*

bowels *fă̆ang*

bowl *sŏkong* (used also as cover for jars); *tjă̆yo:* wooden bowl. See: pot, dish, jar etc.

box *ágă̆b* [*ăkop, ăkub*], also "trunk" little box, to keep utensils: *tă̆ktă̆kno*

box, I *kogŏngek* (strike)

boy *ongŏnga 'y laláki* ("male child"); baby: *kĭllang;* older than about twelve years: *fobfăllo.* Plural: *ongănga; fobfafăllo*

bracelet *sŏngab;* see "armlet"

braid *apĭtjek—inapĭtko—măăpit—mangăpit.* Person.: *umăpitak*

brain *ă̆tek* [*ătek*]

branch *pănga;* dry branch: *lĭpat*

brass *kătjing* (also: brass chain)

brave *măléngag; abafŭngĕt*

bread *tinápay* [*dinápay;* a loan word, as the Igórot do not make any bread; Malay: *tinápay:* kneaded]

break *pĭtnek—pintĕngko—măptén—mămitén* [*mămten*] *fakáshek—finakăshko* [*finĕkăshko*] *—mafăkash—mamăkash* I break and destroy (by violence)

break Person.: *fumåkashak; infåkashak.* But: *fekåshek* I throw
potlŏngek—pinotlŏngko—mapŏtlong—mamŏtlong I break off; *potlŏngek nan potlŏngna:* I break off a piece here
kibŏngek—kinibŏngko—makĭbong—mangĭbong break to pieces; or: *pitapitångek*
pa/abŏkek—inpa/abŏgko break completely, smash to pieces
ma/ikàbkab: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened
pekpĕgkek—pinekpĕgko—mapĕkpeg.—mamĕkpeg I break an arm; leg; also a stick etc.—*napĕkpeg nan lĭmak:* my arm is broken.
sokpŏtek: I break a string.

breakfast *mångan* (*mang* and root: *kan*)

breast *sŏso* [*shŏsho*] (of man and woman)

breastbone *palågpag*

breath *ngåys; ngåsa*

breathe *lalåyak nan tjakĭm:* I draw in the air; *inngåsaak* I breathe; *insiyŏkak* I breathe heavily with a whistling sound; I pant, breathe after carrying a burden: *inisŭysuyak*

breechcloth *wånis,* for men; *fåla* and *wåkis,* for women. Different kinds: *sŏbut,* or: *tinångag:* yellowish, made of tree fiber, (*sŏbut* [*sŏfut*] means also a large bag of rice) *tinångag,* made in Tucucan and Biduakan
winangĭsan [*winanĭsan*]*:* red and blue (black)
finalongfŏngan: very fine and elaborated, "all string"
tjina/ŏkan: with red ends, tassels
tjinångta: white, for men
linånlan: for men, similar to *tjinångta*
få/a: for men, all blue
pinŏshlan: blue with small stripes
fåla: a little apron, also worn by men

bride *umắfong ay fafắyi;* bridegroom: *umắfong ay lalắki*

bridge *lắngtay*

bridle *fugắdo* (Iloc.)

bright *sílí; sumílí nan ắkyu:* the sun is shining bright; [*somílí*]; *pasilíek* I cause to shine; I reflect light from polished metal *infitfítjang nan ắpuy:* the fire burns with a bright flame; or: *kæmắlang*

bring *iyắik* [*yắik*]—*inyắik—ma/iyắi* [*mayắi, mayắli*]—*mangiyắi* [*mangyắi, mangyắli, mingyắi*]. Frequentat. *yắiyắik.* Person.: *inyắiak* [*inyắliak*]; *umyắiak* [*umyắliak*]. *umyắiak* means often: I go and bring
Causat. *payắik,* I order to bring, I send to somebody. *iyắpok—inyắpok—maiyắpo—mangiyắpo* [*mingiyắpo*] I bring from; *iyắpok ad Fắntok:* I bring from Bontoc
isắak—insắak—ma/isắa—mangisắa I bring, carry home
pasíkpek—inpaskếpko—ma/ipắskếp—mangipắskếp:
I bring into the house, (a pot, box etc.) Also: I order to enter
itốlik I bring back (return)

broad *anandæwa*

broil *tjasíwek; tjadæwísek.* See: roast

broken-hearted *mafắkash,* figurat. from *fakắshek* I break, destroy

brook *tabtabắkadæ* (in rainy season); bed of a brook: *kinnắdæan;* several tributaries to the river Rio Chico, which are passing through Bontoc are called: *kínnadæ*

broom *sis/í;* use a broom: *sis/íak,* Person.: *insís/iak*

broth *lĭ́tang*

brother The same terms, only distinguished by adding: *ay laláki,* or: *ay fafáyi,* serve for both brother and sister:
ĭ́tad [*ĕ́tad*]*:* brother, sister, is the general term for younger as well as older brother or sister.
yún/a: the older brother or sister; plural sometimes: *yunúna;* the oldest brother or sister was called in "old language:" *pangólo* "headbrother."
anótji [*inótji*]*:* the younger brother or sister; plural sometimes: *ănănótji.*
(the second brother: *sŭ́mnid ay laláki;* the third: *kaææwáan ay laláki;* "there is no term for the fourth etc. brother.")
brothers and sisters, "Geschwister:" *áki;* usually: *sináki,* two brothers or sisters; *sinăg/ĭ́,* more than two brothers or sisters.
the brother is to his sister: *"kalalakĭ́ăna;"* she calls him: *"kalalakĭ́ak,"* my brother.
to a brother his sister is *"kafabfăyĭ́ăna;"* he calls her: *kafibfĭ́ak,* my sister, when speaking of her to others. Or: *ĭtádko ay fafáyi, yún/ak ay fafáyi, anótjik* [*inótjik*] *ay fafáyi.*
pangólok ay fafáyi: my oldest sister (if she is the oldest child); *sinakĭ́kami:* we are brothers and sisters, we are children of the same parents.

brother-in-law *kássud ay laláki;* sister-in-law: *kássud ay fafáyi.* The wife's (or husband's) sister's husband: *abfĭ́lad ay laláki.* The relationship of brothers (or of sisters-) -in-law to each other: *sinĭ́nget.*

brow *kĭ́tong*

brown *kăg tĭ́lin,* "like a ricebird;" darkbrown: *ngĭ́tit* "black;" redbrown: *inkĭ́lad,* "red;" light brown: *fakĭ́ngi* "yellow."

bubbles, it *infŏ́bfobŏ́* (*nan tjĕ́næm, nan ĭ́b/ib:* the water, the spring, well). See: boil

buck of deer: *ŏgsa 'y laláki*

bud *fœ́d*

buffalo Bubalus buffelus L. (Report of the Phil. Comm. IV, p. 13f.) "water-buffalo;" (J. p. 107f.) tame buffalo: *nœ́ang* [*nóang*]
wild: *ayáwan* [*áyăwan*]
cow: *kamfákyan;* bull: *tŏt/ŏ;* calf: *ínanak ay ayáwan, ay nœ́ang.* See: wedding

bug *áfib, fokfoktŏd, kíteb*

build *kápek* (make)

buildings: *áfong,* house; *fá/öy* [*fá/öü*] large house; *katyúfong* small house, hut; houses of an "*áto:*" *fáwi:* councilhouse of the "*ato,*" place where the men assemble in the evening to discuss affairs and where the old men and single boys sleep; see: "councilhouse;" the stone wall around the court: *tjápay;* the flat stones on top of this wall: *tángfö́u; abafœ́ngan,* [*pabafœ́ngan*]*:* house like the "*fáwi,*" but with a larger court in front, where ceremonies are frequently performed, with slaughtering of pigs, dogs, chickens. Also dormitory for old and unmarried young men and boys.
ólog: dormitory for the girls of an "*āto.*" [*ólœ́g*]
állang: granary

bull *tot/ŏ*

bullet *fŏbălă*

bunch one handful of rice ears: *sinfengé* [367]

bundle *fúgshong; fugshŏngek—finugshŏngko—mabfúgshong—mamúgshong* I pack into a bundle. bundle, i. e. one load: *aœ́wíd*

burden *a͡uwĭd;* see: "bundle."

burn *pafitjắngek—inpafĭtjangko—ma/ipafĭtjang—mangipafĭtjang* I cause to burn, kindle. Person.: *fumitjắngak—finmitjắngak* to burn (intransitive) *infitfitjắngak* to burn brightly, to be ablaze *ishúnok* [*isúnok*]*—inshúnok—ma/ishúno—mangishúno* I put into the fire; I burn wood etc. Synonym: *igtŏngok nan kắyo* (wood) *pa͡ak* [*pŏak, pắak*]*—pina͡ak—mapa͡an—*[*mapắan, mapŏan*]*—mắma͡* I burn down, destroy by fire (houses, granaries etc.) *napa͡an nan ắfong:* the house is afire *tŏdngak—tinŏdngak—matŏdngan:* I burn my hand, finger etc.
Also: *naắtongan nan lĭmak,* my hand is burned (*ắtong:* warm); *atŏngak* I burn
kĭfek (*kŏfek*)*—kinfak—makfa—mangĭfa:* I burn pots; Person.: *inkŏfaak is fắnga*

burn, a *malafŏbtjong*

bury *ĭka/ắpko—inka/ắpko—ma/ikắ/a͡ap—mangikắ/a͡ap* [*ika/ắpko*]*;* I hide in the ground, I dig a hole; *fekắfek:* I bury (at midnight) an enemy's head.

busy I am busy: *nay si tsak tsắnoėn* ("here is to work for me"). See "work."

but *siắdnay* [*sĭadnay*] [433]; *ya* (and)

butterfly *fĭnŏlŏfólo;* a small b.: *akắkob*

buttock *ắpo* [*ópo, ắpo*]

button *fắdi, fatŏnis* (Sp. Iloc.)

buy *lagṓak—linagṓak—malagṓan—minlágo.* [Pret.: *nilagṓak,* by metathesis.] Person.: *lumagṓak—linmagṓak.* place for buying: *kalăgṓan.*

by governing the agent of passive verbs: *is, ken* [390]. by and by: *is aɑ́ɑ́ni.*

C

cage *kṓlong:* chicken-basket.

calf *ĺnănak ay ayáwan* (or: *si* for *ay*); calf of the leg: *fĺtkin.*

call, I *ayákak—ĺnayákak—maayákan—mangáyak* [*mangáyag*]. Person.: *umáyakak—inmáyakak:* I call to come.
call; name: *kának* (say). *ngăg nan kanám si sa?* what do you call this?
fúkaɑɑwak—finúkaɑɑwak—mafukáɑɑwan—mamúkaɑɑ I call loud, shout to one; Person.: *infúkaɑɑwak—ninfúkaɑɑwak.*
laláyak—linaláyak—malaláyan—minlálay to call to come, to call near; Person.: *lumăláyak—linmaláyak.*
yishtjáek—yinĺshtjak—mayĺshtja to call animals.
The call: *yĺshtja!*

"camote" (sweet potato) *tṓki.* Varieties: *fitṓklo,* brown, "the best;" *akufángfang,* brown, inferior; *shṓshog,* light brown; *patṓki,* white, "better than *shṓshog;*" *linṓko,* brown; *lṓkmug,* brown; *kĺweng; tangtánglag;* camote-settings: *finalĺling;* leaves: *ángö* (boiled as food for pigs); camote-stick: *sűwan* (implement for digging up); *faángan:* camote patch.

can, I *mabfálinak—nabfálinak; mabfalíngko* [*mafálinak:* 317] See [298]

canal *álak:* dug out for irrigation of fields. See: irrigation, trough, water. a trench: *talákan*

carabao see: buffalo

care *íkad;* I take care, I care for: *íkadak, ikádka* etc. *ikádkăyu!* care, or: help yourselves! *adíak íkad ken síka:* I do not care for you. *sak/én nan íkad:* I shall care for it, do it, arrange it. Also: *kíkad; kíkadak is kanéntáko:* I shall care for, prepare our dinner. *íkadak* [*kíkadak*] *ay mangála:* I take care to take: I help myself to it.
ăläy! I do not care! *ăläy umáyka!* I do not care if you go! Or: *ăläy mo umáyka. tak/én mo ma/íd kăněk!* I do not care if I have nothing to eat!
I care for: *ínongnóngko. míd nongnóngmo*: you care for nothing, you are negligent, worthless.
I take good care (of children), provide with food: *ö/óshdek* or: *nongnóngek—ninongnóngko*
I take care of the sick: *tokóngak—tinokóngak—matokóngan—manókong* (nurse)

carpenter *shumashápfad* (skilled in house building); see: plane

carriage *kalimáto* [*kalomáto*] (Sp. carromato)

carrier *kangkadsól* [*kalikadsól*] (Sp. cargador)

carry *sagfátek—sinagfátko—maságfat—manágfat* [*manágfad*]: a burden on the shoulder
agtóek—inágtok—ma/ágto—mangágto: on the head (as women do)
kauawílik—kinauawílik—makauawíli—mangauawíli I carry the double basket "*kimáta.*" Also: *ikáuawilik*
ibfatauawílko—infatauawílko—maibfatáuawil I carry on a

carry beam on the shoulder, (*fatáẅwil:* the beam, pole, at the ends of which the burden is fastened.)
iatángko: I carry on a beam, a burden being suspended at the middle of the beam
saklúyek—sinaklúyko—masákluy—manákluy I carry a child on my arm
abfóik—inabfóik—maabfói [*ábfaek—ináfak—maáfa—mangáfa*] I carry a child on my back, in the wrap *ifán*
isáak carry home (bring home); or: *iskípko*
labdínek I carry with both arms (a box, table etc. before my body)
alébídek I carry under the arm
isángik (*is nan itjígko*) I carry on my back in a basket
tapayáek I carry in my hand
pasíkpek I carry into... (bring into)
ifálak I carry out; Infinit.: *ifála*
igaángko I carry away to an other place
ofóek I carry to an other place in several trips
ídángko I carry away from a place *indángko—ma/ídan*
ita/ólik I carry to the rear, carry back [*itólik*]
See also: "to take, to bring"

cast away *íwasídko,* [*óuwasídko*] (throw)

castrate *fitlíak—finitlíak—mafitlían—mamítli*

cat *kósha* (loanword); wildcat: *ínyaẅ; síläy* (coon?)

catch *tjipápek—tjinpápko—mátpab* [*mádpap*]—*mánpab.* Person. *tjúmpápak; alóek:* I (take) catch, get fish; or: *katjöúẅek.* See: angle, net, trap, fish etc.
adikóek—inadíkok—maadíko—mangadíko I catch in running, pursuing; or: *apayáẅek* (pursue)
kén/nek—kínnak—nákna I catch in a trap or net; *nákna:* the prey. (*alóém sak/én!* catch me! *sikíam sak/én!* catch my leg! in games)

caterpillar *kétjéng; atátjẅ*

cease *tumgôyak* (stop)

celebrate *intĕngaɑ̈ak—nintĕngaɑ̈ak. tumengaɑ̈tâko aswâkas!* we keep holiday to-morrow! (thus announce the boys, calling from *ato* to *ato,* a holiday proclaimed by some sacred men.)
See: feast

ceremonies *mângmang* (sacrifice a chicken; prayer etc.); Verb: *inmângmangak*
mangâpuy ceremony with fire in the field (or house)
sângfɑ̈ (sacrificing a pig) Verb: *insangfɑ̈kămi,* we sacrifice...
manaɑ̈wîsak or: *tsaɑ̈wîsak* I perform a less important ceremony or sacrifice. See: roast.
inanîtŏak I perform a ceremony for the soul of the deceased, the *anîto*
ôtong burial ceremony;
pât/tay: performed in the sacred grove *papat/tay* by the priests *pumapât/tay;* Verb: *mamât/tayak*
(And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)

certain *tit/îwa* true; a certain: *nan îsa ay....* or: *wodâ nan...* there is one

chain *kayâkay;* brass chain *kayâkay ay kâtjing; katêna* (Sp. cadena)

chair Igorot: *tuktjûan, katuktjûan* (a seat); Alab: *sakûban;* Iloc. *palângka; fângko*

chair for a corpse *sangâtjil* (The body, tied upon the *sangâtjil,* is kept before the house several days, until it is buried)

chamber *ângan,* see: house

change *sokádak—sinokádak—masokádan—manókad:* I change anything, money, name, cloth, work, etc.
Person.: *insókădak* [*sándak; sokándak*]. See: barter
ťsublik—ťnsublik—ma/ťsubli—mangťsubli, I change money; Person.: *insúbliak—ninsúbliak.* The passive or middle: *ma/isúbliak* [*misúbliak*] means also: I change my place, my order with an other person; I come in turn; I take his place.
ngɑ̄mátjanak [*ngomátsănak*]—*nginmátjănak* I change my name (*ngátjan*), I transform myself (in fables, tales etc.), I become.
nátken (from *téken*, other, different) changed.

charcoal *ťáling*

charm *amáya* (a piece of bamboo, 3 inches long, in which an herb or other charm is kept; it "wins love, keeps off mad dogs, prevents defeat"); *sáknib* a similar charm, wards off evil spirits (*"anťto"*), misfortune, sickness. *Sáknib:* resembles a piece of coal; "the people in the North make it; it must not be opened." Especially strong as *sáknib* is a "Thunder's tooth: *fobá nan kťtjo.* Considered most precious and bought at a high price."

chase off *pakaánek; ibi/ibóyko* (drive); *pashakóngek* I chase back

cheap *akťt nan lágona* (little its price); *nālagá* (Iloc.)

cheat *lokóek* [*logóek*]—*linókok—malóko—minlóko;* Ilocano; Igórot use besides this loanword: *engākak,* to lie.

cheek *támong;* near the temples: *ťping.*

chest *tákeb* (breast). See box, trunk.

chew *tamťkek—tinamťgko* [*tinamťtko*]—*matámid.*
kagáek—kinágak—makága—mangága.

chicken *mŏnok* [*mŏnog, mănok*]; young chicken: *ĭmpash* [*ĭmpas*]; *tjĭsak;* wild chicken: *săfag kŏlong:* chicken coop.

chief of a town, appointed by the Spaniards: *plesidĕnte;* not "chief," but a rich man of great influence: *gadsăngyen* [*katjăngyĕn*], "primus inter pares." *nangăto:* a man of high rank (Iloc.)

child *ongŏnga,* Plur.: *ongănga* [or: *ongŏnga*];
ănak, Plur.: *ănănak:* son or daughter
ongŏngaak: I am young.
ongŏnga 'y laláki,—'y fafáyi: a boy, a girl;
ănak ay laláki,—ay fafáyi: a son, a daughter.
the only child of a family: *fŭktong* [Or: *nan ĭsang,* the only]. See: baby, boy, girl, youth.
sinpănganak: all the children of a family.
umănakak—inmănakak: I have, I had children.

childish *naŏngong*

chin *pănga;* (jawbone, used often as handle for the gong)

Chinese *Tjĭno* [*Tsĭno*]; *Sănglay.*

chips *săpsap*

chisel *tălog;* to use a chisel: *talŏkek—tinalŏgko—matălog—manălog* (Iloc.?)

choke *sĕktek—sinkĕtko—măskĕt—mănkĕt.* See: strangle, suffocate

choose *pilĭek—pinĭlik—mapĭli—mamĭli*

chop off *fakăkek,* Person. *mamăkaak; potlŏngak* See: cut

church *simfán* (loanword)

cigar *pináltjis* (from Iloc. *paltjísek*, I roll); *afáno* (Sp. "Habana?")

circular *nalimlímo.* I make round: *fowádek—finówak—mafóa—mamóa*

circumcise *sigyátak—sinigyátak—masigyátan—manígyat*

city *íli; nan íli'd Fántok* the town of Bontoc

clay *bída:* (*pítek:* mud)

clean *apapókaw* (*pókaw:* white); I clean: *papokáwek;* I am clean: *pamókawak; lulútek—linulútko—malúlud—minlúlud:* I clean a water channel, pipe. clean, clear water: *nalilengan.* clean, washed: *namís* (from *ímsek:* wash)

climb *kalátek—kinalábko—makálab—mangálab.* Person.: *kumálabak—kinmálabak.* climb a mountain; see: "ascend." (I start to climb a mountain in order to work: *foknákek—finoknágko.*
Person. *mamógnakak* [*mamóknakak.*] See: go out.)

cling *intáyunak; insábfudak:* I am hanging and hold fast to a branch

clock *lílash* (Sp. reloj;); *ólas:* "hours" (Sp.)

close, I *ínfak—inínfak—mainfan—mangínfan.*
tángfak—tinángfak—matángfan.
ítangébko—íntangébko—ma/itángéb—mangitángéb
kimítek—kinimítko—makímit I close (my eyes) (*nakímit:*

close, I blind) *kimĭtek nan mătak:* I close my eyes
amŏmek—inamŏŏmko—maămom I close my mouth:
amŏmek nan topĕkko

close together *madjidjităko:* we are close together, we stand in one group

cloud *lifŏo; kalifŏlifŏo:* a mass of clouds. (G. Gewölk)

club *lŏlo,* a stick

coal *kalifŏn* (Sp. carbon) charcoal: *ăling*

coast *nan ĭlid nan pŏshong* (*pŏshong:* sea)

coat *ăklang; lămma* woman's coat; a man's: *făado* [*făadso; băado*] (Iloc.) *mamădsoak:* I put on a coat (Or: I put on: *ipuĭko;* I take off: *kădnek*)

cock *kaăwĭtan*

cocoanut *ĭnyug* [*nĭyog;*] cocoanut-oil: *lăna* (Iloc.;)
milk of c.: *tjĕnum si ĭnyug*

coffee *kăpi; kăpiak:* I drink coffee

coffin *alŏngan* (probably: "shady place," from *ălong*)

cohabit *iyŏtek—inyŏtko.* Person.: *inyŏtak.*

cold *lăteng. mashkăăwak* [*mashkăăak*] I am cold, freeze
inlakĭtweng it is very cold
lumăteng—linmăteng it turns cold
palakitwĕngek—inpalakitwĕngko I make cold

cold, a *dŏ́ykak* in the throat; *mŏ́tig* in the nose; *mamŏ́tigak:* I have a cold.

collarbone *pigpĭ́gok*

collect (taxes) *obŏ́fek—inobŏ́bko—maŏ́bob—mangŏ́bob.*
salŭ́bek I collect provisions measured by the "salub" (Iloc.)
alubŏ́fek; Person.: *inpasálubak; inpaŏ́bobak:* I order to collect. See: assemble.

colt *ĭnănak ay kafáyo*

comb *sŭ́kud* [*sŏ́kod; shŭ́kud;* Iloc.: *sakáysay*]; *sokŏ́tjek—sinokŏ́tko—masŏ́kod—manŏ́kod:* I comb.

comb of cock *falŏ́ngafĭng*

combat *falŏ́gnit*

come *umáliak—inmáliak.* Frequentat.: *umāliáliak.*
makalĭ́ak I come with others.
paalĭ́ek [*pālĭ́ek*]*—inpálik—mipáli* I cause to come.
come!: *álĭka! alĭ́kăyắ! [áyka! aykăyắ!]* [Or: *ikắ kayắ! 'ka kayắ!*]
tomóliak [*tŭmóliak*]*—tinmóliak* I come back
pumánadak [*bŭmánădak*]*—pinmánădak* I come down; *inŏ́sigak—ninösigak* I come down
fumálaak—finmálaak [*finmáāk*] I come out;
lumushfúdak: come out of a hole, a narrow pass, a forest...
sumáăak—sinmáăak I come home (to the house).
ŭ́mdjanak [*ŭ́mtsănak*]*—inŭ́mdjănak* I come, arrive.
sŭ́mkėpak—sinŭ́mkėpak I come in; *paskĕ́pek:* I order to come in; *kaláliak* I came just now [297]
lumáshnak—linmáshnak I come over, across
malpŏ́ak I come from; [*mapŭ́ak, mabŭ́ak;* for *malpŏ́anyŭ* the forms: *malpănyŭ, mabănyŭ* etc. are found] *nalpŏ́ak:* [353] [384]. Or: *umáliak ay nălpo is...* [*ay nălpo'sh...*]

come *makiáliak; mangifűegak:* I come with (*kěn*). *sínu nan nangifűeg ken síka?* who came with you? See: to go, to approach etc.

command *filínek.* (Alabdial.; Ilocano?); *filínek ta....* I order that.... See: order.

commander *ápo* (loan-word), master, lord, leader, employer etc.; *mamílin* (Nom. agentis of Ilocano *filinek* I order).

community *sinpangíli* the united town, land.

companion *íb/á* (*íb/á* means also: an other piece of the same kind: as, *nan íb/an nan kalásay:* an other shield of the same kind, shape etc.)
nan mangifűeg: the one accompanying, *nan mangifűeg ken sak/ěn* he who walks with me, my companion;
nan kadjuwána [372]
nan kadűak my companion (of two persons;)
nan kat'lómi our companion (of three persons;) see [372.]

compassion *sígang* [*sógang*] See: I pity

comprehend *kěkkek* (know)

conceal *ítafóngko* (hide)

concerning *is, ken*

cone *fælífæg* cone of pine

confide *abfolútek* (believe)

conquer *ámisak* (*nan fæsæl*)—*inámisak*—*maámisan*—*mangámis* (*nan fæsæl:* the enemy)
afákek—*inafágko*—*maáfag*—*mangáfag*

conquer *ibabŏltotko—[ṕpapăltotko]—inbabŏltotko—maibabŏltod:* kill by shooting (from: *băldug, păltok, păldog,* a gun)

consider *nĭmnimek* (think)

continue *kăsĭn* with endings [312;] *kasĭngka ay ėntsŭno!* continue to work! see: *tsa* [310]; continuation expressed by reduplication [290-294.]; continually, all day long: *iyagakyŭko; iyagakyŭko ay ėntsŭno* I work continually, all day long; *iyagakyŭna ay inăătjan* it is raining continually, all day long

contract *băsis, contratta* (Sp., Iloc.) *kumădibak is băsis:* I make a contract.—See: agreement

converse with *makitotŏyak* [*mikitotŏyak*]—*nakitotŏyak.* (with: *is, ken*)

cook *otŏek—inŏtok—maŏto—mangŏto.*
Person.: *umŏtoak—inmŏtoak; inŏtoak—ninŏtoak.*
luylŭyek—linuylŭyko—malŭyluy—minlŭyluy: I cook too much, too long

cool *akĭt ay lăteng* ("a little cold")

cool, I *palakitwĕngek* (cold); *padengnĭnek* (*nan tjĕnum:* the water)

copious *măl/an; măl/an nan kătj^{ö}u* copious, plenty are the fish

copper *kănfang* [*kămbang*]

corn *pĭki* (maize)

corpse *ăwak*

corpulent *alalắmẽsh*

cost *kad nan lắgŏna?* how much does it cost? (how much is its price?; *lắgo,* price)
nan lắgŏna ya lĭma'y pẽsosh it costs 5 pesos
kad sa? "how much is this?"

cotton *kắpis* [*kắpis*]

cough *inốkokak—ninốkokak*

councilhouse *fắwi.* Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the *"pabafắngan"* [*abafốngan,*] which has however in front a spacious, long court, called: *tjĭla* (its stone wall: *tjắpay*), while the court of the *fắwi* is semi-circular and small.
At the *fắwi* the men of an *ắto,* town-section, assemble in the evening to discuss matters of interest to their *ắto*; these two public structures form the *"ắto,"* a name given first to the public property of a town section, and transferred from the buildings to the whole town section and its inhabitants, as the Igórot assured.—Strangers go first to the *"ắto"* and send from there for the man they want to deal with. Most sacrifices are performed in the court of the *pabafắngan,* a few also in the court of the *fắwi.* At the *ắto* there are:
ắfong the house, with a fireplace: *anitjúan;*
tjĭla the court,
tắngfö́u or: *tjắpay* flat stones on top of the enclosing wall, on which the men sit
bốshä [*bốshẽ*] a post with a roughly carved head; *"anĭto-*post"
kaninitjúan a fireplace in the court
falốlang a basket with human skulls, trophies of feuds

count, I *iắpek* [*iyắpek*]*—iniắpko—mắyab* [*ma/ĭab, mĭyap*]*—mangĭap.* Person.: *inyắpak*

counting stick *kĭdab; kidắfak—kinidắfak* I cut notches into a counting stick; the notches denote days of work etc.

country *ĭli;* fellow countryman: *sinpangĭli*

courageous *mắlĕngag*

court *tjĭla; is tjĭla* outside of the house

cousin *kắyʊng* (*kắyʊng* is also the familiar address of intimate male friends of equal age)

cover *tắngĕb; lig/ắ:* cover of a basket (or a winnowing tray); *tŏtjong:* woman's head cover

cover, I *ĭnfak; tắngfak; itangĕbko* (close.)
kafŏnak: I cover with earth. sand etc.
inkŏlʊbak I cover the eyes with my hand, so as not to see

cow *fắka* (Sp. vaca); of the buffalo: *kamfắkyan*

coward *ögiắdan* [*ügiắdan, ĕgiắdan*]; *ögiadắngka!* you are a coward!

crab *ắkkamắ;* claw of a crab: *apắngoy;* crabs in the irrigated rice field: *sŭngan*

crawfish *pashắyan*

crawl *lŭmnekak—linŭmnekak; inlokŏlokak—ninlokŏlokak* I crawl into a hole; *ĕngkŏtsongak* [*ingkŏtjongak*]—*nĕngkŏtsongak*

crazy *nālöŭlöŭ* [*nālyŭlyŭ*]

create *patofa̋ek—inpatófa̋k—maipatófa̋—mangipatófa̋:* I make grow; I create salt, trees, water...

creek *kĭ́nna̋; tabtabákaa̋* (brook)

crocodile *fuáya* [*buáya*] (loanword)

crooked *nadigdigkó; digkóek:* I bend

cross water *kitjángek—kintjángko—makĭ́tjang—mangĭ́tjang;* Person.: *kumtjángak—kinumtjángak*

crow *káyang*

crow, to *ingkokóókak* [*éngkokóokak*]*—ningkokóókak*
nèngkokóok nan ka̋a̋wĭ́tan the cock crowed

crush *tĕ́ktèkek* (forge; hammer)

cry *fúka̋a̋wak* (call); Person.: *infúka̋a̋wak*
inákaak—ninákaak I cry, weep
èn/ngáoak; inkolúluak I cry to the enemy, challenge

cultivate *inlápisak—ninlápisak:* I clear the ground for a field, I weed; I dig: *inkáykayak*

cup *sa̋́kong* [*sógong*]

cure, to *bóksak* (*bókesh:* medicine); *akáshak* (Iloc.) See: blow

curly *kólod; nakólod:* a Negrito

custom *ĭ́kad* [*ĕkad*]; *sĭ́ya nan ĕkádmi* this is our custom

cut, a *fȧ́kag*, a wound

cut, I *fakȧ́kek—finakȧ́gko—mafȧ́kag—mamȧ́kag* I cut off a part of the body (head etc.) *mamȧ́kaak* I go headhunting
pʉtȯ́ak [*putȯ́ak; podȯ́ak*]*—pinʉtȯ́ak—mapʉtȯ́an—mamʉ́to* I cut off a part of the body
sibȯ́ek—sinɨ́bok—masɨ́bʉ—manɨ́bʉ I cut down (a tree, wood) Person. *insɨ́boak*
tiblȧ́ek—tinɨ́blak—matɨ́bla—manɨ́bla I cut down (a tree)
kökȯ́tjek [*kėkɛ́tjek*]*—kinökȯ́tko* [*kinėkɛ́tko*]*—makȯ́köd* [*makɛ́kėd*] I cut (wood, meat, camote, my finger etc.)
mȧ́ködak I cut myself by accident
lȧ́kidak—linȧ́kidak—malukɨ́dan—minlȧ́kid I cut up the body
lȧ́ngshek—linangɛ́shko—malȧ́ngesh—minlȧ́ngesh I cut big logs across in the middle
longshȯ́tak—linongshȯ́tak—malongshȯ́tan Synonym for *lȧ́ngshek*
potlȯ́ngek—pinotlȯ́ngko—mapȯ́tlong—mamȯ́tlong I cut out a piece from the middle, I cut across
potlȯ́ngak—pinotlȯ́ngak—mapotlȯ́ngan—mamotlongan I cut off a piece at an end; (Nom. ag. form uncertain)
ukȧ́djak [*ʉkȧ́tsak*]*—inukȧ́djak—ma/ukȧ́djan—mangȧ́kad* I cut off an animal's neck
lafȧ́kek—linafȧ́gko—malȧ́fag—minlȧ́fag I cut up the body, or a limb; cut into larger sections; carve.
takɨ́bek—tinakɨ́bko—matȧ́kib—manȧ́kib I cut to small pieces; Person.: *tumȧ́kibak—tinmȧ́kibak*
sengpȧ́dek—sinengpȧ́dko—masɛ́ngpad—manɛ́ngpad I cut off weed, high grass; I cut down, fell a tree
kȯ́ltak—kinȯ́ltak—makȯ́ltan—mánglöt I cut the hair (*nan fȯ́ok*)
pinȧ́ngek—pininȧ́ngko—mapɨ́nang I cut with the ax *pɨ́nang*
wasȧ́yek—inwinasȧ́yko (*!*) *—mawȧ́say* I cut with the working ax *wȧ́say*
kipȧ́nek—kinipȧ́ngko I cut with the knife *kɨ́pan*

D

daily *kaákèákyu; kaaawakaaawákas*

dam *lĺnged* (in the river)

dam off *saépek [saópek; saóbek; sa/ĺpek]—sinaĺbko—masáib [masáöb]—manáib;* Person.: *insáibak—ninsáibak:* I dam off a part of a pond or river, to catch fish, to irrigate etc.

dance *talĺfeng* men's dance (to the sounds of gongs; one man behind the other, in a circle, whose center is at the dancers' left side)
Verb: *intalĺfengak;* or: *manalĺfengak*
tjólaa man's dance, performed by a single (rarely two) dancer who executes, with ax, spear and shield, pantomimic gestures suggestive of attacking and beheading an enemy; thus he moves about the dancers of the *talĺfeng.*
Verb: *manólaaak [manálaoak];* the solodancer: *nan manólaa*
tádjek man's dance upon one spot, to the slow spondaic sounds of the gongs; a solemn religious dance.
Verb: *manádjekak*
ságni women's dance, performed with outstretched arms; the women are marking time by stepping upon one spot, holding tobacco leaves in their hands.
Verb: *manágniak*
mangángsaak I beat the "gangsa" (gong) to the dance
nan mamanpángo the dance-leader, whose various steps and motions the others imitate while following him
tatalĺbnan the place where the dance is executed

danger *kakắ/ĭgĕt*

dark *abafulĭnget; angắngetắɯ.* it grows dark: *fumulĭnget; ắngėb* dark caused by clouds. See: black.

dash *fakắshek* (I dash to pieces; break) See: throw

daughter *ắnak ay fafắyi* (child)

daughter-in-law *inắpo ay fafắyi*

dawn *wĭid; si wĭid* [*is wĭid*] at dawn; *mawĭid* it dawns

day *ắkyu* [*ắchu;* rarely; ch like the German guttural spirant]
adwắni, idwắni to-day; *id kawaksắna* on the same day
is kăsĭn wắkas, kasĭn aswắkas day after to-morrow
id kasĭn ŭgka, adidŭna day before yesterday
is nan sin ắkyu a whole day, all day long
kaắkėắkyu; kaɯwakaɯwắkas every day
iakakyúko [*iyakakyúko*]—*ĭniakakyúko;* I continue all day long
mapătắ, mawĭid it is getting day
maɯwắkas [*mawắkas*] an other day is breaking
is kăsĭn ắkyu on the next day, or: an other day
tĕngaɯ a day of rest, a holiday
See: [413]

dead *nadắy* [*nadúy*]; *mapadắy* killed; *mamadắy* dying; *ĭgắy kadắy* not yet dead, not quite dead

deaf *tĕ̆wėng; matĕ̆wėng* deafened

dear *ayắka nan lágŏna; tsatsắma nan lágŏna* "its price is very much, very high;" *malĕ́yad* beloved; *leyắdko* my dear.

death *ĺdöy [ĺtöy, ĕdöy; ŏdöy]; kadŏyan:* time, place of death; death

death-chair *sangădjil.* See: chair.

debt *ŏtang;* I am indebted, I owe: *wodăy nan otăngko* (Iloc.)

deceive *ĕngakak* (lie); *lokŏek* (cheat)

declare *kănak* (say)

decorated *na/ikalăyan* with ornaments, figures carved or burned into wood
ikălayak I carve, scratch, burn, cut into wood [*likăyak*]

deep *adadsăyim*

deer *ŏgsa*

defeat *ipapăltotko; ămisak;* (I conquer); *ăfăkek* I win a battle, a contest

defile *tjitjingădek; patjingădek* (make dirty)

deity *Lumăwig* [or: *Kamfănyen,* also *Făni*]

delay *tjumŏngaaak—tjinmŏngaaak*

deny *adĺk* I do not; I refuse to do

depart *kaamănak* (go away); *kayătjek* (abandon)

deride *angangŏek—inangángok—maangăngo—mangangăngo*

descend *pumánadak* [*bumánadak*]; *inósigak* (go down)

desire, I *léytjek* (like)

destroy *lufúkek—linufúgko—malúfug—minlúfug* (destroy people, animals, by water, fire, battles, earthquake); *fakáshek* (break);—*pŭak* (burn); *pakaŭwáshek—inpakaŭwáshko mapakáŭwash* I destroy, spoil (a knife, watch, hat etc.)

dew *olmó* (*is nan fibikát,* in the morning)

dialect *kălí*

diarrhea *ogyók;* vb.: *inógyokak*

die, I *inidóyak* [*inödöyak*]: I am on the point of death, I die; *mamadóyak:* I am dying; *mapadöy:* killed; *madóyak* [*madúyak*]—*nadóyak:* I am dead

difference *katékken; ngăg nan katékken nannáy is nantjúy?* what is the difference between this and that?

different *tékken* (other)

difficult *síkap; nalíkad* (Iloc.) *síkap nan kasuluóna* [*kasuluána*] it is difficult to learn it

dig *kă/úpak* [*ka/ófak*]—*kina/ŭpak—maka/ŭpan* [*makaōfan*] "dig a hole" (*íka/ŭpko:* I inter, bury the dead) *kaykáyek—kinaykáyko—makáykay;* or: *abkáek—ínabkak* I dig in the field with the implement, a stick: *káykay fekwálek—finekwálko—mafékŭal* I turn the soil of a field

diminish *kaánek* (take off)

din *dŏngeg; dŏmŏngeg:* it makes a din, noise
I make noise: *dæmŏngekak*

dine *mănganak.* See: eat

dinner *măngan*

dip into water *itapĕkko—intapĕkko—maităpek—mangităpek*

dipper *ka/ŏd*

direction *mă/yöy. "intŏ nan mă/yöy ad Tukŭkan?* where is the way to Tucucan?" (Root *üy*, or *öy:* to go; prefix *ma-:* passable; gangbar)
ăla: the direct way [318]; *nan ĕngko* my going, my direction

directly Verb: *tsaotsăoshek* I go, do directly, *panăæshak* [317]

dirt *tjɨngud; pĭtek* (mud)

dirty *matjĭngud, matjitjĭngud; patjingŭdek* I make dirty; dirty, slovenly, wicked, vulgar: *kakaĭsu*

disease *sakĭt; năyæ nan ăwak;* I am diseased by the influence of an evil spirit: *nayæak. insăkitak* I am ill

dish *kĭæg* [*kĭag*] of wickerwork; *tjæyæ* a wooden dish; *bangănan* a wooden dish: M. Sch. XIV, 4, 5.

dislike, scorn *ongŏsak—inongŏsak—maongŏsan*

distance *kaadsaæwĭna* [*kaadsowĭna*] = its distance; a short distance: *kökkökĕdna;* the distance, space between, interval: *nan tjĕgang*

distant *adsaɯwĺ* [*adsowĺ*]

distribute *iwaldsko—inwaldsko—maiwálas—mangiwálas:* I distribute men to different places
igaktjéngko—inigaktjéngko—maigáktjeng I hand around
Also: I pay out wages to a group of men
iwadwádko—iniwadwádko—maiwádwad—mangiwádwad I distribute meat, his portion to each

dive *inlídebak adsáyim* I dive "inside" the water; *lúmnekak*

divide *tjatákek—tjinatágko—matjátak—manátak*
kadjuáek; kat'lóek; kapátek; kalimáek [*kalmáek*] [370]
I divide into 2, 3, 4, 5 parts
tjatákek is ángsan, or: *angsánek ay manátak* [*manádak*]
I divide into many parts, or: *amásek—inamásko—maámas—mangámas*

divorced *kaĺtjang; initjángkámĺ* we are divorced

dizzy *aliwéngek—inaliwéngko—maalíweng* I make dizzy
maalíwengak—naalíwengak I am dizzy

do *íkak—inígak—maíkan—mangíkan.* Durative and Frequent.: *íkakak* (I act, behave)
ángnek—inángnek (Infinitive: *inángnén*)—*maángnén—mangángnén. makaángnénak* I can do
ngág nan íkanyɯ? what are you doing? "what is the matter with you?"
ngág nan úmad ken síka? how do you do? ("what happens to you?")
nan ikákan the acting; the action; the behaviour;
ngág nan íkányɯ ay inlípay? or: *ngág nan angnényɯ ay inlípay?* how do you play? [358]

dodge *ikisyɯ́ko—inikisyɯ́ko—maikísyɯg—mangikísyɯg:* I dodge spears, stones etc.

dog *ásʉ* [*áshʉ; ásu*]; young dog: *ókèn;* male, female dog: *ásʉ ay laláki, ay fafáyi.*
mikiăásuak [*makiăásuak*] I eat dog (in company with others) [300]
padsóngan si ásu a stick to lead a dog M. Sch. XIV, 7.
nafangkílan dog collar.—Names for dogs: *Pókaʉ*, a dog with white hair; *Láfang,* with a white mark around the body between fore- and hindlegs; *Tílin,* "ricebird" (*"tay inkílad nan tsʉadtsădna kag tílin:* because its fur is red-brown like the ricebird").

door *pănguan* [*pángʉawan, bangoan*]; *is kapángʉan* at the door; (*padsípad:* stalks placed before the door as sign "entrance forbidden;" *ipadsĕgko—inpadsĕgko—maipădseg —mangipădseg:* I set up warning sticks)

"dormitory" for young men, boys, old men: *pabafʉngan* [*abafʉngan*]. See: council-house. for girls: *ólog.*

double, I *mamiduđek*

doubt, I *èndjuadjŭaek—nèndjuadjŭaek* [169] (Iloc.)

down *is kŏdpna.* See: go, fall, descend etc.

draw *kuyútjek* (pull); draw away by force: *ogpătek* (pull)

dream *iítao; iitáowek* [*iitáʉek*]—*initáʉko* I dream of;
Person.: *inítaʉwak.*

dread *umögiădak is...* (fear)

dress, I *ipuíko* (put on); undress: *kaánek* (take off); *fadsóak nan awákko* I put on my coat; or: *mamádsoak; inwánisak:* I tie around the breechcloth; *mangíwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

drill holes *lushkáawek* (pierce)

drink *ínumek—inīnúmko—maínum—mangínum.*
Person. *umínumak—inmínumak*
drink empty: *angkáyek;* a babe drinks, nurses: *insóso nan ongónga*

drip *indéd/déd nan tjénum* the water drips; *inísi/ísig* it is dripping

drive *pakaánek—inpakaángko—maipakáan—mangipakáan* I drive away
pashakóngek—inpashákongko—maipashákong—mangipashákong I drive back, or: *ipalayáako* I put to flight
pangaashákawek I drive down stream (on the banks)
panlónek [*panlóngek*] I drive up stream (on the banks)
tokákek I drive back
ibibóyko—inbibóyko—maibíböy I drive, chase animals
isatjétko—insatjétko—maisátjed I drive (game) into a narrow place without egress: *ka/isátan*
pangudjidjíek I drive to the rear, back

drop, I *yakyákek—inyakyágko—mayágyag—mangyágyag*
äktsákek—inäktságko—maáktsag [*ma/éktsak*]

drown *anótjek—inanótko—maánod* [*maánud*]*—mangánod* [*mangánud*]*; maánodak* [*maánudak*] I am drowned

drug *bókesh* [*pógis; bógös; pókesh etc.*]

drunk *mafóteng; infótengak* I am drunk; *foténgek:* I intoxicate, make drunk

drunkard *umíínum is fáyas*h a drinker of "*fáyash*"
(See "beverages")

drum see: gong

dry *malǎngo, nalǎngo;* dry, withered *namǎkan;*
dry wood: *lĭpad, bǎding*

dry, I *langǒek—linǎngok—malǎngo; malǎngoak* I am dry, lean, feeble; *mamǎkanak* I am dry (after rain, bathing etc.)

dumb *ngǎngak; mangǎngăkak* I am dumb

dust *tjǎpa̱g*

dwell *intedĕeak—nintedĕeak;* I dwell alone *mădgĕnak*

dwelling See: building; council house; house; dormitory

dye *kumǎibak is inngĭtit* "I make black;" *kumǎibak is impŏka̱a* "I make white" etc.
pangitĭtek I dye black (dark) *tinǎek* I dye blue
pakilǎdek I dye red

E

each *washtjĭn; amĭn* (all) [139]
washtjĭn sin ĭsa; or: *sinĭsaĭsang* each single

eagle *kŏlling*

ear *kŏweng;*

ear of rice *sinlúi;* or: pod of beans, peas, an ear of grain etc.

early *is aɑádɑani* (soon); I come early: *umaláliak is fibifíbikat* (early in the morning); earlier than.... *mangɑanɑ́na* [*mangonóna*] *mo*..... See: morning

earring *síngat* (collective term); *pinangpánga:* of gold; kidney shaped: *síngsing. íbit,* long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek;* enlarged by an earplug: *súep*

earth *láta*

earthquake *yóka*

east *fálăan si ákyɑa* (sunrise). People living east from the Bontoc region: *iKakayán* ("Cagayan")

easy *malmalánöy;* or: *máktek,* easy to do, lit.: known, passive of *kékkek*

eat *kánek—kinángko—mákan—mángan.* (to eat rice, vegetables, fish.)
Person. *mánganak—nánganak* and: *kúmănak—kínmănak*
Frequent. *manganmánganak;*
mákikanak [*míkikának*] I eat with others
Person. *inófongak; inófongak ken síka* I eat with you, I share your meal
manétsáak [*manötjáak.*]: eat at noon; lunch: *tétja.*
angkáyek [*angkóyek*]—*inangkáyko—maángkay* [*mángkay*] I eat all up; *nángkay:* "nothing is left."
ístjak—inístjak—maístja—mangístja. [226-228] I eat meat
fushúkek—finshúgko—mábshug I eat my fill
nábshugak: I am well satisfied eating; I have enough
mikiáásuak eat dog (in company) (or: *ístjak nan ásɑa*)
ikatákok—inkatákok—maikatáko—mangikatáko I eat, live on

eat *infilagtåko:* we are eating at a feast, a wedding, funeral etc. *shubshůbak* I eat secretly and greedily; *angőfak* I eat greedily

edge of an ax, knife: *tőpek* ("mouth"); edge, border: *ĺlid* (banks of river)

eel *tjålid*

effort I make an effort: *yaånge̊kek—ĺnyaånge̊kek—mayaånge̊kőy* [238; 317]

egg *ětlog* [*ĺtlog*]

eight *wålo;* eighth: *mangawålo* [*maygawålo;*] 18: *sin pő'o ya wålo;* the 18th: *mangapő'o ya wålo;* 80: *wălőn pő'o;* the 80th: *mamitwålo'y pő'o*

elbow *sĺko*

eleven *sinpőlo ya ĺsa;* the 11th: *mangapő'o ya ĺsa*

emerge *tjumåkaak—tjinmåkaak*

empty eaten up, used up: *nångkay* (*angkåyek*) [*năångkay*]; I empty: *atőnek* (remove); *kăånek amĺn nan intedée is nan fånga* I take out all that is contained in the jar, I empty the jar; not quite empty: *igay kåpno* not full.

embrace *kåwwek—kinåwwek—makåwwö* [*makåwwöy*] [*makåwwüy*]—*mangåwwöy*

end pointed end: *ődso;* blunt end: *ngamngåmna* (*-na:* its end); end at the lower part: *nan koåpna;* end of a story, of a ceremony, of an action, of an event: *anőngosh; is nan*

end *anŏngosh,* followed by genitive of noun or Nomen actionis, is used as prepositional idiom, like "after," temporal. Idiom: "here is the end; that is all:" *kĕtjĕng tji.*

end, I *amkŏek; fœ̆ashek; lipáshek.* (accomplish).

enemy *fœ̆sœ̆l* [*fásul; fŏshol; fœ̆shœ̆l; bŭsol; bŭshol*]—final *l* of *fœ̆sœ̆l* is a slight bilateral lingual stop; possessives are suffixed to *fœ̆sœ̆: fœ̆sœ̆k; fœ̆sœ̆m. infœ̆sœ̆lak* I am hostile; *fumœ̆sœ̆lak* I am becoming an enemy.

enough *adĕ̆; adĕ̆ sa!* this is enough! "stop!" "this will do;" *ăălăna, œmănäy* it is enough; *ăălăna nan katsaktsăkna:* he is tall enough ("his size suffices"); it is not enough, something is lacking: *kŏlang,* or: *adĕ̆ œmănäy; kŭmtjeng:* there is enough for all.

enrich *pagadsăngyĕnek—inpagadsangyĕngko.*

enter *sĭkpek—sinkĕpko—măskĕp—mănkĕp; sĭkpek nan ăfong* I enter the house
Person.: *sŭmkĕpak—sinŭmkĕpak;* or: *inpangasĭkĕpak. paskĕpek—inpaskĕpko* I make enter, lead into (the house) *pasisĭkpek nan mŏnok:* I make enter frequently chicken into the coop: I hatch, raise chicken; *pasisĭkpek nan fŭtug* I raise pigs (I cause them to go into the pigpen).

entice the enemy into an ambush: *ibangbăngok.* (I mislead)

entire *nan amĭn ay....*

entrails *fœ̆ang* [*fŏang*].

equal *kăăgna* (its equal); *kăăgna mo...* equal to...; *nannay ya nantjăi kăăgna:* this and that are equal. *minīsu* of equal length, size.

equal *kắāg nan kṓam nan kṓak:* you have equally much, just as much, as I.
make equal: *isúek—inísuk—maísu.*

escape *lumáyaɯak—linmáyaɯak; palayáɯawek:* I let escape, let go out of a cage, stable

evaporated *mắstjok; nástjok nan tjĕnɯm:* the water has evaporated

evening *misúyaɯ* (late afternoon) [*nisúyaɯ*]; *sidsidsímna* at sunset; till evening: *inkắna's sidsidsímna;* this evening: *mastjím si áɯanin.* (*mastjím:* early part of night)

ever (for ever) *kaɯwắkaɯwắkas*

every *washtjín, amín;* [53; 139]; everybody: *amín ay tắkɯ;* everything (all utensils, cloth etc. in a house) *amín ay kắngnɯn;* everything: *ɯläy ngăg* [*ɯlĕngăg*] or: *nan ămín;* everywhere: *ɯläy intṓ;* or: *kabfatáfatáɯawa,* or: *is amín ay fatáɯawa* "in the whole world."

evil *ngāāg; láɯawa:* evil, wrong, forbidden.

except *ketjĕng* [327; 408]; *ketjĕng—adí ắngkay; mo adí ắngkay*

exchange *sṓkad* (*shúgad*); *idjúak is nan sṓkad nan túfay:* I give in exchange for the spear. See: barter, change

exclaim *fúkaɯawak* (call); *yaắngekek ay ĕngkălí* (effort)

excrements *táe* [*tá/i*]; place: *kataitaíyan;* Verb: *tumắiyak*

expect *sắdek* Person. *sosṓmedak* [*shoshṓmedak; shɯashṻmėdak*] (wait); *ililắdek* I keep looking out for (see)

expel *pakắ́nek* (drive away)

expensive *ắngsan nan lágŏna, tsatsắma nan lágŏna:* "much; too much is its price"

explain *ikwắnik—inikwắnik—ma/ikwắni* ("to tell about")
See: show: *ít́juk*

extinguish *padṓyek* (kill) *nan ắpuy* I kill the fire

eye *mătắ* [*mắta*] his eye: *mătắna;* sore eyes: *kamắta;* cross-eyed: *nalít́id;* I am cross-eyed: *nafắlyak nan mătak;* short-sighted: *makắ́lab*

eyebrow *kít́jöy*

eyelid *tangtắngėb si mắta;* the white of the eye: *ṓki* [*ṓkä*].
See: close, open

F

face *kắmis; ắngash* [*ắngash*]

face, I *sasakắngek:* I stand in front of

fair *kăwít́s* (good)

fall *misít́ptjagak* I fall in walking, I stumble and fall
misắkaẃak I fall from a tree, a roof, a ladder, the top

fall *maåktsagak* [*meåktsagak*]; *inåktsagak* I fall from a tree, roof etc. (persons only)! *äktsåkek* I make fall
mayågyagak [*ma/iågiagak*] I fall from top;
måddöbak I fall, of things; tumble in. (the sky, a stone, a house etc.)
madæagångak [*matokångak*] I fall over; stand and fall; (persons, being feeble); *tokångek* I cause to fall
madukådukångak [*madugadugångak*] I almost fall
madûkädak I stand and fall over: a tree, a chair; (things)
intöytoy nan tjënæm: water falls over rocks. See: drop

false *adî tit/îwa* (not true); unreliable; fickle

family *sinpångänäk* parents and children [59; 60]
sinpångäpö parents and grandparents, ancestors
sinpångäfông the family in one house;
sinpångäfông ay Igólot an Igórot family

fan *yåbyab;* I fan: *iyåbyabak*

far *adsæawî, adadsáæawi* [*adadsówi*];
a very distant place: *adadsowîan*
umadsáæawiak I go far; *umadadsáæawiak* I go farther;
paadsæawîek I send far away; *maadsáæawiak:* I am far

fast expressed by *kamûek*, I hasten. *kamûek ay umâli* I come fast [317]
faster: *kakamûek ay...* I hasten more to.... [*pin-:* 296.]
Person.: *inkâmuak, inkakâmuak*

fasten *îsaångko* (fix) See tie, nail, bind

fat thick, corpulent: *alalâmèsh; lumâmisak* I am getting fat

fat meat *lâneb:* bacon: *flad*

father *ắma;* old man: *ămắma;* plural: *amắm/ma; amắmaak* I am old; father and child: *sinắma;* I am father of many children: *makắnakak; umắnakak* I am the father of a child; *amắek:* I have as stepfather, guardian

father-in-law *kadukắngan ay lalắki*

fatten *palắmĭsek*

fear *umögiắdak* [*umügiyăd̆ak; umėgiắdak*]—*inmögiắdak.* Or: *inögiắdak—ninögiắdak.*
maangögiắdak [*mắanögiắdak*] I am suddenly frightened

feast *tjŭmno;* I make a feast: *ĭtnok;*
I celebrate a feast: *tjumnŏak*

feather *kắtɯd* [*gắtod*], tailfeather; *tsódtsŏd* [*tsắdtsɯd*], feathers (or fur of animals)
payắk [*payŏk*] wingfeathers; *kắtod si kaɯwĭtan* cock's tailfeather

feeble *nasắkyu; lupŭyan; masasắkyuak* I walk with feeble steps, carelessly

feed *pasosŏek—inpasŏsok—maipasŏso* I nurse a child
pakắnek I cause to eat
pangắnek—pinangắngko—mapắngan—mamắngan I feed an animal; (also: I entertain a guest; have at dinner)
talŭak—tinalŭak—matalŭan—manálu I feed a child or animal; Pers. *manắluak*
mikmĭkak—minikmĭkak—mamikmĭkan I feed chickens
tsukắnak—tsinukắnak—matsukắnan I feed and raise pigs

feel by touching: *aponắshek—inaponắshko—maapŏnash—mangapŏnash*

fell a tree: *sibŏ́ek; tiblắek* (cut down), Person.: *maniblák.*

female *fafắyi* [*fắ/i*]

fence *á̆lad; anĭ́fad; anifắtek—inanifắtko—maanĭ́fad—manganĭ́fad* I fence in; *inanĭ́fatak:* I make a fence

fertile *mamĭ́kas* (from *fĭ́kas*, strength, fruit etc.)
mamĭ́kasak; or: *mă̆mkasak:* I produce fruit
nabkắsan: produced; ripe

fertilize *lămĕ́ngak—linămĕ́ngak—malămĕ́ngan—minlắmeng*

fever *impŏ́os nan á̆wak:* the body is feverish;
I have fever: *impŏ́osak nan ă̆wắkko*

few *akĭ́t;* too few: *tsatsắma ay akĭ́t; akĭ́tkă̆mĭ́:* we are but few; *nan tapĭ́n:* a part, some, a few

field rice patch: *pá̆yo* [*pá̆y/yŏ́*]; collective: *kapá̆y/yŏan,* rice fields (a small rice field, made by children: *papāyŏ́*)
pá̆yo ay kă̆ắtjan rice field to be irrigated by rain (*ắtjan*), or by carrying water to it
fắag a sloping rice field, garden
patsắkan seedbed [*pad/tjŏ́kan*]
á̆ma: garden
tá̆lon: fields in the vicinity of a town and belonging to its inhabitants; (also: weather)

fifth *mangalĭ́ma* [*maygalĭ́ma*]; one-fifth: *kắlma;*
kalmá̆n si fú̆tuk: one-fifth part of a pig

fifty *līmá̆n pŏ́'o;* the 50th: *mangalĭ́ma 'y pŏ́'o*

fight, I *infalognĭ́dak—ninfalognĭ́dak; makifalognĭ́dak:* I fight in company with others (in plural only).
ōnŏ́ngek—inōnŏ́ngko—maŏ́nong—mangŏ́nong;

fight, I Person.: *inōnŏ́ngak—ninōnŏ́ngak* I fight with the fist, box; also: *mikionŏ́ngak* (in dual and plural only); (I strike: *kōgŏ́ngek*); *makifogfogtotắko:* we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.

file *kalú̇kad* (Iloc.); I file: *kalukắtjek—kinalukắtko—makalú̇kad—mangalú̇kad*

fill *pŭ́nek* [*pŭ́n/nek*]—*pĭ́nok* [*pĭ́n/nok*]—*mắpno* [*mắpnɑ*]—*mắmno* [*mắmnɑ, mắmnu*]
páyak: I put into
suắdak—sinuắdak—masuắdan: I fill a pipe; I fill a pot with water: *tjĕ́numak—tjinĕ́numak—matjĕ́numan—manĕ́num*

filthy *mătjitjĭ́ngud; kăkăĭ́su*

finally *mangananŏ́ngosh:* it ends with, it comes last; *mangananŏ́ngosh nan falŏ́gnid* at last comes the fight

find *ĭ́tjăsak—ĭ́ntjăsak—maitjá̇san* [*madāsan*]—*mangĭ́tjas* [*mắngtjas*]; or: *ĭ́tjănak—ĭ́ntjanak—maitjá̇nan—mangĭ́tjan makắtjasak* [*makắdasak*] I can find

fine *kăwĭ́s ay ĭ́laėn* (good to see)

finger *lĭ́tjeng* [*lĭ́deng*]; thumb: *pangamá̇ma;* index: *mėsnĕ́d is nan pangamá̇ma;* middle finger: *kaɑwá̇an* (*ká̇ɑwa:* middle, between); ring finger: *mėsnĕ́d is nan kaɑwá̇an;* little finger: *ikĭ́gking.* See: measure

fingernail *kŏ́ko* (also: toenail); I scratch with the nail: *kokŏ́ak—kinokŏ́ak—makokŏ́an*

finish *amkŏ́ek; fɑá̇shek; lipá̇shek* (accomplish); *angkắyek* I finish eating, taking etc.; I use up

fire *ápuy* [*ăpúy*]. *apúyak—inapúyak—maapúyan—mangápuy:* I make fire; I build a fire: *idnétko—inidnétko—matdnéd* [*mídnéd*]; or: *tjíntak—tjinítntak—matjíntan.*
Person.: *intsínédak.*
idnétko nan ápuy I build a fire; *tjíntak nan tjalíkan is ápuy* "I provide the fireplace with fire."
nan ápuy kanéna nan káyα fire destroys ("eats") the wood, or: *nan ápuy pααna nan káyα* (burns)
ápuy si anító: a mysterious fire, without evident cause, destroying houses, ascribed to an evil *"anító,"* ghost.
ishugítko—ínshugítko—maishúgit I put (a vessel) on fire to cook; *ishúnok* I feed a fire, put wood into it; *padóyek nan ápuy* I extinguish; *pafitjángek:* I cause to burn, make burn; *shubókak* I blow air into fire.

fire, I *kigsánek—kinigsángko—makígsan* (Iloc.?) I fire a gun

firemachine *kolíli* (a piece of bamboo is sawed across with an other)
ipaltíngko nan ápuy I strike fire with steel: *pálting,* and with flint: *tjumókan.* bag for steel and flint: *pamaltíngan* (*pang* + *palting* + *an*)
ámek: cotton in a firemachine (also name for the entire implement), which is ignited by pushing a piston into a cylinder; see: M. Sch. XVII, 18, 19.

fireplace *anitjúan* (place for "warming"); *ka/apúyan; tjalíkánan* hearth in a house

firewood *káyα; tjápong; lúting:* twigs, kindling wood; *lípad, báding* dry wood; *mishúno* [*ma/ishúno*] "burnable."

first *mamínsang* [*mamíngsan*]; at first; *ónα* [*óna; onóna; ααnóna*]; *mamíngsanak, mangααnáanaak,* or *mamangpángoak ay úmüy:* I go first; *mangααnααnáka ay súmkep:* go in first; at first: *is lablabóna* [*laplapóna*]; this is for the first time: *lablabóna sa. lablabóna angkay is mangílak:* I see it for the first time.
I do directly, as the first thing: *panáααshak ay....*

fish

ĺkan ("about 12 inches long, flat, scaly, very broad")
tjálid ("about 3-4 feet long") eel
ĺĺlèng ("about 6-10 in. long")
kátjöu ("very small, like a finger") [*kátjɐ̈u; kátjyɐ̈u*]

fish, I

mangátjöuak—nangátjöuak. ěk umála 's kátjöu I go to get *kátjöu*
maměngwidak—naměngwidak I fish with a hook (hook: *féngwid*)
mangóyukak [*mangóyugak*] I fish with a basket-net *"kóyug"*
manĺtjɐ̈kak I fish with a net *"sĺtjɐ̈g"*
manalúkongak I drive fish into a trap of baskets *"salúkong"*
mangásaak I catch fish in a trap

fist

I make a fist: *kimkĺmek nan límak—kinimkĺmko*

fitting

of wearing apparel: *kasĺsia* (this is fitting, all right); ill fitting: *adĺ mĺbket nan sóklong ken sĺka:* the hat does not fit you

five

líma (hand; five fingers)

fix

ĺsaóngko—ĺnsaóngko—ma/isáong—mangisáong
itakédko. See: tie, fasten.

flag

bandéla (Sp. bandera)

flame

fĺtjang

flash

tangkówak—tinangkówak—natangkówan (of fire; gunshots; it means also: I conduct with a light: *tangkówak sĺka;* Person.: *tumangkówak* [*tumangköuwak*]

flat

flat ground, level: *tjádá; natjaptjápig*
tjapĺkek—tjinapĺgko—matjápig—manápig I make flat

flax *pü/üg* (fiber, hemp?); with rough leaves: *ápash*

flea *tflang*

flee *lumáyaʌak—linmáyaʌak*

flesh *fíkash*, [*fíkas*]

flinch *engkäítjenak—nengkäítjenak* (shake suddenly; quiver)

flint *tjumókan.* See: fire machine

float *intabtáfŭgak—nintabtáfugak*

flog *fayékek* [*fayíkek*] (whip)

floor covered with stones: *tjápay* (court) (also the stone wall in *ato*-court)

flour *alína* (Sp. harina)

flow *úmüyak* (go). *matsadyóŏnak; fúyeng nan wánga:* the river flows slowly; *lumífas*, or: *ináyas nan tjénʌam:* the water flows over, is spilled. flow out: *fumálaak.* See: go out

flower *fénga*

fly *lálig*

fly, I *tumáyaoak—tinmáyaoak* [*tumáyaʌak*]; *intatáyaʌak:* I fly to and fro, flit about
lumáyukak—linmáyukak: I fly down [*lumáyokak*];
patayáʌawek I make fly

foam *ǒsab; inǒsab:* it foams

fodder *sǐki;* food for birds: *tjǒo*

fog *alingǎsyæ,* mist, steam; *lifǒo* (cloud)

fold *topǐek—tinǒpik—matǒpi—manǒpi*

folk *tákæ*

follow *onǒtjek—inǒnotko—ma/ǒnod—mangǒnod;*
Person.: *æmǒnodak* [*omǒnodak*] — *inmǒnodak* I walk behind. Frequent. and Durative: *umonǒnŏdak* I keep walking behind
apayǎæek (pursue); *adikǒek* (pursue)
ǐguak—inǐguak—maǐgŭan (*nan djálan*) I follow (a path; a direction)

food *mákan* "eatible," meal, dinner, supper, rice or vegetables;
ǐstja meat
shĕnget [*sĕnged*] food for people working in the field
nan kánėn [*kánin*] the "eating," food; *nan kánek, nan kánėm* etc. See: eat
tsŏæm green, unripe rice boiled with sugar: food for little boys taken to the field
sibfán any food eaten with rice: meat placed on the rice; also: *kĕtan,* or: *tjǐpan*
lansán rations for soldiers (Sp. ración)
kinǐgköy: camote and rice *kinǐtkit* (in Tucucan-dialect)
pinǎlat (Tucucan): locusts and rice
ǐttag preserved meat, bacon
bádang meat boiled in rice, or boiled meat put into boiled rice

The fare of the Igorot, arranged as to their taste, is said to be:
brown, small grasshoppers: *tjǒtjon;* or large green locusts: *abagkŭ ay tjǒtjon*
deer: *ǒgsa*

food wild hog: *láman*
wild chicken: *sáfag*
domestic chicken: *mónok*
eel: *tjálid*
coon (?) or wild cat (?): *sílăi* [*sílei*]
buffalo: *nă̈ang*
pork: *fútug*
small fish: *kátjö̈u;* or "flat" fish: *íkan*
crabs: *ákkămá* [*ág/kamá*]
boiled rice: *mákan,* with all viands, instead of bread
dog: *ásu,* (is a ceremonial dish, for men and boys only!)

foolish *na/ŏngong* (childish); *nälö̈ülö̈u; inlŏkolŏkoak:* I act foolishly; *ŏngong:* nonsense! foolish!

foot *tjapán* [*dabán*], of men and animals; of animals and birds: *kómot* (claw)

for [261; 383; 285; 394; 408;] *is; ken;* Conjunction: *tay*

forbid *ípa*ă̈*wak—ínpa*ă̈*wak* [*inípa*ă̈*wak*]*—ma/pá*ă̈*wan* [*mipá*ă̈*wan*]*—mangípa*ă̈ See: deny; door;
Constr. *ípa*ă̈*wak nan umüyányu:* I forbid your going, that you go; *lá*ă̈*wa:* forbidden, wrong

forehead *kítong;* See: hair

forenoon *maákyu; magákyu* (about 11-2 o'clock) [413]

forepart of animals: *pangólo* [*pangúlo*]

foreskin praeputium: *góyup si óti;*
[draw back the praeputium *lusíek—linúsik—malúsi*]

forest *págpăg:* public forest; *papát/tay* sacred grove
I go to the forest in order to work: *mamógnăkak* [*mamógnăgak*]. See: wood

for ever *is katawwĭtawwin*

forge *ŏpŏŏpan* ("place for bellows");

forge, I *pad/ŏak* (hammer); *fĭshek—finĭshko*—I forge axes, spearblades
tĕktĕkek [*tĕktŏkek*]—*tinektŏgko—matŏktek—manĕktek:* I forge, hammer (with many light strokes: *tėk—tėk—tėk...*), I crush with a hammer or stone.
Person.: *fŭmshaak* I am working at a forge; I am a smith
opŏŏpek; ėnopŏŏpak I forge

forget *litjŏngak—linitjŏngak—malitjŏngan—minlĭtjong.*
Person.: *malitjŏngak—nalitjŏngak.*
(The Passive: *malitjŏngănak* I am forgotten)

fork *tĕfek:* a stick used as fork; *tĕbkek—tinfĕgko—măfek—mănfek;* Person.: *tŭmfekak:* I pierce with a fork

formerly *adsăngădum*

forty *ĭpăt pŏ'o;* the 40th: *mangipăt ay pŏ'o*

forward *is pangpangăwwna; is awwănăna; mamangpăngoak* I go forward from the rear, I advance to the front,
Interjection "forward!": *fulălaww!* Or:
umüytăko amĭn! (let us all go, advance!)

four *ĭpăt* [*ăpăt*]; the 4th: *mangĭpăt* [*mīgăpăt*]

fowl *ayăyam* (bird). *mŏnok* (chicken); *săfag* (wild chicken)

fragrant *insăngö/ŭ*

freeze *mashkăwwak—nashkăwwak. shekăwwak* [*sėkăwwak*]—*sinėkăwwak—mashkăwwan* I make freeze, expose to cold

fresh *ălălångtă* (fresh meat, green grass, fruit etc.);
inlélĕngan: place for clear, fresh water.

friend *alĺwid; găyĺm* (Iloc.?) *kagăyĺm:* befriended woman
makialĺwidak I am together with friends

frighten *paögiådek—inpaögiådko—maipaögiåd—mangipaögiåd;*
also: *ögögiådek*

frog big: *ngăkngåkan;* small: *fåkfak*

from [353; 384; 408]

front *pangpangóna:* the first, battle line. *såkang:* See [398]
mamangpångoak: I advance from the rear to the front.

fruit *fĺkash* [*fĺkas*]; *fĺkas nan fålad* fruit of the bananatree;
fĺkas: fruit, flesh, muscle, strength etc.
mamkåsan: time, season of fruit.

fry *sisĺkek—sinisĺgko—masĺsig—manĺsig.*

full *nåpno* (fill); *nåpno nan lĺmam:* your arm is beaten "blue"
(filled with blood); not quite full: *igay kåpno.*

fun *angånga; ababfång. inababfångak* I have fun, I play,
joke.

G

gain *alǻek* (take); *insĺlfiak* (I profit: Iloc.)

gall *ǻgko*

gamble (Verbs and vice introduced by Ilocano): *infǻngkingak* (play at bank?); *padĺek nan sĺping:* I "spin" coins, "head or eagle." gambling: *fǻngking*

games *lĺpay:* a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlĺpayak.*
fogfogtǒ: a shambattle, with rocks as missiles; Verb: *infogfǒgtoak; abǻbabyaʊ* "run and catch," tag. (Iloc.?)
kagkagtĕn kicking-game

garden vegetable garden near the house: *fǎǻngan;* on the side of a hill: *ǻma* [*ɛ̆ma*]; *fɛ̆ag:* a patch on a mountainside, planted with rice etc.

gather *amǒngek* (assemble) Person.: *maǻmongtǻko,* we gather, come together. See: collect.
tjakǒpek—tjinakǒpko—matjǻkob—manǻkob: I pick up, gather.

get *alǻek* (take); *tsaʊwǻdek* (receive); *padǻnek* (receive); *umǻlăak* [*umǻăǻk; umǻak*]*—inmǻlăak* I go and get; Freq.: *umălălăăk.*
intĕkᵒuak I get, borrow something; *ek intĕkᵒu* I go to get
fumǻngŏnak I get up (awake);
ǻmdjănak I get to a place (arrive)
kumĺgedak I get out of the way (of approaching danger)

get *mamắkăak—namắkăak* I get heads
I get wood (*kắyα*): *mangắyαak;* beans (*falắtong*): *mamalắtongak;* camotes (*tốki*): *manốkiak;* pots (*fắnga*): *mamắngăak;* water in a pot: (*saktjắan*): *manaktjắak* etc.

ghost *anít́o*

girdle *sangkít́an;* man's brass chain: *sangkít́an ay kắtjing*
sangkít́an ay kắkot man's girdle made of rattan
t́kit man's or woman's girdle: strings of rattan; M. Sch. IX, 14-17; X, 1, 2.
agốshan [*akốsan*] woman's girdle with big shells J. CXL.
See: "breechcloth."

girl *mamắgkid,* Plur. *mamamắgkid* (from her 6th or 7th year to marriage); girl, as baby; *ngắăn;* daughter: *ắnak ay fafắyi*

give *itsaotsắoko—intsaotsắoko—maitsắotsao—mangitsắotsao.*
itsaowắdko—intsaowắdko—maitsắowad—mangitsắowad.
I hand
idjắak—indjắak—ma/idjắa [*mít́djắa*]*—mangidjắa.*
Infin. *idjắa.*
itốlik—intốlik—maitốli [*mít́oli*]*—mangitốli:* I give back, return,
t́sakắngko—t́nsakắngko—maisắkong—mangisắkong: I give back,
ắktak—inắktak—maắktan—mangắktan;
Person.: *umắktănak* I give a part of what I have, a piece of my meat, some of my wood etc.
Construction: *ắktak sika is nan t́stjak* I give you some of my meat; but:
itsaotsắoko ken st́ka nan t́stja I give you all the meat.
inắka! [ennắka!] inắkăyắ! (isolated imperatives) give!; the object is preceded by *si* or *is: inắka's nan fắnga!* give me the flower!
isikắngko; [isögắngko]—insikắngko—maist́kang—mangist́kang: I give as a present, alms. See: pity.

glad *inlalĕ́yadak* [*inlalắyadak*]—*ninlalĕ́yadak:* I am glad.
Idiom: *sak/ĕ́n umắtet ta inmắlika!* "I am glad that you have come!"
ilayắdko: I am glad, happy on account of...
is kalalắyad: gladly
paleyắtjek [*palayắtjek*]—*inpaleyắtko—ma/ipalĕ́yad—mangipalĕ́yad:* I make glad, I delight someone

glass *bắngaʋ* (bottle or glass)

glide down *inadlolŏ́shak—ninadlolŏ́shak* (as e. g. a stone glides down a mountain side).

glitters, it *inlắnglang—ninlắnglang*

glow *kumắlangak—kinmắlangak* (as red-hot iron)

glue *nĭ́kid* (made of pitch)

glutton *oklŏ́ngăn*

gnaw, I *ngotngŏ́tak—nginotngŏ́tak—mangotngŏ́tan;*
Person.: *ngumotngŏ́tak*

go *ŭ́müyak* [*ŭ́möyak; ŭ́muyak; ŭ́miyak*]—*ĭnmüyak*
manắlănak—nalắnanak (*mang-* and: *djắlan,* way, path, road): I go, walk; I go: *ek,* as auxiliary [307]
As Nomen actionis (with suffixes) is used: *nan ắyak* "my going," *ắyam, ayắna, ayắnta, ayantắko, ayanmĭ́, ayắnyʋ, ayắntja;* Preterite: *inắyak, inắyam... intŏ́ nan ắyam?* where do you go?

go after *ʋmŏ́nodak* [*omŏ́nodak*]—*inmŏ́nodak* I walk behind (follow: *onŏ́tjek*). See: pursue.

go across *kumtjångak—kinumtjångak* (cross) "water only." Posses.: *taktåkek* or *kitjångek* I cross, ford.

go against *tokåkek—tinokågko—matókag—manókag* (in a hostile sense)

go alongside *ilídek—inílidko—malíid—mangílid;* Person.: *umílidak:* I go along the boundaries, the edge, a dividing line
wåntjek—winanětko—mawánèd—mangwánèd: I go along the banks of a river; I follow the course of a river

go apart *ĭntjĕgangtåko, intjegångkămí,* etc. (dual and plural only): we go to different directions; we separate; we take leave from each other
Synonym: *masisiångkămi—nasisiångkămi:* we part, separate and we go into our houses

go around *liúshek—liniúshko* [*liniwíshko*]*—malíuish* [*malíwish; malíwis*]*—minlíwish;* Person.: *inlilíwisak—ninlilíwisak*
Synonym: *likítjek—linikítko—malíkid.* Person.: *inlíkĭdak*

go ashore *umílidak—inmílidak* I land;
tjumákaak—tjinmákaak I emerge from diving

go away *kumåănak* [*komåănak*]*—kinmåănak*

go away, far *umadsåæwiak* [*umadsówiak*]; I keep going far, I go farther: *umadadsåæwiak*

go away, not far *mådanak—nådanak; madmådanak* I go a little farther

go back *tæmóliak—tinmóliak* [*tomóliak*] (return);
sumåkongak—sinmåkongak to the rear;
kumógedak [*kæmígĕdak*]*—kinmógedak* I go back, and: I go to the side, out of one's way, I let one pass.

go between *kaɑ̈ɑ̈wɑ́dek—kinɑ́ɑ̈ɑ̈wak—makɑ́ɑ̈ɑ̈wa;* also: I go through the middle

go directly *intsatsɑ́ɑ̈ɑ̈wisak—nintsatsɑ́ɑ̈ɑ̈wisak:* I go in straight direction to my aim

go down *bumɑ́nadak* [*pumɑ́nadak*]*—binmɑ́nadak. lŭ́mnekak—linŭ́mnekak* I go down into a hole, underground; to set (sun) *inŏ́sigak—ninŏ́sigak; umisnɑ́dak—inmisnɑ́dak* (from a mountain); *kumwŏ́bak—kĭnumwŏ́bak; malŏ́kmudak—nalŏ́kmudak*

go first *mamangpɑ́ngoak—namangpɑ́ngoak; mangɑ̈ɑ̈nɑ̆́nɑ̆ak—nangɑ̈ɑ̈nɑ̆́nɑ̆ak*

go forth *lasĭ́ak—linasĭ́ak—malasĭ́an—minlɑ́si:* I pass a crowd to go to the front; Person.: *lumɑ́siak—linmɑ́siak; lumɑ́si:* it stands out, projects

go home *sumɑ́ɑ̆ak—sinmɑ́ɑ̆ak;* I make go home: *pasɑ́ɑ̆ek* [*pasɑ́ɑ̆lek*]*—inpasɑ́ak—maipasɑ́a—mangipasɑ́a*

go into *sĭ́kpek—sinkĕ́pko—mɑ́skĕp—mɑ́nkĕp* (enter); Person.: *sŭ́mkĕbak—sinŭ́mkĕbak; inpangasĭ́kĕbak—ninpangasĭ́kĕbak; paskĕ́pek* I make enter, I take into, bring into *insĭ́nōtak—ninsĭ́nōtak* I go into a box, a vessel, a basket

go near *sumɑ́könak* [*sumɑ́gönak*]*—sinmɑ́könak; maisɑ́könak—naisɑ́könak. sumaköngka!* come to me!

go in a single file *ma/ifadfɑ́dkɑ̆mĭ* we go one behind the other

go on *itɑ́pik—initapik—maitapi* I go on, proceed *itɑ́pik ay ĕntsŭ́no* I go on working

go out *fumálaak—finmálaak;* (just gone out, absent, not at home: *kabkafála;* also: new born)
pabfalák I tell to go out, cause to go out, expel
mamóknagak [*mamógnagak*]—*namóknagak* I go out to work in the forest or field;
fumóknagak—finmóknagak I start to go out to work;
ifoknágko nan ongónga I go to work in the field and take a child with me

go quickly *inpangúyak* [*inpangóüak; inpangóyak*]; or: *kamŭek ay úmüy*

go up *manígèkad—nanígèdak; digítjek:* I ascend (a mountain)
manlóngak—nanlóngak I go up stream
sumákyadak—sinmákyădak I go up, step up, get up a ladder, a wagon
lumámagak—linumámagak I go up a hill

go through *teténgek* through the center, *kauwák* through the middle (equally distant from two parallel boundary lines).
lumfútak—linumfútak; lumaushfútak—linmushfŭtak;
pitsiówek [*pitsiáuwek*] I go through on a diagonal

go with *infúegak—ninfúegak; mifúegak—nifúegak; makáliak—nakáliak* I come or go with

go astray *masángutak—nasángutak;* I lose the way

See also the Prepositions used in phrases such as:
sakángek ay manálan: I go before, precede;
tsogógek ay manálan: I go behind etc.

go on! *ayéed man!* go and get ready! *éngka! éngkăyŭ!* go on!
Interjection: *ála!* go on!
go on telling your story: *ketjéng pay!*

goat *kĭtjing; kănfing* (loan-words)

God *Lumăwig*

goiter *fĭkek; fintŏkel*

gold *falĭdog* [*balĭtog; balĭtok*]

gong *găngsa* (collective name); very large: *koŏngăn;* large: *makăngesh;* small: *kălosh* [*kălos*].
handle: *pangignăan;* (man's jaw, serving as handle: *păngan si tăkŭ*);
stick for striking the gong: *pătong;* I strike: *patŏngek —pinatŏngko—mapătong.* Or: *mangăngsaak* (also: I dance to the sounds of the gong)

good *kăwĭs;* very good: *kăgăwĭs; kawĭsek* I make good; *kakawĭsek* I improve; *kumăwĭsak* I am getting good, I am improving; *pakawĭsek* I do good, benefit.

gourd *fălay; kĭŭd* serving as water vessel; *lŏtjin:* for preserved salted meat; *tăgking:* for water

grain *ĭta:* of rice, brown, unshelled

granary *ălang*

grand, great *tsaktsagŏa; tjaktjakgŏag; tjaktjakgŏra.* See: big.

grandchildren *sinpăngănăk; sinpăngăpŏ:* grandparents and grandchildren

grandfather *ĭkid* [*ĭkit*] *ay laläki; apŏ* [*ăpo*]*:* the lord, denoting also the second, third etc. older generation; collectively: grandparents, great grandparents, ancestors (loanword)

grandmother *ťkid* [*ťkit*] *ay faf̆ȧyi*

grapes *ȧy/ib*

grasp *ipȧ̆kodko* (hold fast); *tĕ̆mmek* (press)

grass *lŭ̆kam; ȧ̆kkam;* high grass: *fulŏ̆long; săkȧ̆di* (Iloc.) See: straw.

grasshopper and locust: *tjŏ̆tjon,* brown, small, *abagkŭ̆ ay tjŏ̆tjon,* green, large gr., *pasingȧyan,* "beautiful, of medium size, yellow, with marks on various parts of the body" *ŏ̆non,* young grasshopper; other kinds: *angasdŏ̆; tŏ̆tok; ťsdik; lȧ̆dwid; pakťid; pasťeng.* See: basket.

grassland, pasture *bŭ̆ntsag* [*pŭ̆ntjag*], (Iloc.?) uncultivated soil

grave *kaka/ă̆pan* [*kakaŏ̆pan; kakaŏ̆fan*] burial-place

gravel *lȧ̆kan*

grease *lȧ̆nib; inlȧ̆nibak* I grease myself

green *kăgfȧ̆kyu* [*kăg fȧ̆kyu:* like moss on stones in the river]

greet *padȧ̆nek:* I receive as a guest, welcome a visitor (receive),

groin *lťpyak;* (the inner side of the thigh)

ground *lŭ̆ta,* earth; the whole ground: *fakīlulŭ̆ta;* I put into the ground: *ilutȧ̆gko. is nan ă̆shon nan lŭ̆ta:* on the ground; *is tjȧ̆im nan lŭ̆ta:* in the ground.

grove *papăt/tay; kakăyʊăn*

grow I make grow: *sĭknek—sinėkĕngko—masĭkėn—manĭkėn* (men, animals, plants). Or: *engănek—inengăngko—maĕngan.* Or: *patŏfŏek—inpatŏfok—maipatŏfo.*
Person.: *inpatŏfoak—ninpatŏfoak.* Or: *palenglėngek—inpalenglĕngko—ma/ipalĕngleng.*
I grow: *ma/ĕngănak—na/ĕngănak* [*mĕnganak*]
tsāk maĕngan I am growing; *nĕngan:* grown, tall, adult; *tumŏfoak* [*tʊmŏfoak; tumăfŏak*]*—tinmŏfoak.*
(*tŏfo:* leaf): only said of plants: sprouting.
I become tall: *tjumaktjăkiak.* we are growing in number: *umangsăngkămĭ* (*angsan:* much). See: stretch.

grumble *inagkötjŏödak—ninagkötjŏödak.*
an angry grumbling: *ag/kötjŏed*

guide, I *mifăegak* (I go with); *ĭbangbăngok* [*ipangpăngok*]; *pa/apayăʊek,* I cause to follow.

gun *băldug* [*păldug, păltok, băldok* etc.]
(a cannon: *kanyŏn* (Sp.); bullet: *fŏbŏla*)

gunpowder *lĕnga* (Iloc.)

gush forth *infutfŭtok nan tjĕnum* the water gushes forth

H

hail *tjulálu* (ice); Verb: *manulálu* it hails

hair *fŏok*, on the head; *fŏok is nan fáyong*, or: *kŏled* [*kĕled*], the short cut hair over the forehead; *fŏok is nan tĕnged* the long hair, usually tucked under the headgear; *toktokŏ* hair on top of the head; *sĭmsim* hair in the face; *kĭlim* hair on the body; *tsŏdtsod* [*tjŭdtjud*] hair (and short feathers) of animals (birds). See: tail, beard

half *djuwána* [*djuána, dyuwána, tjĭwan*];
Half a pig: *djŭwăn* [*tjĭwan*] *si fátug;* one and a half pig: *ĭsa'y fátug isáed nan djuwána* [*tjiwána:* its half]; two and a half: *djŭa 'y fátug isáed nan tjĭwan nan ĭsa'y fátug.* See: split

halt! *tumgóyka! tumgóykăyă! adú!* stop, it is enough!

halt, I *isídko* (stop); Person.: *tumgóyak—tinumgóyak.*

ham *tĭpay* [*dĭbay*] *nan fátug*

hammer *păd/ŏ* (heavy stonehammer); *tĕktĕk* [*tiktik*] smaller hammer of iron; *maltĭlyo* (Sp. martillo)

hammer, I *pad/óak; tĕktekek* [*tĕktökek*] *—tinektĕkko—matĕktek—manĕktek* (forge), also: I wound, crush by throwing stones

hand *líma* (also: arm); *ádpa:* palm; *tálad:* the line in the hand dividing off the thumb

hand around, I *iwalásko; igaktjéngko; ítjawátko* (distribute)

handful, rice as measure: One handful of unthrashed rice: *sin fengé ay páküy*
Five handfuls: *sin íting*
Twentyfive handfuls: *sin péak; sin kútad*
One hundred handfuls: *sin fítek*
One thousand handfuls: *sin épo*

handle *pangignánan* (of a shield, jar, gong); See: ax

handle, I *kiwúek* (move)

hang *isabfútko—insabfútko—ma/isábfud—mangisábfud.* I hang on a peg; I hang into smoke: *sakáshokak.*

happens, it *ámăd* [*émat*]*—ínmăd. ngăg nan ámad ken síka?* what happens to you? "how are you?" *ngag nan ínmad istjí?* what happened there? "what is the matter?" *ngăg nan ínmad is nan tjapánmo?* what is the matter with your foot? *nan émad; nan ínmăd:* the happening, the accident, occurrence, matter.

happy I am happy: *inlaléyadak* (glad); causative: *paleyátjek* [*palayádek*] I make happy; *ileyádko:* I am happy on account of....

hard *inkótsö; akakítjöy* [*akakótjö, akakótsi*]*; pakötjélek* I make hard

harvest *áni, ináni* (reaping); harvest season: *ăanían;* first harvest season: *látab;* main harvest: *tjóok*

harvest, I *anĺek—inánik—maáni—mangáni* I pluck off, reap rice: *pálay*
manókiak, I harvest, get "*tóki,*" camote or sweet potatoes
mamalátongak or: *inóagak* [*inŏakak*] I reap beans.

hasten *kamŭek* [*kamŭek*]—*kinámuk* [*kinámok*]—*makámu* [*makámŭ*]—*mangámŭ. kákamŭek:* I hasten more
Person.: *inkámŭak; inkakámŭak:* I keep hastening; I hasten more
kamŭek ay manálan I walk fast, quickly; *kakamŭek ay manálan* I walk faster, more quickly.
mashangŭyenak—nashangŭyenak I do very quickly and zealously; I do suddenly.

hat *sŏklong:* collective name for the small caps made of rattan and worn on the back of the head, to contain the long hair and various utensils, as pipes, money etc.; fastened by a string: *sáluy* or: *sánluy.*
sŏklong si fobfállo: unmarried man's and boy's hat; decorated with *fanánga,* red rattan; *fădónis,* a brass button on top; *kátod,* feathers; *síkap,* a little white shell on each side; *sáong si ásŭ,* long dog's teeth.
tinŏod: married man's hat; little decorated, with a brass ring on each side: *létek.* The kind of basket work is: *fináli.*
kútlaŭ: a sleeping hat for men and women, fitting the head closely, with a round hole on top; worn during the night; without decoration and string.
sĕgfi: a large flat rainproof hat for men
tŏguy [*tugwüy*]*:* woman's rain protector, a long oval basket, covering the head and back.
I put on my hat: *manoklŏngak;* I put something (pipe etc.) into my hat: *soklŏngak—sinoklŏngak—masoklŏngan.*
somblélo (Sp. sombrero): our strawhat or hat
tŏtjong: a head-cloth, worn by women
See: head band.

hate *sosŏngtek—sinosongĕtko—masosŏnget—manosŏnget* (I am angry at)

haughty *tjayȧ̆an*

have [366]

hawk *lafȧ̆an* [*labfȧ̆an*]; *fanfanȧ̆wi* (size and color of a crow)

hay *lȧ̆kam ay nalȧ̆ngo; ȧ̆kkam ay nalȧ̆ngo* (dry grass)

he *sĭya, sĭya ay lalȧ̆ki; sĭtŏdĭ, sĭtŏnă* [81-84] this one, that one

head *ŏlo; tĕnged* back of the head; *toktokŏ* [*tuktukŏ*] top of head

headache *inŏd/ŏd nan ŏlo* the head aches ("throbs"); *insakĭt nan ŏlo:* "the head is sick;" *pŏteg si ŏlo:* headache.

headax See: ax

headband *apŏngot* [*abŏngod*], wound around the head like a turban, the top being not covered
inapŏngotak I wear a headband

headgear See: hat, beads, cover

headhunter *mamȧ̆ka* (Verb: *mamȧ̆kaak—namȧ̆kaak:* I go headhunting; cf. *fakȧ̆kek,* I cut off; or: *pȧ̆tŏak* [*podŏak*] *nan ŏlo*). See: ax
palȧ̆yȧ̆k ceremony after successful headhunting
mamalȧ̆kay [*mangalȧ̆kay*] ceremonial songs after headhunting
sitsȧ̆kak—sinitsȧ̆kak—masitsȧ̆kan I consecrate the gained head by a ceremony (prayers and sacrificing a pig)
mangatŏlingak I wash the gained head in the river
ensȧ̆bȧ̆ak I address the head and pray over it

headhunter *lŭglug* [*lăglăg*]: holiday of burying the head
fekáfek—finkabko—mábkab: I bury a head
sakólong the basket into which the head is placed for a short while after returning from fight (Suspended on the "anitopost")
falólang head-basket, into which the head that had been buried is placed; it is kept in the *áto* (*fáwi*)

heal *akáshak* [*akásak*]—*inakáshak—maakáshan.* (Iloc.?)
See: blow; stroke
nakáan: healed, relieved (*kaánek:* I relieve, take away pain)

healthy *abafíkas* (strong, muscular);
kăwís nan áwak (in good condition as to the body)

hear *tjéng/ngek* [*tjéng/nek; tjáng/ngek; tjéngek; déngek; dángek*]—*tjín/ngek—mátngö* [*madngóy*]—*mán/ngö* [*man/ngóy*]. I hear; I listen; I hear of
tjetjéng/ngek I keep listening

heart *póso*

hearth *tjalíkan;* place for the hearth in a house: *tjalikánan*

heat *pă/ātóngek—inpaátongko—ma/ipaátong* [*maátong*]
Person.: *umátongak* I am getting warm, heated
pakaláng ek—inpakálangko—ma/ipakálang: to heat iron (red hot). See: fire, cook, boil

heavy *adadsámet* [*adadsámid*]

heel *pagpagáda* [*pagpagádsa*]

height *ka/antjó(na:* its height; *nan kaántjon nan káyu* the height of the tree

heighten *pa/antjŏ̂ek—inpa/ántjok—maipaántjo*

help *fadjángak* [*fadsángak; badángak*]*—finadjángak—mafadjángan—mamádjang.*
ťkadak ay mángan: I help myself at meals. (*ťkadak:* I care); *ikádkăyŭ ya tsakayŭ umáa!* help yourselves!
See: *umálaak,* I take

hen *mangálak;* hen and chicklets: *kamŏnok*

her [Possessive: 101 ff.; Pers. pron.: 81 ff.]

herd *sinpangăpŏ ay nŏang* or: *sinpamáwek ay nŏang* a herd of buffaloes

here *ťsna* [*isná; 'sná; sťna; 'shná*]
here is, Fr. voici: *nay.*

hers *nan kŏ́ana:* [107-110]

herself *sťya tsádlo* (*ay fafáyi*) [113]

hide, I *ťtafŏngko—ťntafŏngko—ma/ítáfon—mangitáfon* (hide completely) Person. *intáfonak.*
isanťbko—insanťbko—mīsánib—mangisánib: I await (the enemy) in ambush.
insánibak—ninsánibak I hide myself, seek shelter behind a tree, in a bush (kneeling);

hide *kŏ́tjil* skin, leather.

high *ántjo;* intens.: *anántjo; antjoántjo; antjŏ́ak* I am tall; *pa/antjŏ́ek* I make tall, long; *tamongtjŏ́ak* I go high up. Cf. [407].

hill *tjă̋ntog; tigɬtjan* [*digɬtjan*] See: mountain.

him [81 ff.] *sɬya; sɬtŏdɬ.*

hindmost *udjɬdji* (rear quarter of animal); *mangudjɬdjiak* I am the hindmost, the last

hip *kɬtang* loin, waist; *tɬpay* [*dɬbay*] rear of hip; *kingkɬngi* hip bone

his [101 ff.; 107 ff.]

hiss *inwɬwisak* (whistle, of bullets)

hit *kogŏ̋ngek* (strike); *padŏ́yek* (kill); *inpadpắdöyak:* I strike, hit repeatedly; I try to hit a target with spears; I throw spears
fayɬkek (whip); *falfĕ́kek* (spear); *tufắyek* (spear); *shupắkek—shinupắgko—mashŭ́pak—manŭ́pak:* I hit with a spear
fa/ŏ́kek—fina/ŏ́gko—mafắog—mamắog I hit with a stone thrown
idnĕ̋ngko—inidnĕ̋ngko—maɬdneng I hit the target, the mark; (*igsă̋̆ko:* I miss)

hither see: here

hoarse, I am *makắlekak—nakắlekak*

hog *fŭ́tug;* young pig: *amŏ́k* [*amĕ̆́k*]; wild hog: *lắman; fắngo.*
boar: *fŭ́a* [*bŭ́a*]; *fắfüy;* sow: *ŏ́ko; fắi ay ŏ́ko* [L. 46]; castrated hog: *nafitlɬan.*

hold

iłgnak [*łgnak*]—*inłgnak—ma/łgnan—mangłgnan:* I take hold of, take someone by the hand, hold fast
iłgtok [*łgtok*]—*inłgtok—ma/łgto—mangłgto:* I hold, to keep
ipákotko—inpákotko—ma/ipákot—mangipákot: I hold tight, press
óltek and *ööltek—inlötko—manlöt—manglöt;* or: *témmek* I hold fast (press); *kámwek:* I hold in my arms (embrace)
padsángek—inpadsángko—mapádsang: I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)
patongtsóek [*patongtjáek*]—*inpatóngtso—mapatóngtso* I hold up my arm, foot, hand

hole

ka/ófan [*kaában, ka/úpan*]; *kétáab:* a hole dug in the ground; Vb.: *kă/ófak; kă/úpak*
lékam, tégam, lúshkam: a hole in wood, iron; I make a hole: *lushkámwek* (pierce); hole in the earlobe: *télek*
nalekamlekáman: perforated, with many holes

holiday

téngam; I celebrate a holiday: *inténgamak.* we shall have a holiday: *tuméngamtáko.*

home

áfong (house); *łli* (town, country); *fobfúy* (homestead, vicinity of the house or town)
úmüyak is áfongko, is łlik, ad fobfúy I go home
sumáăak—sinmáăak I go home
sumáobak—sinmáobak I arrive at home
makisáăak—nakisáăak I go home in company with others, to my, your home: *kěn sak/ěn; kěn síka.* (chez moi, toi)

honey

tjénam si yúkan

hoof

kókod

hook

dígó; anglehook: *féngwid*

hope *shoshŏmĕdak; sůmĕdak; sådek* (wait)

horn *såkod*

horse *kafåyo* (Sp.: caballo); a toy horse: *kabkafåyo*

horseback *inkafåyo/ak—ninkafåyo/ak* I am on h.

hot *mamåtong* getting hot; see: heat; warm. *inåtong* it is hot (weather); *inkakålang* red hot; *impŏos* hot (of fever)

hour *ólas* (Sp. horas)

house *åfong;* large house: *fåöy;* hut: *katyåfong;* toy house: *abåfong*
The principal parts of the Bontoc Igórot's house are enumerated here; see also: door; beam; roof; court; etc.—(The house is built most primitively upon the uncovered ground, but not raised on posts. It consists of a rectangular space (about 12 x 15 feet), is fenced in on three sides by boards, and in the rear by a stonewall. This enclosure is about three feet high; it is under a high roof covered with straw; the roof extends down to about three feet from the ground. The rear of this space is taken by a chamber, not higher than three feet, without windows or airholes, except a narrow door. By wooden partitions the space is divided into small sections.) See: J. XXXIV, XXXVI, XXXVIII, LXXIII. M. Sch. XI, 2, (*Sabångan*)
ålad: wooden enclosure;
bílud: stone wall in the rear;
sŏdjöy: front enclosure (with door: *pånguan*);
tókod: four posts, supporting the roof: *åtep;*
fågso: rafters;
dăpån: section at the front enclosure; there is the mortar: *lůshon* [*lůson*];
tjalikånan: section for the fireplace, "kitchen;"
tjåkso [*tjŏksho*]: wooden platform, raised about 1 foot

house above the ground, forming a spacious bench or shelf;
ånga̱n: sleeping chamber, covered with boards: *ånglib;*
kŏbkob: partitions on both ends of the *"angan,"* for utensils, ornaments, valuables;
ĺlek: inclined bare boards, serving as "beds;" *ĺföyk* [*åfök*]*:* mat;
fålig; fåöy a second "story" (5 x 6 feet) raised about 7 feet from the ground in the centre of the 1st floor;
a̱a̱wĺdjan: place beneath the roof outside of the house, where burdens are laid down (*åa̱wid:* burden);
ĺlfeng: small shelves, inside beneath the roof;
faångan: yard in which a house stands.

how [355; 356; 358; 359]

hundred *sin lashŏt* [*lasŏt; kashŏt; gasŭd*]*;* the 100th: *mangapŏ'o ay pŏ'o*

hungry *måa̱wat; inŏkang; ma̱a̱wåtak:* I am hungry.

hunt *an̆åbek—inåna̱bko—maåna̱b—mangåna̱b.*
Person.: *mangåna̱bak.*
mangåsa̱ak—nangåsa̱ak: I hunt, chase with dogs (*åsa̱*)

hurl *fekåshek* (throw); *fa/ŏkek:* I hurl a stone (hit)

hurry *kamŭek* (hasten); *mashangă̱yenak—nashangă̱yenak* I do in great haste, suddenly.
Person.: *inkakåma̱ak—ninkakåma̱ak* I am in a hurry

hurt *kogŏngek* (strike); *digdĺkek—dinigdĺgko—nadĺgdig:* I hurt by dropping a stone (on my foot etc.)
lidŏdek I hurt by bending (finger, foot etc.)
pa/ayŭek [*pa/ayŭwek*]*—inpa/ayŭko—ma/ipaåyu—mangipaåyu:* I hurt one's feelings; I insult
inpĕtėg [*inpŏteg*]*:* it hurts

husband *asáwwa ay laláki* [*asáwa; asáoa*]

hut *katyúfong; abáfong.*

I

I *sak/én* [*sak/ón*]

ice *tjulálu* (known only as hailstones)

idle *sangáan; sumángaak, intjongtjóngawwak* I am idle, lazy; *ínyakiyakíngak* I walk around idle

if *mo; moshá́ya* [*mosáya*]; [452; 454; 460]

Igorot *Igólot* [*Ikólot*]; *iFúntok ay Igólot:* Bontoc Igórot; [61] *kalín si Igólot:* Igórot Language

ill *insăkít* (sick); *ngāg; angangalúd* (with prepos. *is;* badly)

image *litaláto* [*taláto*] (Sp. retráto); *tinaktákwa* an image, drawn or carved, usually of a man (*tákwa*); a wooden carved figure or statue representing a man: M. Sch. I. But also: *tinaktákwa ay fanías:* a lizard carved on the surface of a shield.

imitate *ígtek* (no preterite!); *ígtek nan kalína* I imitate his way of speaking

immediately [296; 313; 315] *aaauní kăyå; sinakítan.*

improper *láauwa; láauwa ay ináka:* it is improper to weep, it is wrong, bad, unfit, forbidden

in, into *is;* [*si*] [377 ff.]

increase in number: *ma/angsångkami* we increase in number, multiply
tsåomak — tsinåomak — matsåŏman — manåom: I make larger (in number)
matsakomångkămi we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.

indeed *mănå* [417]; *ådji.*

inform *ísudsůdko—insudsůdko—maisůdsud.* Person.: *insůdsudak* I bring tidings, I bring an order, a challenge;

inhabitants *sinpangíli:* of one town or country; *iSamóki, iTukúkan, iAlab* [*iAab*]*:* inhabitant of Samoki, Tucucan, Alab [61]

inherit *alåek* (take); *taawítjek* (Iloc.)

inn *iilíngan* (lodging house for strangers) (Iloc.?)

inquire *íbfăkak* (ask)

insane *malöůlöů*

inside *istsaím(na;* [*istjåim; isdåim; adsåyim;* in towns south of Bontoc: *islåim,* with the interchange of L, D, R. in various dialects]

instruct *tokŏnek* (advise). See: teach.

insult *pa/ayæ̆ek* [*pa/ayæ̆wek*] (hurt); *engkáliak is ngāg is...* (*ken...*) "I speak bad (words) to one;" *pasŏngetek:* I cause anger; *ipădngek—inpădngek—ma/ipădngö* [*ma/ipădngöy*]*—mangipădngö:* I insult with words.

intelligent *kăwĭs nan æ̆tek*, "good as to the brain;" *kăwĭs nan ŏlo*, "good as to the head;" *inyămis nan ŏlo* (*inyămis:* soft)

intend *lĕytjek* (like): I want; or: *ek, tek:* I go to... [307]

interpreter *intilĭpiti* [*intĕlĕplĕti*] (Sp. interprete)

intestine *fæ̆ang*

intoxicated *mafŏteng* [*mabŭdeng*]

inundate *poshŏngek is tjĕnum* (with water), [*pŏshngek*]*—pinoshŏngko—măpshong.* (*pŏshong:* big water, lake, ocean.) See: irrigate.

iron *patatjĭm;* best kind, steel: *gæ̆lĭlyă.* (Cf. *tæ̆matjĭm:* "it is sharp, it cuts")

irrigate *tjĕnumak* [*dănomak*]*—tjinĕnumak—matjĕnumăn—manĕnum:* I water the ricefields. See: canal.

it *sĭya, sa, na, năntŏnă, năntŏdĭ* [81-84]

itch *kŭlid;* it itches: *inkătöy.*

its [101-104; 107-109]

J

jacket — for women: *åklang* (Igórot); *låm/ma* (a short "bolero" of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)

jail — *fabfală̈tjan.* See: bind, fetter.

jar — *fånga* (collective name, a pot);
fushångan: very large jar, for dry rice, i. e. for *påküy.*
fáyofay: "bottleshaped, large, of hard clay"
tă̈nan [*tu/únan*]; or: *kámeng:* about 6 inches high; glazed; for the alcoholic beverage *fáyash* (Iloc.: *bási*); the parts of this jug are: *ngangåbna,* its top; *áwak,* the body; *kolångad,* the foot; *sílŭnă,* a bejuco string around the neck (top) of this jug, with a loop for carrying. The *tă̈nan* is made in these qualities: (beginning with the best): 1) *tă̈nan ay padĕngdeng;* 2) *t. ay göwäk*ᵒ*u;* 3) *t. ay kinåman;* 4) *t. ay liblífan;* 5) *t. ay fŏksid.*
tåking: small vessel, made of "squash" (a gourd).
See: pot.

jaw — *pånga*

Jew's harp — *abáfyu*

joint — *ånget* (in the body and in stalks)

joke, jest — *angångo; abåbfang; lilíwid.*

joy — *kalalĕyad* [*kalaláyad*]

joyful *inlaléyadak* I am joyful.

jump *aktjångek — inaktjångko — maåktjang — mangåktjang* I cross by jumping
Person. (Frequent. and Durative): *inaktjåaktjångak— ninaktjaaktjångak* I jump across, (from tree to tree, across a brook), I keep jumping etc.
inlåptokak—ninlåptokak I jump on level ground;
bumåldœkak—binmåldœkak: I jump (like a grasshopper, a flea) (shoot?)
tœmå/odak—tinmå/odak, or: *intå/odak—nintå/odak:* I jump up. See: leap

juice *tjénœm;* juice of rice: *lída;* of sugar cane: *åséd;* thick juice, like rosin: *níkid* (pitch)

just *kåwís* (good, right)

just as if *kashón* [454]

K

keep *íígtok* [*ígtok*] (hold) I keep safe; *ikákok:* I keep, preserve; Person. *umikákoak*

kernel *íta* (of rice)

kettle *páyok* [*báyog*]

key *tólfeg*

kick *sikiátak* [*sikiyátjak*]—*sinikiátak*—*masikiátan* (*siki:* leg) *tjaytjáyak*—*tjinaytjáyak*—*matjaytjáyan* *katínak*—*kinatínak*—*makatínan*—*mangátin.* (step upon) Person. *inkatínak*—*ninkatínak.*

kidney *fádin* [*bádin*]

kill *padóyek* [*padéyek; badáyek; patáyek*]—*pinadóyko*—*mapadóy*—*mamadóy.* Person.: *pumadóyak* [*pumadóyak; bumadáyak; pumatáyak*]—*pinmadóyak.* (The form used mostly in Bontoc has *d* and *öy*). It signifies also: to hit, to extinguish, to slaughter animals.
ukádjak: I kill an animal by cutting its neck; synonym.: *kadukátjek*—*kinadukádko*—*makadúkad.* *ipadóyko:* I use for killing, I kill with....

kind to.. *kăwís is....* (*ken....*)

kind what kind of.... *ngăg ay...,* [149]

kindle fire *apúyak.* See: fire

king *áli* (loan-word; Malay: *hari;* Iloc. *árі*)

knee *kongkóngo; kongkóngo ay pangólo;*—*ay udjídji* knee of the frontleg;—of the hindleg. *sókyap* kneepan.
kóyat: part of the leg back of the knee

knife *kípan*

knife: "bōlo" *kampíla;* Parts: *pálĕk:* handle; *tópek,* edge; *tjálik,* back; *ódso,* point; *sangkítan,* belt on which the *kampīla* hangs; this belt is ornamented with white pieces of a shell i. e. *kolángad si ópud.* The knife is kept upon a half sheath made of wood; this sheath: *fá/ĭ.* (*Fá/i,* here "vagina," is also a bag for the gong: *fá/i si gángsa;* and cf. *fái ay óko,*

knife: "bōlo" a sow; *fǻi* reduplicated is *fafǻi, fafǻyi:* woman). M. Sch. XVI, 1, 9. The *kampíla* is of various size; the largest serves as hatchet or as weapon.

knock against *kogǒkek* I knock upon, rap at a door.
itognǒgko—intognǒgko—maitǒgnog—mangitǒgnog

knot, tie a *salibǒdek—sinalibǒdko—masalíbod. salíbod:* a knot (at the end of a thread) (Iloc.?)

knot in wood *bíngi; bíngin si kǻya*

know *kěk/kek* [*kěkkek* for: *ketkek;* the first *k* guttural!]—*kintekko — mǻktek* [*mǻkteg*] — *mǻngtek* [*mǻngteg*]; I know, I understand, I am acquainted with one, I comprehend. The verb: *ǻmmok, inǻmmok:* I know, is not Bontoc-Igorot, but strictly Ilocano.

knowledge acquaintance: *kaktěk*

knuckles *ǔnget*

L

ladder *téytey* [*táytäy*]

ladle *fánöɯ*, big, flat, like a shovel; *fanöúek nan mákan:* I take the boiled rice from the kettle and distribute it; Person.: *infánöuak.*
kăótjek—kīna/ótko—makád/od, I ladle out with the *káɯd,* a large dipper. *kíɯd,* a ladle made of a gourd.
ítjush [*itsush; itjus*] a small ladle, a spoon. See: spoon.

lake *póshong* (*ay fánĺg*): a (small) sea; or: *táblak,* a pond

lame *kíl/od; mapílay;* I am lame: *inpílayak* [*impílayak*]

land *íli;* public land: *págpag; fobfüy:* the home land
tálon, collective: *katalónan;* the cultivated land, the fields near a town. Ger. Gefilde, Gelände.

landslide *kítjay*

language *kălí; nan kălín si Igólot:* the Igórot Language

lard, fat *lánib*

large *tsaktsáki* [*tjaktjáki; tjaktjákö*]; very large: *tjaktjagóa* [*tjaktjagóag; tjaktjagóra;* see: big]

last *mangudjídji* the last in a line; *anóngosh* the last or end of a story, of events, of actions. *mangudjídjiak* I am the last. *mangananóngosh* it takes place as the last event;

last "finally;" *mangananŏngosh nan patpatöy:* at last spears are thrown
last month: *nan fűan ay nálosh, nan fűan ay inmáy.*

late *nâ·ani* [*naâ·ani*]; *ma/â·aniâ·aniak* I am late;
ma/â·aniâ·aniak ay ŭmüy: I am going late.
is nan anŏng·ash nan ipât ay âkyu: four days later.

laugh *maângŏak—naângŏak; otyŏgak; angangŏek:* I laugh at one, I deride; *kakaângo* ridiculous

lay down *ísăâdko—insăâdko—ma/isâad* [*ma/isād*]—*mangisâad pâyek* (put); *ipuíko* (put).

lay eggs *mangĕtlog:* (the hen) lays eggs.

lazy *sangâan; sumângăak:* I am getting lazy, weary

lead *ipangpângŏk* (guide); *mifűegak* (go with);
iskĕpko—iniskĕpko—ma/ískėp: I lead into a house;
ikaângko—inikaângko—mikâan I lead away.

leaf *tŏfo;* mostly in the stat. constr.: *tŏfon; tŏfon si lúkam:* a grass leaf

leak *intŏtjoak—nintŏtjoak; pokâtak* I stop a leak, with a stopper: *sűwat*

lean *fikŏdek—finikŏdko—mafíkod:* I make lean, wear out by work; *mafíkod:* lean, emaciated; *fíkas:* lean meat, muscle.

lean, I *insâtjagak—ninsâtjagak*

leap *aktjângek* (jump across); *inaktjângak; intatâ/odak* (or: *inbalbâldokak*) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.

learn *sulúek — sinúluk — masúlu — manúlu.* Person.: *insúluak* and *sumúluak.* (loan-word)

least *akăkĭt mo ămĭn* ("less than all")

leather *kŏtjil* (skin)

leave *kayátjek — kinayátko — makáyad — mangáyad* I leave behind, leave a remainder, abandon
pa/isāek—inpaīsak—ma/ipaīsa;
ukáyek—inukáyko—ma/úkay—mangúkay I leave alone (means also: to let alone, to let go)

leave *kumáănak* (go away)
masisiángkămĭ; intjegángkămi we take leave, we part, we go to different directions.
pasisiánek: I cause to part, separate

leech *mátek*

left side *ĭkid;* to the left: *is ĭkĭdjĭn;* at my left: *is nan ikĭdko*

lefthanded *in/nĭkid* [*inĭkid*]

leg *sĭki;* calf of the leg: *fĭtkin;* upper leg: *ă̈po* [*úpo*] (thigh); part between knee and ankle: *kŏlo, balá̈ash;* bones of the leg: *tŏngan si ă̈po;* leg at the back of the knee: *kŏyat.*
sikĭak I seize by the leg; leg of chicken: *pă̈yong;* foreleg: *pangŏlo;* hindleg: *udjĭdji*

lend *itsaowátko—intsaowátko—maitsáowat—mangitsáowat;*
pakaawátek—inpakaawátko,—maipakáawat—
mangipakaawat I cause, tell to lend

length *ka/antjóna:* its length

lengthen *paantjǒek* (heighten). See: increase.

less *akakĭt* (than: *mo*); lessen: *kaǎnek* (take away)

lest *ta adĭ*

let let us (hortatory): *ta;* e. g. let us rest: *ta umilengtǎko!* (or, with Conjunct. Part. *et* [188]: *umilengtǎko't* we ought to rest)
iyŭyak [*yŭyak*]—*iniyŭyak*—*maiyŭya* [*miyŭya*]—*mangiyŭya:* I allow. (Infinit. *iyŭya*) *ukǎyek:* I let alone

letter *sŭlad* (loan-word)

level *tjǎda* [*tsǎda, tjǎta*]. I level: *tjatǎek; liblĭfan:* a level trail on the side of a mountain

lick *djildjĭlak—djinildjĭlak—madjildjĭlan.* See: tongue.

lid, cover *sŏkong:* cover of a pot; a small pot placed upon the opening of an other pot.

lie *inĕngakak—ninĕngakak. ĕngakak:* I belie, deceive. *ĕngak:* a lie, a ruse, a trick; *ĕngǎkan* a liar

lie down *intjaŏlagak —nintjaŏlagak;* I lie down on my back: *intjĭpakak—nintjĭpakak.* Also: *masŭyepak* (sleep); *umilĕngak* (rest); *inpĭlingak* I lie on my side; *inlŏgfœbak:* I lie on my face

life *lĕngag* (soul)

lift *egwǎtek—inegwǎtko—maĕgwat—mangĕgwat:* I lift a burden, weight
suwǎtek—sinuwǎtko—masŭwat—manŭwat: I lift a burden
isiblĕyko—insiblĕyko—maisĭbley: I lift with one hand (an animal by the hindleg), I lift from the ground

lift *sǎǒfek—sinaǒbko—masǎǒb—manǎǒb:* I lift on my shoulder
lekuǎfek—linekwǎbko—malěkwab—minlěkwab I lift a cover, lid
patongtsǎ̈ek: I lift, hold high up (arm, hand, foot)

light *ápuy* [*apǎ́y*] (fire); *sǐli nan ákyu:* sunlight

light *ababǎ́wöy* [*ababǎ́way*] light, (of the sun);
bumáway (*pumáway*) it turns light

light, I *pafitjǎngek* I cause to burn brightly
tǒdngak—tinǒdngak—matǒdngan I light my pipe
apǎ́yak: I make fire.
iapǎ́yak: I put light, fire to. See: fire.
tangkǒwak [*tangkᵒǎ́wak*] (flash): I conduct with light

light *ényǎpe̤ä* (not heavy)

lightning *yǎpyap;* it is lightning: *inyǎpyap;* lightning strikes:
kǎ̈man—kinman nan kǐtjo: "thunder" strikes (*kǎ̈mănak:* Person. from root: *kan* "eat").
kolyěpyep: lightning without thunder.

like, I *léytjek* [*láytjèk*]—*lineyǎdko—maléyad—minléyad:* I like, wish, want, intend, love, desire etc. *léytjek ay mǎngan* I like to eat. See: prefer.
Person.: *inlaléyadak,* I am glad, cheerful, joyous.
siǎdek I like, love; *mǐd* (*ma/ǐd*) *siǎdek* "I am dissatisfied."
leyǎdko: my liking, my pleasure, my love, my wish, need.

like *kǎ̈ăg* [*kǎg*]. Usually with possess. suffix: *kaǎgna.*
kăg tǒshǎ, like this; *kǎg sidě* [*sǐdǐ*]: like this, thus;
kăg ken sǐya, like him, her, it; or: *kăg kěn tǒdǐ. kǎǎgak* I am like; *kǎǎgko,* like myself; *kǎǎgko ay ǐlaèn:* looking like myself, resembling me. *kăgka kǎak:* you are like a monkey. *ǐkam kǎg sǐdě!:* do (it) like this!
kash/ǒn, like, resembling; *kashǒnak,* I am like, resemble

like *kash/ŏn madŏb nan tjáya,* just as if the sky would fall *síya ákis:* likewise; or: *kăg nántŏna ákis* (like that also)

limb, branch *pánga*

limp *inpílayak—ninpílayak* (I am lame); *inpipílayak.*

line *ílid,* boundary line; *ámas,* dividing line, a part; *ifadfádko — ínfadfádko — maifádfad — mangifádfad* I arrange in a straight line

lip *sofil* [*sóbil*]

liquid *tjinmánum; nalúnak* (molten metal)

listen *tjetjéng/ngek* (hear)

little *fánig* (*banig*) (small)

little (in quantity) *akít;* very little: *ákakít;* too little: *tsatsáma 'y akít;* too little (i. e. lacking): *kólang;* one peso too little: *kólang sin pésosh.*
little by little: *sinakiakít;* a little: *is akít.*

live to be alive: *matákuak—natákuak;* or: *matatákuak* (*tákuu:* a man, a living being, a person) and: *katákuak. intedéeak — nintedéeak* I stay, remain, dwell, sojourn; *makifliak* [*mikifliak*] I live among a tribe in its country (*íli*) or: *umíliak—inmíliak,* I live in a town, country, I settle at a place

liver *ádöy* [*átöy; ádüy*]

lizard *fánias*

load, cargo *ȧ̈wid* (as much as a man can carry); *ȧ̈wĭdtjan:* the place under the roof outside of the house, where the load, burden may be laid down; *umȧ̈widak:* I am carrying a load.

lock at a door *fŭti* (Iloc.) (The Igórot need no locks; see: door)

lock, I *futĭak;* [*fudĭak*]; *ifŭdik* (Iloc.); or: *tăngfak is nan tŏlfeg:* I "close" with a key.

locust and grasshopper; see: grasshopper.

loin *kĭtang*

lonesome *isăngak* [*ösăngak*] I am lonesome, alone; or:
makăyadak, I am left alone, from *kayătjek* (leave), or:
măisăak, from *isăek* (I leave alone); (*ĭsa:* one)
makăyadkă 'sna: you are left here! ("good bye")

long *ăntjo. "adĭ kasĭn insakĭt:* he is no longer ill."

look *ilăek* (see); *iflak* (watch, observe). look out! *flaëm!* Plur. *flăënyĕ!* Person.: *umflăak—inmflăak* [*umflāk*] I look out for, I try to find, to catch etc.;
ililăek I spy, look out for, wait for
oshtjŏngak—inoshtjŏngak—maoshtjŏngan I look down, observe from a high place; *intăngadak* I look up
insăkongak—ninsăkongak I look back, I turn around
kădgak kĕn tŏdĭ I look like him (like);
kădgna ay flaën looking like; resembling
ĭkadak I look for, care, provide (care). See: seek.

lookingglass *lŭpa* (Iloc.); *sălming* (Iloc.)

loom *ăăbfan,* (*inafóyak,* I am weaving). The utensils are (M. Sch. XV):

	Fig. above	Fig. below
tsokóban, leather belt, going around the weaver's back	—	a
ibĺdan	a	b; g
sig/wán, shuttle	c	c
falĺka	d	d
lilĺdan	g	e
lidkĺngan or: *labdĺnan*	e	f
fálfeg ("spear")	—	h
tófong	f	—
sagwĺtjan	h	—
lólo ("stick")	b?	

loose *mashókto* (as a spearblade from its shaft, an ax from its handle)
inkiskisáng: wide (of garments etc.), not tight
ipögának—inipögának—maipögánan: I let loose, set free (e. g. an animal that was caught). Person.: *umipögánanak.*
fadfátjek; obfátjek: I let loose (untie)

lose, I *tjóngaawek—tjinongáako—matjóngaa—manóngaa;*
lost: *natjóngaa; masángutak is nan págpag:* I am lost in the forest.

loud *yăángekek ay éngkălĺ* I make efforts to speak, I speak loud;
yaángekek ay mamúkaa I call loud (*fúkaawak,* I call) [317] (effort)

louse *kóto; kómeng;* nit: *flit;* small louse: *kĺmay;* I catch lice: *ikotóak nan ólo* (the head)—*ingkotóak—maikotóan —mangikóto.*

love *léytjek;* "sweetheart:" *kagáyim,* or: *salĺwa* [*salyúwa*]: in Song-Dialect. my beloved: *nan leyádko.*

low, humble *asdĺk* ("short")

low, not loud *yaălunĺko ay ĕngkălĺ* I speak low.
intibtĺfiak, I whisper. [317]
yaălunĺko ay manălan I walk noiselessly, I sneak.

lucky *ŏnö/ŏnöy; nakăsat* (Iloc.)

lull to sleep *ĭköykŏyko—inköykŏyko—maikŏyköy—mangikŏyköy.*

lunch *tĕtja* [*tŏtsa*]; *tetĕtjan* place or time for lunch

lung *fălă.*

M

macerate *infăyæshak* (clay for pottery, pounding it with a pestle: *ăl/lŏ*)

mad, I am *inlilĺketak—ninlilĺketak*

maiden *mamăgkid;* plur. *mamamăgkid*

maize, corn *pĺki* [*bĺki*]; *mamĺkiak,* I gather maize; *ngŏlad* corncob

make *kăpek—kinaĕpko—makăĕb* [*makăib*]*—mangăĕp* [*mangăib*] I make, build, manufacture.
Person.: *kumăibak* [*kumăĕbak*]*—kinmăibak* I am going to make

make *inkáibak* [*inkáèbak*]—*ninkáibak* I am at work, making.
íkăbak—íngkăbak I make for somebody; e. g. *íkabak nan laláki is nan fálfeg:* I make a spear for the man [261]
ikaĕpko I make with a tool; e. g. *ikaĕpko nan kípan is nan kalásay:* I make the shield with the knife [262]
áfong nan mangaèbănmi [*mangapănmi*] *is nan sŏklong:* we make the hat in the house [263] See: do, accomplish.

maker *kumakáib* [*kumakáèp*]; *kumakáib si fănga* a maker of pots, potter
kumakáèb is ăsín a saltmaker.

male *laláki*

man *laláki;* Plural: *lălăláki;* person: *tákɯ;* image of a man, toy, statue etc.: *tinaktákɯ.* man of prominence, wealth: *gadsángyèn* [*katjángyen*]; man of high rank: *nangáto* (Iloc.)

manner *íkad* [*ékad; ĕkad*] (but: *íkad:* care); *nan íkadmi:* our manner, custom, usage, fashion, law.

manure *lămeng; tákki; lɯmĕngak—linɯmĕngak—malɯmĕngan—minlămeng* I fertilize Person.: *inlɯmĕngak*

many *ángsan;* too many: *tsatsáma 'y ángsan;* great many: *angángsan;* or: *ayáka. kad?* how many? *umangsángkămi:* we are becoming many, multiply; *ayáka nan mángtek ken síya:* many know him.

mark *máton* (a sign on a tree, house, the road etc.; target)

mark, I *matónak—minatónak—mamatónan.*
likáyak—linikáyak—malikáyan—minlíkay I mark by cutting, scratching, carving, writing

mark, I Synonym: *kalấyak—kinalấyak—makalấyan—mangấlay.* (I mark, decorate, "write")

marriage *inpốkö; kabấfong* (keeping house) ("Trial-marriages" do not exist!)

married man: *finấlyen;* I am married: *finấlyenak;* married woman: *asấwwa ay fafấyi.* unmarried man: *fobfấl/lo;* unmarried woman: *mamấgkid* (girl and spinster).
See: husband; wife.

marriage-ceremony *pốkö; inpốköak* [*inpékèak*]: I perform the marriage ceremony. See: wedding.

marry *asawwấek;* Person.: *inasấwwaak—ninasấwwaak* I am marrying, celebrating my marriage
umasấwwăak I am going to marry, shall soon marry.
umấfongak I am going to marry, to establish my own household; Construct: *umấfongak ken Tấkay,* I am going to marry Tākay.
paafốngek—inpaafốngko—maipaấfong—mangipaấfong I give in marriage, I make marry
iafốngko—iniafốngko—maiấfong—mangiấfong: I marry.
kabidjuấek; kabit'lốek I marry for the second, the third time Person.: *kumabidjuấak; kumabit'lốak.*

master *ấpo* (Iloc.); *mấstlo; mistolo* (Sp. maestro); also: schoolmaster, teacher.

mat *kĭnned; ấföyk; kấmin* (Iloc.)

match *kispốlo; ikispốlok* I light a match (Sp. fosforo)

matter Idioms: *ngăg nan ấmad? ngăg nan ĭnmad?* what happens, happened? "what is the matter?" Or: *ngăg nan inấngnèn nan ongốnga?* what did the child do? "what is

matter the matter with the child?" *ăläy!* it does not matter! nevermind! Synonym: *tăk/ĕn.*
ngăg nan ĭnmad is nan mătam? what happened to your eye? "what is the matter with your eye?"

me *sak/ĕn* [*sak/ŏn*]; Dative: *kĕn sak/ĕn.*

meagre, lean *naflkod; flkas* lean meat, muscle.

meal *măngan.* See: eat, dinner, lunch.

measure, I *tjipăek:* with outstretched arms;
sin tjĭpă: one *"tjipă,"* 5-6 feet
tjangănek: from point of thumb to that of the middle-finger; one span: *sin tjăngan*
tĕpngek—tinpĕngko—mătpeng—mănpeng: I measure with a stick, a string etc. See: handful.

meat *ĭstja* [*istjă*]: any meat; *ĭttăg:* only pork and beef;
kălne (Sp. carne)
a piece, share of meat: *wădwad;*
roasted meat: *tsinăwwĭs*
I give a share of meat: *iwadwădko*
a piece of meat on boiled rice: *bădang.* See: food, bacon, lean, fat.
istjă 'y ăsa; istjă 'y fătug; istjă ay năang meat of dog; pork; beef (i. e. buffalo)

medicine *bŏkĕs* [*pŏkis; bŏgösh* etc.]; *ăkas* (Iloc.) See: cure.

meet *ăptek—inafĕtko—maăfed—mangăfed.*
Person.: *umăfetak—inmăfetak*
ek ăptĕn: I go to meet; *umăptadak:* I come to meet
umăliak ay umăfed ken... I come to meet.

meeting place *inăptan* (also: place where two rivers meet: *inăptan si tjĕnum*)

melody *ấyug* (a standard melody, as sung in one town, for a certain song)

melt *patjĕ̆numak—inpatjĕ̆numak—maipatjĕ̆numan* I melt metal, "make liquid."
malů̆nakak—nalů̆nakak melt, become liquid.
anů̆ek—inánuk—maánu—mangánu: I dissolve salt, sugar.

mend *tagŏ̆bak — tinagŏ̆bak — matagŏ̆ban:* I mend by placing a piece upon a hole; See: sew.

menstruation *fấla;* Verb: *mamấlăak—namấlăak*

merchant *inilấgo.* See: sell.

message *sů̆dsud.*

messenger *fấa.*

midday *tĕ̆ngan si ấkyu; magấkyu;*

middle *tĕ̆nga;* in its middle: *is tengấna; is nan kaⱥⱥwấna.*
(*tĕ̆nga:* the point in the center; *kấⱥⱥwa:* the space between; the place around the center).
is nan kaⱥⱥwấentja into their midst, in the middle of a crowd
ėnkakaⱥⱥwấek I place into the middle (Transit., but prefix *in-*); *inkakaⱥⱥwấak* I am in the middle

midnight *tĕ̆ngan si lafi̇́*

milk *sinů̆sho* [*sinŏ́sho; sinŏ́so*]

mill for sugarcane: *falĭ́wis* [*falĭ́wish*]; *infalĭ́wisak* I work the sugar mill; *tsấwüyk:* the long beam of the mill

millet *pitĭngan* (black); *dŏyba; pĭned* (white); *sǎfæg.*

mind *nĭmnim; nimnĭmek:* I think.

mine my own: *nan kŏak* [107-110]

mirror *lŭpa* ("face," Iloc.); *sălming* (Iloc.)

mistaken I am mistaken: *fakĕn nan kănak;* you are mistaken: *fakĕn nan kănam* (not my, not your saying [323]);
fakĕn nan kinwănik: I was mistaken.
fakĕn sa! fakĕn tjüy! this is a mistake
adĭ ŭmüy nan kanăm: "your saying does not go."

mix *kaslăngak; engkaslăngek;* or: *ikaslăngko—inkaslăngko—maikăslang.* cf. [169].

molar tooth *wŏwö*

mold *pipĭek—pinĭpik—mapĭpi—mamĭpi:* I shape pottery by beating with the *pĭpi*

mole *sĭtjing;* mole on the skin, like a lentil: *fŏtig.*

moment, a *sin akĭtan; æææanĭ kaya!* "wait a moment!"
săna! "yes, in a moment." (as answer upon an order; Ger. "ja, gleich!")

money *bĭlak* [*pĭlak*]. Loan words: *sĭping:* one centavo; *sikăpad* or *seis:* 10 cents; *pisĭtash* [*pesĕtas*]: 20 cents; *fĭntin:* 25 cents; *salăpi:* 50 cents; *pĕso* [*pĕshosh*]: dollar.

monkey *kăag* [*kăak*]

month
moon

fûan [*bûan*]

full moon: *fitfitâkena;* (See: open the eye)
new moon: *lîmeng; maaâmas:* dark, the moon being not visible

waxing:

1. quarter: *fikasâna nan fûan*
2. quarters: *mânaʷa, malôkmud nan fûan*
3. quarters: *kâpnoâna nan fûan*

waning:

3. quarters: *matolpâkăna* [*matolpîkăna*]
2. quarters: *kisulfikâna*
1. quarter: *kafanigâna*

more

adâdsa [*adâdda*]; *kasîn* (again);
tabtâbiak I give still more (I add); See: increase.
wodwodâ: there is more; *kekkèntâko is adadâdsa:* we know more.

morning

wîîd (daybreak); *fîbîkât; mawîid* it is getting morning
nannay ay fibikât: this morning
aswâkas si fîbîkât: to-morrow morning
nan fibîkât ay nâlosh: yesterday morning [413]
ma/âkyu: "about 8 o'clock A. M."
mamîbifîbikâtak: I come early in the morning

morrow, to-

aswâkas [*iswâkas; aswâkash; 'shwâkash*];
mawâkas [*maʷwâkash*]: "it is getting to-morrow," "the following day;" e. g. *ketjêng maʷwâkas ya umdjângkămî 's nan îli...* "then it turns to-morrow (the day breaks), and we arrive in the town;" on the next day we arrived in the town.

mortar

lûson [*lûsong*] (for pounding rice); long mortar, like a trough: *lîbkan.*

mosquito

kêmaʷ

moss *fȧ́kyu* (on stones in the river); *kăg fȧ́kyu:* like moss, i. e. green.

most *adȧ́dsa mo amĺn; angȧ́ngsan mo amĺn:* more than all.

mother *ĺna;* grandmother: *ĺkid ay fafȧ́yi;* mother and child: *sinĺna;* old woman: *inĺna.*

mother-in-law *kadukȧ́ngan ay fafȧ́yi*

mount a horse: *inkafȧ́yoak—ninkafȧ́yoak*

mountain *fĺlig;* mountain range: *kafĺligan; kafĺlifĺligan; sinpamĺligan:* a section of a mountain; *togtogȯ́na* (its top), summit of a mountain; mountain side: *digĺtjan* [*tigĺtjan*]

mouse *tjotjȯ́* [*tsotsȯ́*]

mouth *tȯ́pek*

move *kiwȧ́ek—kinĺwuk—makĺwu—mangĺwu:* I move, touch, handle; also: *kĺwek—kinĺwak—makĺwa—mangĺwa.*
atȯ́nek: I remove; Person.: *inkĺwuak—ninkĺwuak:* I move myself, my hand, body, etc.
kumĺgödak [*kumȯ́gedak*] I move out of the way, make room for one (being afraid of danger)

much *ȧ́ngsan; angȧ́ngsan; tsatsȧ́ma 'y ȧ́ngsan:* too much; *ayȧ́ka:* very much; *mȧ́l/an:* plenty, much (not attributively); *kăȧ́gna mo...* even as much, just as much as... *kăd?* how much? [148]. *adadsúan* [*adadjȧ́wan*]*:* a large quantity; much.

mud *pĺtek*

muddy, I make — *kifáek—kinífak—makífa—mangífa.* (I make water muddy)

mumble — *inagkótjödak—ninagkótjödak*

murderer — *ínpádöy; inpádöyak:* I murder

muscle — *fíkas* [*fíkash*]. See: fruit.

must, I — *ilotlótko—inlotlótko.* (doubtful; means also: I desire very much). Or: *ipílitko* (also doubtful; Ilocano: *pilítek*, I compel). Use the Passive of the Authoritative Verbal Form: *maipa-*. Cf. [187; 188]

mute, I am — *mangángakak—nangángakak*

my — [101-106; 107-111]

N

nail — *fákat*

nail, I — *ifākádko—infakádko—maifákad—mangifákad* (*ogpátek nan fákat* I pull the nail out)

nail — *kóko* (on hand or foot); *kokóak:* I scratch with my nails

naked — *naláfosh; lafóshak:* I undress; (Iloc.?)
ninfílad: having undressed, from *infíladak*

name — *ngátjan* [*ngádan*]; *ngáyak* [*ngáyag*]

name, I *ngátjának—nginātjának—mangatjánan.*
nakwáni: called, named. See: say, *kának.*

narration *okókwad* [*ogókwad*]

narrate *ogokwátjek—inogókwatko—maogókwad—mangogókwad.*
Person.: *inogókwadak—ninogókwadak.*
ninókwad: the narrator of tales

narrow *fanfaníg* (very small)

nation *ipukáwa* [*ipókawa; ifúkao*]: folk; *sinpángili:* the inhabitants of one town, district

navel *bwásig* [*pwásig*] (also the protruding corner of anything angular)

near *sakón, sasakón; asasakón* [*ashashakón*]; *insakón sya:* it is near; *ngan/ngáni ad Fántok* near Bontoc, almost in Bontoc. [399]
kökkōkédna the place near by; a little distance off.
See: approach; come; almost.

neck *fákang;* back of the neck: *tánged*

necklace *apóngö* (of beads); *fuyáya ay saóng si fútug:* necklace made of large pig teeth; *fángküy:* of metal.
fangkílak—finangkílak—mafangkílan I put on a necklace;
nafangkílan: provided with a necklace.

need, I *léytjek* (like); See: seek: *anápek.*

needle *tjakáywam* [*katjáywam*] (Iloc.?)

neglect *tjumóngawwak—tjinmóngawwak.* Cf. forget; rotten.

Negrito *kólœd* [*nakólud*] (i. e. curly-haired)

neighbor *sakŏn; kasakŏnak* I am a neighbor; *nan sakŏngko* my neighbor

neither—nor *adí—paymŏ*

nest *akám; áfong si ayáyam* (house of birds)

net *sítjug;* I catch fish: *sitjúkek; kóyœg* fish-basket, used as net; *mangóyœkak* I use the *kóyœg;* J. XLIX

never *igá* [321]; (*igá:* an emphatic negative corresponds often to "never," "never before," "not yet.")

never mind! *áläi!* [*óläy*]

new *kakakáëb:* newly made, from *kápek; kabkafála:* new-born. *kalkaláka* a new, recently made object (Iloc.: *lakek,* or *lagek:* I make); *kaalála* newly obtained. Cf. [297]

newspaper *bilyétiko* (loanword); *sálad* (any written or printed paper, letter, document etc.)

next *misŏngkob; misŏngkŏbak* I am the next;
sumŏngkobak I am going to be the next
síka nan sumŏngkob: you are the next.
on the next day: *is kăsín ákyu; is san nœwakásăna;*
next holiday: *nan ísang ay téngaœ,* or: *is kăsín téngaœ;*
the next time: *is kăsín.*

night *mastjím:* late evening; *laví:* about midnight; *talăno:* about 2-4 o'clock A. M.
last night: *idkúfab;* to-night: *mastjím si áœnin;*
sinlaffan: one night, the other night.

night to-morrow night: *aswȧ́kas si mastjĭ́m;*
malafĭ́: it is getting midnight.
mastjimastjĭ́mak; malafĭ́lafĭ́ak: I come late in night.

nightmare *lĭ́mam*

nine *sĭam;* the ninth: *mangasĭam,* or: *mȧ́ygasĭam;* 19: *sin pȯ́'o ya sĭam;* the 19th: *mangapȯ́'o ya sĭam.* [367]

ninety *sĭam ay pȯ́'o;* the 90th: *mangasĭam ay pȯ́'o*

nipple *sȯ́so*

no *adĭ́; igȧ́; mă/ĭd* [*mĭd*]*; fakȅn* [319-324]

no, not any [322; 323]

nobody *ma/ĭd tȧ́kæ* [131]; *ma/ĭd ǽläy sĭnæ:* nobody whosoever; none at all.

nod, I *inyȧ́ngėdak—ninyȧ́ngėdak.* (I nod assent)

noise *dæmȯ́ngeg* [*tæmȯ́ngek*]*:* it makes noise. I make a great noise: *dongȅkek—dinongȅkko* [*dinongȅgko*].
Person.: *dæmȯ́ngekak. madȯ́ngekak:* I am annoyed by noise. I make a slight noise: *ėngkalotȯ́kodak—nėngkalokȯ́dokak. kalĭ́kong:* a noise; *ėngkalĭ́kong* it makes some noise.

noon *tȅngan si ȧ́kyu; tȅngan si magȧ́kyu.* See: middle
nintȅnga nan ȧ́kyu: it is noon.
magamagȧ́kyuak I come at noon

nor *paymȯ́* (= or)

north — *lăgod; apĭd lăgod. nan iLăgod:* the people living north of Bontoc.

nose — *ĭlĕng;* I blow my nose: *insăngetak.*

nostril — *panăngetăn*

not — *adĭ; igă; mă/ĭd; fakĕn; tsăan;* [319-327]

no more — *adĭ kasĭn,* not any longer

nothing — *ma/ĭd* [322]

not yet — *tsăan pay* [*tjăan pay*]*; igă* (*igăy*) and partic. passive with prefix *ka-* instead of the prefix *ma: igă kakăĕb:* not yet made.

now — *adwăni; idwăni;* just now: *săna* [313]

nurse, I — *tokŏngak* (*nan ĭnsăkĭt:* the sick)—*tinokŏngak—matokŏngan —manŏkong.* I nurse a baby: *pasosŏek — inpasŏsok — maipasŏso—mangipasŏso.*

O

obey, I periphrastic: *ǻngnek amín nan kǻnan nan ǻpok:* I do all that my master says, orders; or: *abfolǻtek:* I believe, I heed (an order).

observe closely *iilǻek—iniílak—maiíla—mangiíla*

obtain *alǻek* (take); *padǻnek* (receive); *tsaɯwǻdek*
See: get, receive.

offer *itsaotsǻoko* (give)

often [290 ff.; 310] *ǻngsan ay ǻkyu* (= many days)

oil *lǻna:* oil of cocoanut (Iloc.)

old *naǻngan:* grown, adult;
maengǻngan mo...; nengnǻngan mo....: older than...
amǻma, old man; *inína,* old woman; Plural: *am/ǻmma; inǻnna. tsatsǻma'y amǻma:* very old, too old.
amǻmaak I am old; *umamǻmăak* I am growing old; *nalǻkayak,* I am very old. (Iloc.?)
sin pǒ'o nan taɯwínko I am ten years old (ten are my years). *kăd nan taɯwína?* how old is he, she? (The Igórot do however not care to count their age by years.)
yún/a: the older brother or sister
natsǔkma: worn out, old; said of things: old hat, coat etc.; *natsǒnod* [*natjǎnod*]*:* old, (rotten)

omen *ítju:* omen-bird ("all red; black under the neck")
mangáyuak—nangáyuak: I go to the woods [*káyuan*] to consult the omen-bird.
ítjauak—inítjauak: I succeed hunting (catching) in accordance with an omen.
láfüy: omen; *minláfüyak* I consult, try to obtain an omen in the forest, at a *fáwü;* J. CXXVII.

on *is, si* [377 ff.]

once *mamíngsan*

one *ísa;* one, single: *ísang* [*ósang*]*; ísángak:* I am alone; *sinísaísang* one by one; *isísang:* only one, single
sín: one, with measures: *sin tjipá:* one *tjipá*; see: measure; *sin féngé:* one handful (of rice); *sin pésosh:* one peso.

onion *fúyash* (Iloc.); *báwang:* garlic.

only *ángkay; yángkay; apíd yángkay.* Postpositive; e. g. *sak/én yángkay,* only I; *ísa yángkay* only one.
I do nothing but... or: I only...: *pítkak—pinítkak ay....*, or: *ábüdak yángkay ay... (abúdko yángkay); [ápidak; ábidak*]. See [316].
sumyáak yángkay—sinumyáak yángkay: I do only....

open, I *tegkuáfak* [*tekkuáfak*] — *tinegkuáfak* — *mategkuáfan* — *manégkwab.*
lekuáfek — *linekwábko* — *malékwab* — *minlékwab* I open, uncover
luátak: Alab dialect.
fitfítek—finitfítko—mafítfit—mamítfit: I open, unfold anything rolled up.
tsiádek—tsiniádko—matsíad (*nan mátak*): I open my eye
fitákek—finitágko—mafítag (*nan mátak*): I open my eye wide, I stare.
takángek—tinakángko—matákang (*nan topékko*): I open my mouth

opinion *nĭmnim; nimnĭmko* my opinion; *nan nimnĭmko* "as to my opinion."

opposite *is nan tjĭmang;* I am opposite: *insákangak;* see: side

or *paymó*

orange *lúbfan* [*láfan; lában*]; *tabóngaa* a kind of grapefruit

ordeal *tjádnaag*

order, I *kának* (say); *otjókek—inotjógko—ma/ótjok.* I bring an order, I tell.
polóngek — pinolóngko — mapólong — mamólong: I command. *filĭnek:* I command (Iloc.)

orphan *nangóso*

other *tĕk/ken* (different); *tek/ken ay tákaa* an other man
tekkénak ay tákaa: I am another person. *mátken:* altered, changed (to another)
ĭb/a: an other (of the same kind), a companion; *nan ib/ána ay kalásay:* the other shield (of the same kind).
an other, one more: *ákis. nan tapín*: the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")

out *kumának* I go out, away; [376]
fumálaak I come out; *infálaak* I am outside
pakaánek I drive out (expel)
ogpátek I pull out
ogfúshek I tear out
ĭwasĭdko I pour, throw out
faálek I send out (a messenger)

out *kaǻnek* I take out
ĺlaėm! look out!
malpóak I come out of, from [384]

outrage, crime *kakaĺsu; kakaĺsu nannǻy:* this is outrageous, criminal, wicked. *olóläy:* very bad.

outside *is tjĺla* (not in the house, "in the yard"); *is ĺlid* out of town.
infǻlaak I am outside; *fumǻlaak* I go, come outside; *falǻek* I take outside.

outside, the *ǻngănă* (as eggshell, wrap, outside of a box, pot etc.) its outside; *is ǻngăna:* on the, to the other side

over *is tóngtju* [407]

overthrow *itokǻngko—initokǻngko—maitókang—mangitókang.*

owe, I *wŏdǻy otǻngko;* you owe: *wodǻy otǻngmo; wŏdǻy nan otǻngna ay ĺnim ay pésosh ken sak/én* he owes me six pesos. *ótang:* debt. (Iloc.?)

owl *kóŏp; koókan*

own, I *inkóak—ninkóak.* [62]

owner *minkóa; ninkóa*

P

pack *fugshŏngek—finugshŏngko—mafŭgshong—mamŭgshong* I pack in a bundle. See: wrap, tie

pad *kĺkan* (a ring of grass placed on the head when carrying a burden)

pail *kăkuan*

pain *bĕdėg* [*pŏdög*]; *inpĕdeg* [*inpötög*] it causes pain, it hurts.

pair *sintsĺdŭa*

palm of hand *tălad* (particularly a line in the palm; see: hand); *ădpa.*

pant, I *insĺukak* [*insĺyukak*]—*ninsĺukak; inisŭysuyak.*

paper *sŭlad* (letter); *papel* (Sp.)

pardon *pakaŋŋwănek.*

parents *pangăfong; tja ĺna ken ăma* [39]; *si ĺna ya si ăma*

part *ămas;* part, share in work (allotment): *tŏngo;* portion: *tjĺwa; nan tapĺn:* a part, some, several.

part, we See: leave

pass, I *la/ṓshak—linaṓshak—nalaṓshan—minlṓosh.*
Person.: *lumaṓshak—linmaṓshak.*
intedḗčak nan ĺsa 'y ákyu ad Manĺla: I pass a day at M.

past *nálosh* [*nálaosh*]; *nafa͡ash.* past years: *nan ta͡awĺn ay nálosh* (*ay inmüy*)

paste *ipakpágko—inpakpágko—maipákpag—mangipákpag.*

pasture *bŭntsag* [*pántjag*] (grassland, uncultivated ground)

path *djálan.* See: street.

pay, I *fayátjak* [*bayádak*]*—finayátjak—mafayátjan—mamáyad*
Constr. *fayátjak nan lălăláki is nan bĺlak:* I pay money to the men.
lagfóak—linagfóak—malagfóan—minlágfo I pay wages; Person.: *inlagfóag—ninlagfóak.* (*sildúak:* I pay many workmen; Iloc.) See: reward.

peace *pitjĕn* [*petjĕn*]; *inpitjĕnkămi* we have peace, live in peace (Iloc.?); *kapéntáko nan petjĕn* we are making peace; *makibfaya͡ak* I make peace with. Person.: *ĺnfáya͡ak.* Possess.: *faya͡aek—finaya͡ako—mafáya͡a—mamáya͡a:* I appease, reconcile.

peel *ŏgĺs* (peel of oranges, bananas, cornhusk etc.)

peel, I *kiláyak—kinĺlayak—makiláyan—mangĺlay* (peel camote etc.) Person.: *inkĺlayak—ninkĺlayak; ogĺsak* I peel the skin of fruit (oranges etc.)

peep through *inkikĺnga͡ak—ninkikĺnga͡ak*

penis *ṓti;* glans penis: *kĺlli;* praeputium: *gṓyup.*

people *ipə́kaə* [*ipukáə; ipókaə; ifúkao*]; (as nation, tribe) *tákaə* (persons; men); *katákaətákaə:* a crowd.

perforate *lushkáəwek—linushkáəko—malúshkaə—minlúshkaə* (pierce); *lekáəak:* I make holes; *nalekalekáəan:* with many holes;
telkek: I pierce the earlobe (with the "*tə́lek*," awl) (bore)

perhaps *nget; ngin* (in questions only) [306]. With Future Prefix: *ádnget; ádngin* (in questions only); [Alab: *mólang*]

perish *malúfukak—nalúfukak.* See: destroy.

permit *iyúyak* [*yúyak*] (let)

person *tákaə* [*táku*]; *"nan katákən tóshá:* the personality of that one."

perspire *malíngetak—nalíngetak;* perspiration: *línget.*

pestle *ál/ó* [*áll/ó*]; small pestle, rice masher: *fágkong* [*fákong*]

photograph *litaláto* (Sp. retrato)

physician *medsígo* (Sp.); conjuror of sickness: *insúbok;* See: blow

pick up *pitjídek—pinitjídko—mapítjid—mamítjid* (pick up an object from the ground)
fəláshek — finəláshko — mafə́lash — mamə́lash I pick, gather fruit

picture *litaláto* [*taláto*] (Sp. retrato). See: image.

piece *ámas* (part); *bíski:* a piece broken off; *akít ay...* (a little); *wádwad:* a piece, share of meat.

piece *potlŏngna:* a piece cut or broken off ("from it"); *tolpĭkak* I break off a piece. See: break

pierce *lushkáæwek* (perforate); pierce the earlobe: *tĕlkek* (bore)

pig *fátug; ámæg:* young pig. See: hog, ceremonies.

pigpen *kafutúkan;* pigstay: *kŏngŏan*

pigeon *kolupáti; pasáka* (loanwords)

pillow *olæan* (headrest); *pængan* (Iloc.)

pin *kadsáyum* [*kadsáyæm; kadsayĭm; tsakáyæm*] (Iloc.)

pinch *kitĭngek—kinitĭngko—makĭting—mangĭting.*

pine *káyæ* [*káᵒæ*]; *fátang:* pinetree; *sáeng* pitch pine; *fælĭfug* pine cone.

pipe *fobánga.* of clay: *fobánga ay bída* (*ay pítek*)
M. Sch. p. 22 and tab. XVIII. J. CV-CX.
tinaktákæ ay fobánga: brass pipe with the image of a sitting man on the bowl
tinambóyong, or: *pinopóyong*, or: *pinóyong:* brasspipe, with smooth bowl
songyópan: pipestem; *sóklid si fobánga:* pipe cleaner
agákay: chain of the pipe cleaner.
sæádak: I fill a pipe; *tódngak:* I light a pipe
tsubládek; manubláak: I smoke

pitch *nĭkid*

pitcher See: jar; pot.

pitfall for wild hogs: *fítu* ("very large"); *íltib.*

pitted face (from smallpox) *kaláka*

pity, I *sigángak* [*sikángak; sögángak*]—*sinigángak*—*masigángan*—*manígang.* Person.: *insisigángak*—*ninsisigángak. isigángko*—*inisigángko*—*maisígang*—*mangisígang; kasisigángka!* you poor, pitiable man!

place *káwwad;* Place is expressed regularly by suffix *-an: taktákwan:* place where people live; *malpúan:* place from which one comes etc.; *kakádpan:* place for making something; *intedéean:* place where an object is kept.
I place: see: put.

plain, level *tjádá*

plait kinds of plaiting: (made of rattan): *finákwa; kinásil; kinísid; tinókno; tinoklálo.*

plane i. e. I make smooth a board with an adze: *shafádak* [*sabádak*]—*sinafádak*—*mashafádan*—*manáfad.*
shumashafad: "carpenter;" *tsushtsúshek* I make smooth, rub smooth, (smooth).

plank *láshab* [*lásshab*]

plant *íshek* [*íssek*] = seed; *ngág ay íshek nannáy?* what kind of a plant is this?

plant, I *itonítko*—*intonítko*—*maitónid*—*mangitónid* (rice: *patjóg*). Person.: *intónidak. insámaak:* I transplant.
itanímko—*intanímko*—*maitánim*—*mangitánim* (I plant sweet potatoes, camote: *tóki,* or seedling of camote: *ángö*)
iségko—*inségko*—*maíseg*—*mangíseg* I sow seed.
Person.: *inísegkak.*

plate *kĺog [kĺag; kĺyag]*, made of braided bamboo; see: dish.

play *inlĺpayak; inlilĺwĭdak.* See games and [66];
infutfŭtkămĺ: we play with a toy pig (of clay).
insŭkalak: I play cards; *inababfăngak:* I make fun, play.

please *paleyátjek* ("I cause to like"). *ipĕngko ay paleyátjĕn tjakayŭ:* I try to please you; *lĕytjek sa:* I like this; this pleases me. (*pangăásim ta iyálim nan apúy:* please, bring the fire. Or: *sumigángka!* please! See: pity.)

plenty *angángsan; mál/ăn* [415]; *mál/an nan tjótjon:* the locusts are plenty, copious. (*mal/an* used predicatively only!).

pluck *tsudtsúdak* I pluck feathers, hair.

pluck off *anĺek*, I reap rice (harvest); *kafótek* I pluck, tear out root and all (weed).

pocket, bag *tjókaw [tsæ̆gao]; fólsha [fólsa]* (Sp. bolsa) pocket in trousers, purse.

pod *sinlúi [sinlŭwi]:* one pod; *tolŏ 'y lúi:* three pods.

point *ódso:* pointed end of any implement, knife, ax, spear etc. or of a tree, pole, stick. Sharp point of an axblade also: *ótok.*

point, I *ĺdjuk [ĺdsok]* (show); *ĺdjum nan ongónga!* point at the child!

poison *kiwátay [kyæwátay; kĭwátsay]* poison as drug or of venomous snakes

poison, I *kiwátayak [kyuwátseyak]—kiniwátayak—makiwatáyan—mangikiwátay.*

pole *fatáwwil* (for carrying). See: post.

polish *pakolyawyáwwek—inpakolyawyáwwko—mapakolyáwwyaww.*
it is polished, it shines: *ènkolyáwwyaww.*
pasilíek—inpasílik [*pinasílik!*]*—maipasíli* I make light reflect from a polished surface, ax, mirror etc.

pond *tåblak*

poor *púsi;* [*pusí*]*; púsiak:* I am poor; *pumúsiak:* I become poor; *papusíek:* I make poor.

pork *istjå ay fútug; ítag.* See: hog, pig, meat, bacon, fat.

post *bóshä:* post with a head carved of wood, erected in the "*áto,*" an "anito-post," at which the basket "*sakólong*" with a head gained in a feud is suspended during a ceremony.
tókod (vertical); *fatånglad* (horizontal); *tóklod* (inclined) posts of a house. See: beam, pole.

pot *fånga. mamångaak* I go to get pots. See: jar.
saktjúan: large clay pot, for water; *manaktjúak* I carry a *saktjúan;* "I get water."
báyok [*páyok*] very large pot or kettle, for boiling rice.
díngab: a pitcher with a handle.
úgan a small clay pot (about four inches high)
sagúban: the rim; *áwak:* the "belly;" *kolángad:* the bottom; *pangignánan:* the handle.

potatoes *patátas* (Sp.)

potter *fumafånga; kumakáëb* [*kumakáib*] *si fånga* (maker of pots)

pound *líbla* (Sp. libra); one pound: *sin líbla.*

pound, I *fayűek—finăyuk—mafăyu—mamăyu:* I pound rice, *păküy,* to *mŏting,* ricemeal. Person.: *infăyuak—ninfăyuak.*
(pestle: *ăll/ŏ*)
inpăgpagak: I pound rice at a ceremony, at a wedding.
totŏek: I pound bark of trees to gain fiber.
infayăshak is nan bĭda: I pound the clay to prepare it for making pottery. J. LXXXIX, a.
See: beat, strike, hammer.

pour *atŏnek* (remove): I pour from one pot into another.
ĭwasĭdko [*öuwasĭdko*]: I pour away (throw away), as useless. See: put.

pray, I *kapiăek — kinăpiak — makapĭa — mangăpia; kapiăek si Lumăwig:* I pray to Lumawig.
mangapiăak—nangapiăak I pray, say prayers.
Or: *inkapiăak—ninkapiăak.*

prayer *kăpia*

prefer *leyléytjek* (like better); *leyléytjek nannăy mo nantjăy:* I prefer this to that. Or: *léytjek tsatsăma nannăy mo nantjăy.*

pregnant *malĭdon*

prepare *ĭkadak:* I care; see: care.
imangmăngko—inmangmăngko—maimăngmang—mangimăngmang I prepare a sacrifice
isasakănak—insasakănak—maisasakăna—mangisasakăna I prepare, get ready.

present, I am *wŏddăk; wŏddăyak.* [362]

present, gift *sĭkang; isigăngko:* I present somebody with... (I grant, I please, I oblige; I pity) (probably Ilocano). See: pity.

president "mayor," headman in a town: *plesidẽnte; fiádjœl;*
I make president: *fodósak is fiádjœl;* used in Plural only: *fodósanmi—finodósanmi—mabfodósan.*
(Ilocano?) *fiádjœl:* from Sp. gobernador. [*gofénadjól*]

press *ipítek—inipítko—maípid—mangípid* I squeeze the body.
tẽmmek—tinmẽgko—mátmö [*mátmöy*]*—mánmö* [*mánmöy*] I press in the closed hand.
itagmítko—intagmítko—maitágmid—manitágmid: I press down, stuff; *sidsítjek—sinidsítko—masídsit—manídsit:* I pack together, press together, press into a mass.

prevent *ípawwak* (forbid)

price *lágo* (from the purchaser's view). *pátek* (price made by the seller). *kăd nan lágŏna?* what is its price? how much does it cost? *nan lágon nan patatjím:* the price of the iron.

priest *pumapát/tay.* (Sp. padre = *pátjé*).

prisoner *nafálœd* (from: *falótjek*, I bind, fetter, take prisoner). See: jail.

privy *katatayían; ka/ísfóan.*

probably *ann/ó* [420]; *awáy* [415-]; *awáy si yún/am:* probably your brother; *nget; ngin:* [306; 342]; *mólang* (Alab dialect etc.)

prohibit *ípawwak* (forbid); *adíek* I deny; *malásinak* I am prohibited, prevented, kept away.

promise *kának* (say)

property *kóa* [107]

prostitute *pŏta* (Iloc.). (Introduced by the Spanish soldiery.)

protect *ťkad,* care; *ťkadak ken sťya,* I protect (care for) him; *isálakak; tokŏngak;* See: nurse, help.

provide *ťkadak; nongnŏngek* (care)

pull *kuyútjek — kinuyútko — makúyud — mangúyud.* I draw (horses: a wagon);
pabfalálek: I cause to go out, I pull out (one from a house)
ogpátek—inogpátko—maŏgpad—mangŏgpad: I pull off, out;
oktŏek—inŏktok—maŏkto—mangŏkto: I pull off.
kafŏtek—kinafŏtko—makáfod I pull out hair (beard)
See: pluck.

pulse *inlekĺékwap nan ɯdd:* the vein throbs.

punish *fayĺékek* [*fayťkek*] (whip)

pupil (eye) *kalinmatáku* [*kalimmatáku*]

purchase, I *lagŏak* (buy); the purchase: *laglágo*

pursue *apayáɯek* [*apayáɯwek*]—*inapayáɯko—maapáyaɯ—mangapáyaɯ* (follow)
adikŏek—inadĺkok—maadĺko [*maadĺgko*]*:* I pursue the enemy. See: drive; follow.

pus *tjĕnɯm*

push *ɪtolŭdko—intolŭdko—maitŏlud—mangitŏlud*
ťdugŭshko [*ťtsokŏshko*]—*indugŭshko—maidúgush*
itognŏgko—intognŏgko—maitŏgnog I push against, cause to bump against
ilutăgko—inlutăgko—mailútag I push into the mud

put *ipuťko—inpuťko—maťpui—mangťpui*
ťsaddko: I put down (lay); *atónek:* I put elsewhere (remove)
patjáuek [patsa/ódek]: I put under, beneath;
ťshugétko: I put on (into) fire; *isónok:* I put fuel into fire;
sinótek—sininótko—masťnod: I put inside (a box, a vessel etc.); *pangudjidjťek* I put behind; *ekángek* I put apart, separate; *páyek; ťpayek—pináyak—mapáyan:* (or use forms of *ipuťko*): I put, pour into.
put on: see: dress, coat, hat, girdle, sheet, blanket: *ipuťko.* Or form verbs: *i* + name of garment + possess. endings

Q

quarrel, I *inasisťfadak — ninasisťfadak* (from *sibfátek,* answer; "to answer much to one another")
onóngek—inonóngko—máónong—mangónong: I annoy, scold, cause trouble
inónongak—ninónongak: I cause trouble by quarreling

quickly [296; 302; 311; 315]; *mashangáyenak:* I do quickly, busily, suddenly [L. 46]
kamúek ay úmüy: I go quickly: [317]. Or: *inkámuak ay....;* more quickly: *inkakámuak.*

quiet *könég [kťneg]; kumikónegak — kinmikónegak:* I keep quiet; *pakónegek:* I make quiet, I order to keep quiet
ikökönégko — inkökönégko — maikökóneg I keep silent about; "ich verschweige;"
kóneg! silence! keep quiet!

quiver *éngkáťtjenak — nèngkáťtjenak* I flinch; throb; "zucken"

R

rain *ætjan* [*ótjan; údan*]; the rain is over: *ma/ík^{ö}u nan ótjan*

rains, it *inætjan* [*inótjan*]—*ninætjan; adinætjan:* it will rain; (also: *ya inætjan,* Preter. *ya ninætjan*) See: stop.
intsikísh: it rains very hard; it rains in torrents.

rainbow *fængákan;* (Alab: *bulaláka*).

rainhat man's: *ségfi.* See *Tjumígyay* with his rainhat: J. LXXX.

rainprotector woman's: *tógüy* [*tógwi*]

rainy season *kasíp* [*kisíp*]

raise *egwátek* (lift); *takángek;* raise, lift a fishtrap: *fengáek.*
patongtjúek: I raise high up.
tsuktsukának: I raise animals, especially pigs. See: feed

rap *kogkókek—kinogkógko—makógkok—mangógkok:* I rap, knock upon.

rat *ótot;* (but: *otót:* breaking wind)

rattan *wúe; fanánga* (red); *gónig* (yellow); (calamus; rotang, Sp. bejuco)

rattle *inkitkĭtɑ̃gak—ninkitkĭtɑ̃gak*

raw raw meat: *igå kaŏto:* "not cooked;" *tsåan naŏto:* "not yet cooked"

reach *kaɑ̃wĭtjek—kinaɑ̃wĭtko—makåɑ̃wid—mangåɑ̃wid:* I can reach (by stretching)
layåɑ̃wek—linayåɑ̃ko—malåyaɑ̃: I reach a place by running. Person.: *lumåyaɑ̃ak—linmåyaɑ̃ak:* I flee, run away. See: arrive.
linĕfek—lininĕbko—malĭneb—minlĭneb I reach (said of water, rising and reaching places)
Person.: *lumĭnebak—linmĭnebak*

read *fasåek—finåsak—mafåsa—mamåsa.* Person.: *infåsăak* [*infåsāk*] (loanword)

ready *naåmko* (accomplish: *amkŏek*); *nafɑ̃ash* (finish: *fɑ̃åshek*).
ayĕed man! get ready! [*ayed!*]
imangmångko; isasakånak I make ready (prepare);
kikådak: I make ready (a meal, work etc.)

real *tit/ĭwa* (true)

reap *anĭek;* see: harvest; beans; rice; pick.

rear *udjĭdji; pangudjidjĭek* I drive to the rear;
mangududjĭdjiak I go to the rear, back.

reason *lĕngag;* sound reason, good sense; life; soul.
See: advantage.

receive *alåek* (take); *tsaɑ̃wådek—tsinaɑ̃wådko—matsåɑ̃wad—manåɑ̃wad*

receive *padánek* [*patjángek*]—*inpádangko*—*maipádang*—*mangipádang:* I receive as my guest; also: I receive a letter, a present etc., I take by the hand

recognize *kékkek* (know); Tucucan: *kotókek*

red *inkílad;* I dye red: *pakiládek*—*inpakiládko*—*mapakílad.*; *kumálang* getting red hot.

reed *tánœb* (any hollow stalks)

refuse *adíek* (deny)

rejoice *inlalέyadak* (glad)

relate *ogokúdjek;* Person.: *inogókudak*—*ninogókudak*

relatives *pangáfong* (in the same house); *sinpángăpó* of the same ancestors.

release *ipögának*—*inpögának*—*maipögánan* (let loose an animal caught)

rely *abfolútek* (believe)

remain *intedéeak*—*nintedéeak* [*intötöoak*]
súmidak: I am left, I remain behind and wait

remember *sesémkek*—*sesinmékko*—*másmek*—*mánmek.*
Person.: *insésémekak*—*ninsésémekak*
imátonak — *inmátonak* — *maimatónan* — *mangimáton:* I remember by a mark, I recognize by a sign. See: mark.

remedy *bókes* (medicine); *ákash* (Iloc.)

remind *pasesémkek* — *inpashmékko* — *mapáshmek* [*maipáshmek*].
Constr.: *is* governs the object called to mind.

remnant *makắyad:* what is left. See: leave.

remove *atốnek—inắtongko—maắton—mangắton:* put to an other place.
kắắnek (take away);
kalkắlek—kinalkắlko—makắlkal I remove objects, so as to find beneath them the thing which I seek.

repair *kasĭk kapĕn* I make again [312]; *kawĭsek* (I make good).
ikatĕngko: I repair, put together the pieces. See: mend

repeat *kasĭk kắnan* I say again [312] Or: *kắnak ắkĭs;*
kasĭnak: I do again

resemble *kashốnak; kaắgak* (like)

rest *umilĕngak—inmilĕngak. pailĕngek—inpailĕngko—maipaĭleng—mangipaĭleng:* I make rest, I order to rest.
sumasắkæbak—sinmasắkæbak: I sit down to rest.

return *tæmốliak—tinmốliak.*
sumắkongak—sinmắkongak: I go back.
pasaắlek—inpasắak—maipasắa—mangipasắa: I order to return home
Construct.: *tæmốliak is nan ĭli:* I return into the town;
but: *kumắanak is nan ĭli:* I return from the town.
See: go; go home

return *itốlik—intốlik—maitốli—mangitốli:* I give back, return
isắkongko—insắkongko—maisắkong: I give back.

revenge *falĭsak.* See: avenge.

reward, I *tangtjắnak—tinangtjắnak—matangtjắnan—manắngtjan*

reward *tắngtjan* [*tángtsan*] wages, pay.

rib *tădlang*

rice *pălay:* unthrashed rice; ears and stalks (which is also the "currency" in trade among the Igórot; see: "handful.")
păküy: rice thrashed; *ītă:* a kernel, grain of rice
fĭnăyă [*fĭnăyæ*]*:* shelled or pounded grains;
tălb, or: *kĭki:* shells of the grain; *ŏpek* chaff
mŏting: pounded rice; ricemeal
măkan: "eatible" (Root: *kan*), boiled rice;
inflis: roasted rice.
patjăk: seedling, young shoot [*patsŏg*]
tjăkămi: ricestalk; *lăi; sinlăi* ear, head;
fŏok ("hair") beard *fŏŏkan:* bearded rice
Varieties: *tsayăkit* [*tjayăkit*]*; kumĭki; tĭpa; kăsang; tăpĕng; püyăpüy.*
See: field; harvest; granary; plant; irrigate; food; pound; seasons.

"rice-bird" *tĭlin.* (*kălib:* an implement like a broom, used to strike and catch the *tĭlin*). See: scarecrow

rich *gadsăngyen* [*katjăngyĕn*]*; ingadsăngyenak:* I am rich;
gumadsăngyenak: I am getting rich;
pagadsăngyenek: I make rich.

ride *inkafăyoak—ninkafăyoak. kafăyo* (Sp.): horse;
insăkayak—ninsăkayak (Iloc.) I ride horseback, or in a vehicle, I drive.

ridiculous *kaăăngo. otyŏgak* I ridicule.

right, correct *sĭa; sĭa sa! kăwĭs sa!* (good); *sĭa tjĭ! sĭa man pay!* this is right, correct; "all right!" (Or: *tit/fwa sa:* this is true)
aykĕ sĭa sa ay? is this right? am I right?
sĭa ma adjĭ sa! [pronounce: *sĭamaădjĭsa!*] this is the right thing, the right kind; "this is all right" (pointing to an object that a person handed to an other).

right side *ăæwan* [*ăoan; ăwan*] to the right: *is aæwanĭn*

righteous, honest *nimắnman; nimắnman ay lalắki:* a righteous, upright, honest man

rim (of pots) *sagắban*

ring *sĭngsing;* (earring and fingerring; a loanword)

ripe *nalŏm; nắom;* unripe: *igay kắom; maŏmek:* I cause to ripen, make ripe.

rise *fumálaak—finmálaak* (come out); *fumála nan ắkyu* the sun is rising. *falắan si ắkyu:* sunrise.
patongtjắek I cause to rise, I lift high up

river *wắnga* [*uắnga, ɯắnga*]; "meeting" of two rivers: *inắptan si tjĕnɯm;* riverdam: *lĭnged* [*lĕnged*]; ripples in a river: *palắpo* (quick flowing water); *fắyeng:* part of a river flowing slowly; *pŏshong:* a stagnant part; (see: sea); clear river: *nalĭlengắnan* (see: fish; *lĭleng*). muddy river: *nakĭfu.* small river, tributary, brook: *kĭnnaɯ*

road *djắlan.* Government road: *kắlsa* (Sp. calza).
intŏ nan mắ/yöi ad Fắntok? where is the road ("direction") to Bontoc?
ắla: the direct, straight road; *ắlak,* my road. *ắlak ya ad Samoki:* "I go directly to Samoki."

roast *dasĭwek* [*dasĭuek*]—*dinắsiuk* [*dinắsiɯk*]—*madắsiɯ.*
sangắkek—sinanắgko—masắngak—manắngak I roast, dry, pop; *tsaɯwĭshek—tsinaɯwĭshko—matsắɯwish* I roast meat on the spit; roasted meat: *tsinắɯwis.*
(*tsaowĭshak:* I perform a ceremony, at which meat is roasted). *kafắek:* I roast within the fire.

rob *ogpắtek* (pull away); Tucucan: *kolắtjek:* I take away by violence.

rock *bắto [fắto; bātŏ; fatŏ];* rock in a mountain side, *tsĭpash;* rocky place: *kŏtong.*

roll *alĭnek—inalĭngko—maălin—mangălin:* I roll horizontally, on the level ground (a stone, a log, a ball etc.)
kŏŏshek—kinoŏshko—makŏosh: I roll down, on an inclined plane from a hill. Intransitive: *makŏoshak—nakŏoshak:* "I fell and rolled down."
tjapĭkek—tjinapĭgko—matjăpik—manăpig: I roll out, flat.
lonlŏnek—linonlŏngko—malŏnlon—minlŏnlon I roll up (tobacco leaves, blankets, paper)

roof *ătep; tabfŏngan:* top of the roof, ridge.
anglĭb: "roof" or cover of the sleeping-chamber *angan;* see: house.
awĭdtjan: place beneath the overhanging part of the roof, outside the house.

room See: house; *ăngan:* sleeping-chamber. *kwălto;* (Sp. cuarto, a room in our houses). "Room" or loft on posts ("second story") in a house of the Igórot: *fălig; isfŏy* [*is făöy*] room or place for something, space where a thing is kept: *indŏyan* [*intedĕean*, place for staying];
ma/ĭd indŏyan nan ăgub: there is no room for the trunk, box.

rooster *kawĭtan*

root *lamŏt*

rope *kăgod;* I tie with a rope: *kagŏdek—kinagŏdko—makăgod—mangăgod.* See: vine (used instead of ropes).

rosin *lĭfo*

rot *matsṓnodak;* I let rot: *tsonṓdek—tsinonṓdko—matsṓnod manṓnod.*
nafắngösh ay mắkan: rotten, spoiled food or rice.

rough *nakakắlad* (rough surface) [*nakak/ắlad*]; *insắpėd:* unpolished.

round, I make *lĭmmṓek—linĭmmok—malĭmmo.* circular: *malĭsliskeng;* spherical, round: *nalĭmmo; nalĭmmlĭmmo;*
fowắek—finṓwak—mafṓwa—mamṓwa: I make a round stick, spearshaft etc.

rouse *fangṓnek* (wake); *pakắắnek:* I rouse and drive out (drive)
pashṓngtek: I rouse to anger (angry)

rub *kĭbkifak—kinĭbkifak—makĭbkĭfan—mangĭbkib.*
ikắtjak (Iloc.)
ikibkĭbko: I rub with an other thing
ilắtjek—inilắdko—maĭlud (*nan awắkko*): I rub my body, arm etc.
apắshek—inắpashko—maắpash: I rub iron: I rub wood; with a rough leaf, called *ắpash*

rule, I *inắpoak—ninắpoak:* I am "*ắpo,*" master, lord, employer, commander.

rump *ắfid; kolắngad* or: *fulắngag,* thigh, podex.
(*kolắngad:* also the bottom of a pot, jar etc.)

run *taktắkek—tinaktắgko—mătắktag—manắktag:* I cross, pass running; *taktắ'ek nan wắnga:* I run through the river.
intắktakak [*intắgtagak*]*—nintắktakak:* I run.
lumắyaæak—linmắyaæak: I run away, flee;
palayắæek: I let run away, out;
intắgtakak is tjĭla: I run out (to the court, out of the house)
tæmṓliak ay intắgtak: I run back (I return running)
læmĭfas: it runs over (water etc.)

run *lumfŭtak ay intăgtak:* I run through (I pass through running)
adikŏek; apayăœek (pursue); *umapăyaœak:* I run after one

rust *lădi*

rusty *naladĭan*

S

sacrifice, I *inmăngmangak; mangăpuyak; insăngfœak;* in the sacred grove: *mamăt/tayak.* See: ceremonies.

sad *in/ngongŏyŭsak* [*in/ngongŏyushak*]—*nin/ngongŏyusak:* I am sad
pangoyŭsek [*pangoyŭshek*]: I make sad (afflict)
sad: *in/ngŏyush; nafăkash:* heartbroken
sumasăngak—sinmasăngak; Causat.: *pasasăngek:* I make sad, afflict
insisigăngak—ninsisigăngak: I am sad, sympathize, pity
inaămœadak—ninăămœadak: I am sad, gloomy.

saddle *montŭla* (Sp.)

sale, for *mailăgo* [*milăgo*]

saliva *tĕbfa*

salt *ăsĭn; sĭmut* ("old word;" in Lias); saltcake (for trade, made in Mainit): *nileksa;* saltbasket: *fanĭtan*
saltmaker: *umaăsĭn* [*umăăssĭn*]

salt, I *iasĭnko; ásinak.* Person.: *inásĭnăk—ninásĭnak*

same, the *nan kăágna* (like); *sĭya tsádlo:* the very same thing.

sand *ăfud* [*óbud*]

satiated *nábshug.* I satiate: *fushúkek—finshúgko—mábshug; migsának:* I have eaten my fill.

save *tobókek—tinobógko—matóbog—manóbog:* I spare, economize. Or: *iígtok:* I keep.

saw *lakátji* (Iloc.);

saw, I *lakatjíek—linakátjik—malakátji—minlakátji* (Iloc.)

say *kának—kinwánik—makwáni* [*makuáni*]*—mangwáni* [*manguáni*]*:* I say, tell, name, order, demand, ask for, promise, beg etc.
kăno (*kanótja,* plur.) "it is said;" "people say;" "there is a saying." (a loanword, found in several dialects)

scale of fish *sĭpsip* (bark)

scar I cause a scar: *kiplákak—kinipláka k—makipláka n—mangĭplag;* a scar: *kĭplak.*
a scar from a boil: *náyăman*

scare, I *paögiádek—inpaögiáddko—mapaógiad* [*maipaógiad*]*—mangipaógiad:* I cause to fear.
patayáwwek—inpatayáwko—maipatáyaw: I scare birds, "make fly;" *pakaánek:* drive away; *tjokángek:* I scare birds by drumming on a piece of bamboo: *tjókang,* the sticks being moved by the current of the river.

scarecrow *kĭlaw*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *pătjek.*
fakĕd: a bambootube, struck now and then by wood moved by the river; *tsŏkang:* a scarecrow, sticks beating bamboo, moved by the river.

school *iskuĕla* (Sp. escuela); schoolhouse: *kaëskuĕlăan*

scissors *kăndib* (Iloc.)

scold *iyăngyăngak; inpayăngyangak.*

scrape *ka/ŏsak—kina/ŏsak—maka/ŏsan:* I scrape smooth
kokŏshek—kinokŏshko—makŏkosh: I scrape off
kitkĭtjak: I scrape off the skin of potatoes etc.

scratch *kokŏak—kinokŏak—makokŏan—mangŏko:* I scratch with the nails
kabfŭtak — kinabfŭtak — makabfŭtan — mangăbfud: I scratch (said of a dog or cat etc.)

screw *tĕlek;* (Iloc.: *kolŏkol*)

sea *pŏshong* [*pŏsong*]; *pŏshong* means also a part of the river without current, a stagnant part.
tăyak; katăyak: sea; (Loanword)

search *anăpek—inanăpko—maănap* [*măănab*]—*mangănap* [*mangănab*]

seasons *innănna:* begins middle of February; *"is nan innănna mafŭashtja ay insăma:"* in the "*innanna*" they finish working in the field, i. e. digging, irrigating, planting, weeding, clearing the ground; time of rest.
insămaak I work in the field, transplanting;

seasons *lắtab:* begins in the first days of May; *"is nan lắtab ilabốtja ay inắni:"* in the *lắtab* they begin reaping rice
tsốok: begins about June 1st; *"is nan tsốok kinắwwan si ắni:"* in the *tsốok* (is) the middle of harvesting. [*tjốok*]
lĭpash: begins about July 1st; *"is nan lĭpash mắngkay nan ắni:"* in the *lĭpash* "there is no more" harvesting.
falĭling: begins middle of July; *"is nan falĭling, paymố talĭling, itanĭmtsa nan ắngöy:"* in the *falĭling* or *talĭling* they set the camote-vines in the ground.
sắkammắ: begins about September 4th.; *"is nan sắkammắ sakammắtja 'sh nan páy/yố:"* in the *sắkammắ* they "clear and weed" the ricefields (and turn the soil).
patsốk [*padjĕ̆k*]*:* begins middle of November; *"is nan patsốk patsốktja, ya tæmốfo nan patsốk. ipốn nan fafafáyi nan patsốk is nan sắmmắ. kaykáyèntja nan lắta is nan kắykay.:"* in the *patsok* they "plant seedlings" and the seedlings grow. The women put (*ipốn,* for: *ipuĭn;* with genitive *-n*) the seedling into the cleared and weeded soil. They turn the soil with the pole called *"kaykay."*
The periods from *innắnna* to *falĭling* have the collective name *tjắkốn;* the periods from *falĭling* to *innắnna* are the season *kasĭp* [*kisĭp*].

seat *tuktjæ̆an*

second *mamidắa* [*mamiddjắa*]*; maygadắa. mĕ̆sned* (Iloc.)

secretly *"is adĭ kắktek:"* "for no knowledge," lest anyone know; *ishắdko:* I conceal, keep secret.

section *ắmas.*

section "ato" section of a town, a "ward:" *ắto;* originally the name of the group of "public buildings:" *fắwi* and *pabafĕ̆ngan,* but extended later to signify the section of the town.
See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.
pangắto: the people belonging to the same *ato;*
sinpắngatố: all men of an *ato* taken as a whole.

see *ilăek—inĺlak—măĺla—mangĺla.*
iilăek [*ĺlak*]*:* I observe, look carefully, spy, watch.
umĺlaak—inmĺlaak: I look out for; I see to find. See: peep

seed *ĺshek* [*ĺssek*]*;* seed of orange, lemon: *fŭa.* red seed, used as ornament: *fatăka;* white seed: *atlăküy;* semen virile: *kisĺd;* seed beds: *kapatsăgan*

seedling *padjŭk* [*patsŏk, patjuk*]. See: transplant; seasons

seize *alăck* (take); *ogpătek* (pull out); *kolătjek* (Tucucan): I take forcibly; *ipăkotko* (hold fast)

select *pilĺek* (choose)

self *tsădlo* [113]; used most frequently as intensive: "the very." *sak/ĕn tsădlo:* myself

sell *ilăgok—inlăgok—mailăgo—mangilăgo.*
Person.: *umilagŏak; inilagŏak*

send *ĺpaωĺtko* [*ĺpaowĺtko*]*—inpaωĺtko—maĺpaωid—mangĺpaωid:* I send an object, a thing.
făălek—finăak [*finălak*]*—mafăa* [*mafăla*]*—mamăa* [*mamăla*]*:* I send a person, servant, messenger etc. also: I keep as servant.
pabfalăek: I cause to go out, send out.
palĺek—inpălik—maipăli—mangipăli: I send back, order to return.
pataŏlĺek ay făălĕn: I send back; *paiyăik:* I send out to take food, cloth to somebody ("I make bring")
pasaălek: I send home; see: return.

sense *lĕngag:* good judgment, reason. *mĺd lengăgmo:* you are unreasonable, you have no sense.

separate *ckắngek—inekắngko—maếkang—mangếkang*

servant *fắa;* I serve: *fắăak;* I keep as servant: *fắălek* (See: send)

set *lắmnekak—linắmnekak; linumnek nan ắkyu:* the sun was setting.
patắktjắck—inpatắktjuk—maipatắktju—mangipatắktju: I set down; I order to sit down (persons only!)
ísaắdko—insắắdko—maisắad—mangisắad: I set down a thing, a burden, a vessel etc.

set up *tŏŏtjek—tinoŏdko—matŏod—manŏod:* I erect, place vertically. See: stand

settle *umĺliak—inmĺliak:* I settle, live at a place.
makiĺliak—nakiĺliak: I settle, live with others, in company, among a tribe

seven *pĭtŏ;* the 7th: *mangapĭtŏ; maygapĭtŏ.*

seventy *pĭtŏn pŏ'o;* the 70th: *mangapitŏ 'y pŏ'o*

several [137] *wŏddắy.....ay:* there are (several).....who...
akĺt ay.. "a few." *nakafĺs ay...:* several. *nan tắpĺn nan tắkư:* several people, some people. *kếkkek nan tắpĺn ay iFắntok:* I know several persons at Bontoc ("Bontocmen"), a part of the Bontocmen.

sew *tsimĺdek—tsinimĺtko—matsĺmid—manĺmid.*
Person.: *intsĺmidak. patsimĺtko:* I order to sew

shade *mapắpắĺngan:* a shady place. *inpắingak—ninpắingak:* I am in the shade; *"inpắĺngka tay ắtong nan ắkyu:* go into the shade, because the sun is hot"

shadow *alĭnŏắ*

shake *ikĭwaɯŏ́gko* [*ikiwɯĕ́gko*]—*inkĭwaɯŏ́gko* [*inkĭwɯĕ́gko*]—*maikĭwaɯ* [*maikĭwɯ*]: I shake (a box, a bottle etc.) See: *kiwŭ́ek,* I move.
tatắkek—tinatắgko—matắtag—manắtag: I shake intentionally.
kitjŭ́ck—kinĭ́tjuk—makĭ́tju—mangĭ́tju: I shake by touching, as a balancing stick, I shake someone by seizing his arm.
inwŭ́gwügak: I shake my head.

shallow *adắbᵒu; adắbᵒu nan tjĕnɯm:* the water is shallow;
kĕtjắngan a shallow place in a river, passable on foot

shame *ắshė* [*ắsö*]; *kă̆ắsė!* it is a shame! (expression of pity and anger)
ắshėm: "shame on you!"
păắshek: I expose, put to shame; Person.: *umipăắsiak:* I put to shame

shape, I *shayŭ́kek—shinayŭ́gko—mashắyug—manắyug:* I shape, form pots.

share *tjĭ́wa:* one-half as a share; *ắmas:* part; *tŏ́ngo:* share in work to be done, task; *wă̆dwad:* a share, portion of meat; *ikaktjĕ́ngko:* I give a share, a part. See: give.

sharp *napălĭ́dpalĭ́d. atắtătjĭm. tɯmatjĭ́m:* it is sharp (of blades)

sharpen *palĭ́tjek—pinalĭ́tko—mapắlid—mamắlid.* (a knife, ax)
sangyŭ́ak — sinangyŭ́ak — masangyŭ́an — manắngyu: I sharpen to a point.

shavings, chips *sắpsap;* I cut off chips: *sắpsapak.*

she *sĭya 'y fafáyi; sĭtŏdĭ ay fafáyi*

sheath *fá/i si kampíla* (of the *kampíla*, i. e. a bolo, used as weapon and hatchet; see: knife)

shelf *tjŏkso* [*tjáksho*]: large platform extending from front of a house to the "*ángan*" (sleeping-box), on one side of the passage.
lífeng: small shelves under the roof.

shell, I *ĭpagpágko — inpagpágko — maipápag — mangipágpag:* I shell rice, beans etc. by pounding, threshing;
Person.: *inpágpagak;* see: "pound," as ceremony.

shell *dĭkam, dikángan:* a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.
kŏtĭ: a small spiral shell, found near the river;
ókid; sópsop: shell of snail.
kolángad si ópud: the "hindpart" of certain shells with which the string holding the knife "*kampíla*" is decorated.

shelter *líang:* a big projecting stone in the wall of a sementera, protecting against rain; *abáfong:* a hut in the rice-field.

shield *kanĭyab; kalásay.* (*kalásag* is Iloc.) M. Sch. V, 10, 11, 12. J. XCVI, XCVII.
Parts: *sakíngaa:* the three protruding ends on the upper part
longálong si kanĭyab: the center, navel of the shield
fakólong or: *lápad si kanĭyab:* the rattan ties across the shield, giving the shield more endurance
sakéngyad: the semicircular cut at the lower end, fitting a man's neck; thus he is pressed to the ground while being beheaded.
tongálon: the hole for the hand, which holds the shield by the *pangignánan:* the handle. See: ward off.

shine *inlånglangak.—ninlånglangak; sumíliak* [*somíliak*]—*sinmíliak. sumíli nan ákyu:* the sun is shining; or: *mangákyu. pasilíek:* I make shine, reflect light in a mirror. *engkolyáuyau:* it is shining (polished metal etc.)

ship *babáal* [*bábóll; pabáall*] (Sp. vapor, steamer)

shirt *fádso* [*fádo, fátjo, bádo*] (coat); *kamisíta* (Sp. camiseta)

shoes *kókod; sabátosh* [*sapátosh*] (Sp. zapatos). *inkokódak:* I put on shoes; *inkokókodak:* I wear shoes.

shoot *baldáukak* [*paltókak; baldúgak*]—*binaldáukak—mabaldáukan—mamáldaug.* Person.: *mamáldukak—namáldukak:* I shoot with a gun, rifle. (Iloc.?)
bandoláyak: I shoot with bow and arrow. (Not practiced by the Igórot, who despise the use of bow and arrow.)

shore *ílid; nan ílid nan póshong:* seashore. *ítjakak—inítjakak—maítjaka—mangítjaka:* I bring to the shore.
alawáshek: I pull to the shore, I rescue.
umílidak: I go to the shore, banks
tjumákaak I come to the shore, out of the water.

short *asdík;* very short, shorter: *asasdík;* too short: *tsatsáma 'y asdík;* I am short: *ásdikak;* I am getting short: *umásdikak;* I make short: *paasdíkek.* a short while: *sinakítan*

shoulder *pókö* [*bókė*]. *sagfátek:* I carry on my shoulder. (carry)

shoulderblade *kangkángsa*

shout *fúkauwak* (call); *yaángekek ay fukáuwan* or: *ay mamúkauu:* I shout, call loud
ėn/ngáuwak—nėn/ngáuwak: I shout to the enemy while attacking him, I challenge.

show *ťdjuk—inťdjuk—maťdju—mangťdju; ťpťdjuk* [*ipťtsok*]*—inpťdjuk—mīpťdju—mangipťdju.* See: advise, teach. *ipăťlak—inpaťlak—maipaťla—mangipaťla.* "I cause to see;" ***inpaťlaak*** I show myself.

shower *intsťkťsh:* it showers. See: rain.

shrike *tăla; alŭmi:* "a bird coming from the north, "Loko," into Igorotland; after some time it becomes *tăla,* and chases away the ricebirds, *tťlin.*"

shroud *loshŏdsan:* man's burial shroud; the same, but with red and yellow threads: *inťmis.* For women: *kăin,* and *lămma,* a short jacket.

shut *tăngfak; ťnfak; itangĕbko* (close); *kimťtek* (close the eyes); *amŏmek* (close the mouth)

sick *ťnsakťt. insăkitak—ninsăkitak:* I am sick; *insăkťt:* hurt, aching, wounded;
insăkťt nan tjapăngko: my foot is hurt, wounded, aches.

sickness *săkťt; năy/ŭ; pŏdėg* (pain); *iyŭwek* [*öyöwek*]*:* I cause sickness (said of the ghost of a deceased, of an *anťto* causing sickness)

side *apťdna'sna:* this side; *apťdna's sa:* that side, the other side; *is nan tjapătko:* at my side. *digťtjan:* mountain side *ťtsig(na), fōtŏ(na):* (its) outside, of a pot, jar, box. (*fōtó:* belly) *is ăngăna:* at, to the other side.
intsitsipatăko: we are sitting side by side

sieve *ăkăag; akăăkek:* I use a sieve, I sift.

silent, I am *kumťnekak* [*kumŏnegak*]*—kinmťnekak. kumikťnekak:* I keep silent, continue to be silent. *kťneg* [*köneg*] silent.

silent, I am *ikīnĕ́gko:* I keep as a secret; Intens. and Durative: *ikĭ́kinĕ́gko* [*ikökönĕ́gko*]. *kinĕ́gka!* keep silent! *"kăgawĭs nan totŏ́mgöy nan topĕ́kmo!"* you had better keep quiet. ("stop" your mouth). Or: *patkĕ́lim nan kalĭ́m!* stop your words!

silver *bĭ́lak* [*pĭ́lak*]

sing *mangayĕ́ngak:* I sing *áyeng*, a man's war song.
mangayŭ́wengak: I sing *ayŭ́weng*, a man's and woman's industrial song.
mamalŭ́kayak: I sing *falŭ́kay*, a song after a head has been brought to the *áto* (see: councilhouse).
Also: *mangalŭ́kayak.*
mangiágak [*mangyágak*]: I sing without words, hum, drone, sing syllables without meaning (?).

singe *lakĭ́mak—linakĭ́mak—malakĭ́man:* I singe bristles, feathers

single *ĭsang. isángak:* I am alone, lonesome. *makáyadak:* I am left alone. See [368], Distributives.

sink *palnĭ́ngek—inpalnĭ́ngko—mapálning:* I cause to sink (in water)
lumnĕ́ngak—linumnĕ́ngak: I sink (in water), I drown. (men, animals);
malŭ́lugak—nalŭ́lugak, or: *malĭ́nebak:* I sink (of men, animals, things)
mailŭ́tak—nailŭ́tak: I sink (in mud)

sister *yŭ́n/a 'y fafáyi:* elder sister; *anŏ́tji* [*inŏ́tji*]*ay fafáyi:* younger sister; *sinag/ĭ ay fafáyi:* sisters. See: brother. *áki:* sister (and brother). *kafabfayĭ́ana:* the sister (as called by her brother)

sister-in-law *kássud ay fafáyi.* The wife of my wife's (resp. husband's) brother: *abfĭ́lad ay fafáyi.*

sit *tumuktjúak—tinmuktjúak:* I sit down on a chair, bench etc.
tumuktuktjúak: I am seated;
bœmádongak—binmádongak: I sit, cower in Igórot fashion. (Also said of birds)
patœktjúek: I make sit down, cause, order to sit, I set.

six *ínim* [*énem; énim*]; the 6th: *mangánim; maygánim.* One sixth of a pig: *kánim si fútug*

sixty *inín* [*enín*] *pó'o.* the 60th: *maygánim pó'o.*

size *kaantjóna:* its height; *katsaktsakóna:* its "bigness;" *kaasdíkna:* its shortness; *kafanígna:* its smallness.

skin *kóbkob:* of man, pig, dog, chicken.
kótjil: of buffalo, cow, deer; leather. See: snake.

skinny *nafíkod:* lean, emaciated

skirt *kádpas:* woman's cotton skirt, white and blue. Blanket: *pítay;* made of *bákºu si falátong:* fiber of beanstalks. *láfid:* a short skirt (*láfid:* thread, twine)

skull *móking. tóngan si ólo:* "bones of the head."

sky *tjáya; is tjáya:* skywards, high up, aloft, on high.

slap, I *tambákek—tinambágko—matámbag:* I strike with the flat hand

slaughter *padóyek* (kill); *ukádjak* [*ukátsak*]: I cut an animal's neck, throat; (*lafákek:* I cut an animal's body, cut up)

slander, I *engkáliak is ngāg*

slay *padŏyek* (kill); with a spear: *falfĕkek; fakăkek:* I cut off the neck with the ax, *pĭnang* (Tucucan: *kăman*). See: kill, strike, cut.

sleep *masŭyepak* [*mashŭyipak*]—*nasŭyepak.*
pasŭyepek: I make sleep, order to sleep.
ĭköykŏyko: I lull, rock a child to sleep.

sleeping chamber *ăngan; kasŭyepan:* sleeping place; *ĭlek:* sleeping-board. See: dormitory.

sleepy *mĕtumĭlak* [*mitæmŏak; mitæmŏyak*] — *nĕtumĭlak:* I am sleepy.
(*nafăgfüg nan tjapăngko:* my foot has fallen asleep)

slice, a *potlŏngna; wăddwad:* a slice of meat, a portion

slippery *intjăngöy* (smooth); I make slippery, smooth: *patjangŏlek—inpatjăngek—maipatjăngöy—mangipatjăngöy.*

slope *digĭtjan* (hillside)

slow *alunăyek; alalunăyek—inalalunăyko:* I make slowly, do slowly [317];
alunăyek ay ŭmüy: I go slowly; *alalunăyim ay ĕngkălĭ!* speak more slowly! See: river.

small *făngĭg;* very small, smaller: *fanfangĭg* [*fanifangĭg*]; too small: *tsatsăma ay făngĭg;* Plural(?): *făndnig* and *fanabfădnănig.*

smallpox *fæltong* (Iloc.); pitted face: *kalăka* (Iloc.)

smart *kăwĭs nan æutek* (good as to the brain);
kawĭs nan ŏlo (head)

smash *fakå̈shek—finakå̈shko—mafå̈kash—mamå̈kash:* I throw hard, dash. (*fakå̈shek:* I break, ruin)
lupå̈pek — linupå̈gko — malûpag — minlûpag: I hammer, strike to pieces

smell, I *songsŏ̈ngek—sinongsŏ̈ngko—masŏ̈ngsong—manŏ̈ngsong.*

smell, a *sŏ̈ngsong. å̈kʉ̈b:* stench; *inå̈kʉ̈b:* it stinks. See: fragrant.

smile, I *inangå̈ngoak. inå̈ngŏak is akît:* I laugh a little.
maå̈ngoak.

smith *fufŭ̈msha; fufumshå̈ak:* I am a smith.

smithy *opŏ̈ŏ̈pan; kaŏpoŏ̈pan.* See: bellows; forge.

smoke *ashŏ̈k* [*asʉ̈k*]*: sokå̈shokak* [*sukå̈shokak*]*:* I hang (meat) in the smoke.

smoke, I *tjublå̈ek* [*tsublå̈ek*]—*tjinŭ̈blak—matjŭ̈bla—manŭ̈bla.*
Person.: *manublå̈ak—nanublå̈ak* [*manublāk*]
susŭ̈bak: I draw in the smoke while smoking.

smooth *intjå̈ngö* [*intjå̈ngöy*]*;* I make smooth: *patjangŏ̈lek—inpatjå̈ngök—maipatjå̈ngö(y);*
tsushtsŭ̈shek—tsinushtsŭ̈shko—matsŭ̈shtsush;
apå̈shek — inapå̈shko — maå̈pash — mangå̈pash: I make smooth: wood, by rubbing with *å̈pash*, the rough leaves of a shrub; *tjuwînek, idjiîdjek:* I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.

snail *tå̈yaʉ; sŏ̈ngan; fînga; lîstjig; kîtan;* shell of a snail: *sŏ̈psop, ŏ̈kid.*

snake *å̈wüg;* skin: *kŏ̈bkob;* the old skin: *lŏ̈kshʉ̈n;* poison tooth: *så̈ong;* poison: *kiwå̈tay* [*kiwå̈tsay*].

snare *sťay:* for wild chicken; *sťsim, ťingen:* for birds; *fắwang, kokốlong:* for wild cats.

snatch *alắek* (take); *ogpắtek* (take)

sneeze, I *inakisťak—ninakisťak;* a sneeze: *akťsi.*

snow *tjulắlu* (hailstones; "ice," "snow," unknown to the Igórot)

so *sidể* (thus); *kanắipắn?* "is that so? is that the reason?"

soak *opể́lek—inốpek* [*inốpök*]*—mangốpöy—maốpöy.*

soap *safốn* (Sp. jabón)

socks *mể́diash* (Sp.)

soft *ťnyắmťs;* I make soft: *payắmisek.*
matốntsan: soft ground, prepared for planting.
malứyluy [*malốylöy*]*:* soft meat, boiled too long.

soil, I *tjitjingứdek—tjinitjingứdko—matjitjťngud:* I make dirty. Or: *patjingứdek.*

soil, earth *lứta.* muddy ground: *pťtek;* stone ground: *kốtong.*

sojourn *kắwwad; nan kawwắdko:* the place where I am, was, sojourned

soldier *soldắdo* [*soldắdso*] (Sp.)

sole of foot *tjapắn* [*dapắn*] (No term for "sole," but "foot")

some See: several. some—some: *nan tapể́na—nan tapể́na.*

somebody, something sometimes [128; 129ff. 137]. something whatsoever: *ắläi ngăg;* [pron.: *ulĕngag*]. sometimes: *tsāk mamĭngsan ay....* I do sometimes....; *tsắkămĭ manŭbla is sinắăkyu:* we smoke sometimes.

son *ắnak,* plur. *ắnănăk. ắnak ay lalắki.* See: child. The firstborn: *pangŏlo.* The second born: *kaɯwắan ay lalắki.* The third: *mĕsnĕd is nan kaɯwắan.* The fourth: *mĕsned is nan maygắt'lo* (next to the third). "sonny!:" *midlắgna!*

son-in-law *inắpo ay lalắki*

song *atắɯwi:* boys' song in the forest, mountain, "to which the girls listen;" a kind of a love-song. Other songs see: sing, melody.

soon *ắɯni* [*ắoni*]; *aɯắɯni; aɯnĭ kăya!* soon! in a moment! *sắna kay!* very soon, just now! *sinakĭtan:* very soon, in a short while. *ĭssak:* [308]. how soon? *tắddo?* [357]. *is ắɯni:* after a while.

soot *fĭyuk*

sorcerer *infúyun; inshŭbok* [*insúbok*]*:* conjurer of sickness (blow)

sorrow *ắmɯd; inăắmɯdak:* I am gloomy, afflicted

sorry, I am *insisigắngak* (I pity)
minfafắwiak: I repent (Alab-dialect)

soul *lĕngag:* reason, sense.

sound *gumắngĕsak; gumắngsaak:* sound like a gong.

sour *impakashúeng*

south *åplay; apĺd åplay;*
iåplay [*iyåplay; iyåpay*]*:* people living south and southwest

sow *ǒko. fá/i ay ǒko:* mother sow

sow, I *isĕgko.* See: plant

space *fatáwwa* (world); *káwwad* (place of sojourn, where someone is, lives); *tjĕgang* (space between; interval)

span *tjångan* [*tsångan*]*:* distance between tips of outstretched thumb and middlefinger
tjipå: distance between tips of middlefingers of outstretched arms and hands.

spark *ĺsang si apúy*

speak *engkållak—nengkållak. engkåliak is Igólot:* I speak Igórot Language.
ikållik—ĺnkållik—maikåli: I speak of.. I treat as topic
makitotóyak—nakitotóyak: I speak with others; I converse, talk. (*totóyek:* I address, speak to)
(*nan ayáyam engkallĺ:* a bird chirps, sings)
pakallĺek: I order to speak, make one speak.

spear *túfay:* collective name, and: spearblade.
Parts: *salawĺd:* barb
ódso: point. thorn (inserted into the shaft): *óteng.*
sókod: shaft, made of *kashátan,* a kind of wood. (also the entire spear)
shóshok [*sósag*]*:* the lower end of the shaft, with an iron ferrule;
kinalolótan: equipped with an iron ferrule at the end.
kalólot: iron ring, to fix the thorn of the spearblade in the shaft.

spear *kinásil:* bejuco (rattan) plaited around the upper end, to hold the thorn. (*kinásil* means a peculiar kind of plaiting; see: plait.)
Varieties: Collective names: *túfay; sókod.*
fálfeg: short blade, two barbs, thorn with four faces. M. Sch. III. 11, 12. J. Plate C. and CXXVI.
pinilípo: like *falfeg,* but with round thorn.
fángkaw: no barbs; the blade of iron or hard bamboo. M. Sch. IV, 6, 7. J. CI. [but: *fángaw:* headbasket]
káyang: of elegant shape; long blade, two gracefully curved barbs; M. Sch. III, 6, 7, 8, 9. J. CI.
sinalawídan; sinákad; tinalántan: spears with many barbs. M. Sch. III, 1, 2, 3, 4, 5.
sípak: [*shípak*]*:* one long, one short barb; or one set higher, one lower.

spear, I *falfékek—finalfégko—mafálfeg—mamálfeg:* I hit with a spear. *tufáyek—tinufáyko—matúfay—manúfay:* I hit with a spear, throw a spear. *inpadpadóyak:* I keep throwing spears, I try to hit a mark, practice spearthrowing.
ifalfégko; itwfáyko: I use a spear.

speech *kálí* (words, language)

spider *káwwa; fakfáked:* spider web.

spike *shúka:* pointed sticks stuck into the ground, hidden under grass and directed against an approaching enemy.

spilled *ma/iwásid.* See: throw away. *lumífas:* it runs over

spine *kăungúnget* (*ka:* collect. *únget:* joints); marrow: *ótek.*

spirit See: ghost: *aníto,* the surviving soul of the dead, kind or malicious, protecting or destroying, influencing the living, invoked, propitiated by sacrifices and prayers.

spirit *inanítoak—ninanítoak:* I perform a ceremony for the soul, the *anító.* An evil *anító: futátao.* The *anító* of a warrior fallen in battle and beheaded: *pínteng.* See: sense, soul. *límam:* a spirit, in human form, disturbing sleepers, like "nightmare" or "Alb" ("Alpdrücken").

spit *tumófaak—tinmófaak.* Or: *intúbfaak—nintúbfaak.*

splendor, light *síli; nan síli nan ákyu:* the splendor of the sun.

split, I *pitángek — pinitángko — mapítang — mamítang:* I split (with an ax) in two; also: *tipángek.*
pitapitángek: I split into many pieces.
tèmákek—tinmágko—mátmag—mánmag: I split with an ax or knife
páshkek—pinashégko—mapáshek—mamáshek: I split by wedges driven into the stem of a tree.
patánek: I drive wedges deep into the wood that is to be split

spoil *pakaowáshek — inpakaowáshko — mapakáowash:* I spoil, ruin, break, make useless.
nafángösh: spoiled food; *nafángösh nan mákan:* the rice is spoiled. See: rot, smash, break.

spoon *tákong* (large); *ítsush* [*ítjus*] small, eating spoon, with figures carved on the handle: *tinaktáku ay ítjush.*
See: ladle.

spouse *asáwa.* The husband calls his wife, and the wife her husband: *asáwak* [*asáwak; asáoak*], "my spouse."

spread, I *itsablágko — intsablágko — maitsáblag — mangitsáblak:* I spread out cloth, wool, plants to dry etc.
ma/úyadak I am "stretched," I grow abundantly, spread out by growing.

spring, I *aktjångek:* I cross by springing; Person.: *inaktjångak* (jump)

spring, well *ƒb/ib; infobfobŏ nan ƒb/ib:* the spring bubbles; *inlulûag:* it boils, it is a hot spring.

sprinkle *iwakiwågko—inwakiwågko—miwåkiwag—mangiwåkiwag*

sprout forth *lumoshkŏdak—linmoshkŏdak:* break through the ground. See: grow
tumŏfoak: sprout, grow leaflets.

spur of cock *pakíngi*

squat *bumåtongak* (sit)

squeeze, I *ipítek; tĕmmek; itagmítko* (press). *ipåkodko:* I hold tight

stab *yogyŏgak—yinogyŏgak—mayogyŏgan—mangyŏgyog.*
fadyŏgak—finadyŏgak—mafadyŏgan—mamådyog: I kill by stabbing

staff *fastŏn* (Sp. baston) walking stick; *lŏlo:* stick; *sŏkod:* shaft of spear, used as staff.

stair *tĕytey* [*tŏytöy*] See: ladder.

stallion *kafåyo ay laláki*

stammer *matŏliak—natŏliak. matŏli nan kălína:* "his speech stammers."

stamp, with foot *tsaytsåyak—tsinaytsåyak—matsaytsåyan. katínak.* See: step.

stand *tæmåktjikak* [*domåkdigak*] — *tinmåktjikak:* I stand up.
tumatåktjikak: I am standing; *intaktåktjikak:* I keep standing.
natanåktjikak: I stand up suddenly [302]
itaktjĭgko—intaktjĭgko—maitåktjig; I stand up, set up an object. See: beam; set up
pataktjĭkek: I cause to stand, I order to stand up.
manaĭngkămi: we stand in one line; stand ready for a dance, song.
malikoåtak—nalikoåtak: I stand up to go, I rise and start.
matŏtŏŏdak—natŏtŏŏdak: I am standing straight.

star *tækfffi; tålæ; fatakåkan* (large star);

stare, I *fitåkek nan måtak:* I open my eyes wide (open)

start *ilåbok* (begin)
malikoåddak—nalikoåddak: I start to go, to march; I set out.
mamŏgnagak [*mamŏknakak*]: I start to go to work, I start for work in the field, forest (at a distance)
fognåkek—finognågko—mafŏgnag—mamŏgnak: I start someone to go to work.
ifognågko — infognågko — maifŏgnag — mangifŏgnag: I start for work and take with me (a companion, child)

starve *æwåtek — inæwåtko — mæwåt — mangæwåt:* I starve someone, give nothing to eat.
næwåtak: I am hungry; *ènokångak:* I am starving.

stay *intedĕĕak* (remain); *makáyadak:* I am left behind, alone, I stay
intedetedĕeak: I stay a long while.
makiĭliak: I stay in a town among a tribe. [300]
patedĕek: I make stay, I order to stay

steal *akºúwek* [*akºúek*]—*inakºúko—maákºu—mangákºu.* Person.: *mangákºuak—nanákºuak.* [*mangáchuak: ch* guttural as in Ger. nach.]

steam *alingấsyæ:* fog, mist.

steel *gulĺlya* [*golĺlya*]; *pấslip* (Iloc.)

stem *ấteng*

step, I *katĺnak* [*katốnak; gadốnak*]—*kinatĺnak*—*makatĺnan:* I tread upon
Person.: *inkấtĺnak*—*ninkấtĺnak;* a step: *yấkang.*

stepfather *nan kăsĺk inấma, nan kasĺm inấma, nan kasĺna inấma:* my, your, his stepfather; *nan kăsĺk inĺna:* my stepmother, *nan kasĺn inĺna* the stepmother. *amấek, inấek:* I have as stepfather, stepmother (or as a guardian)

sternum *palấgpag;* lower end of sternum: *loslốsid*

stick, I *ipấtoyko*—*inpấtoyko*—*maĭpấtoy*—*mangipấtoy:* I stick into, put into

stick *lốlo;* See: staff, spike. *kấykay:* stick for turning the soil. *sấwan:* for digging out sweet potatoes. *fấig:* whip, or stick used for striking. *tēfek:* pointed stick used as fork in cooking. See: door, gong, pole

still *tjitjĺtja* (yet) [314]; *tsấan pay:* not yet. See: silent, quiet.

sting *sĺngtek*—*siningĕtko*—*masĺnget:* sting, of an insect.
Person.: *sumĺngetak*—*sinmĺngetak.*

stingy *kolĺdan; kipĺdan; na/ĺmud.*

stinking *inákæb; ninákæb*

stir *ikĺsuak—inkĺsuak—maikĺsua—mangikĺsua:* I stir with a spoon. See: move
kifűek: I stir up water, make it muddy.

stomach *fűang;* sickness of stomach: *fűshag;* I have eaten my fill and suffer: *műngitak*

stone *batő;* [*bűtŏ; fatő;* accent usually on the ultima].
palĺtjan [*balĺdan*] or: *űsaan:* whetstone.

stop *īsĺdko—insĺdko—maĺsid—mangĺsid.* Or:
patkĺlek—inpűtkök—maipűtkö [*maipűtköy*];
Person.: *tumgőyak* [*tomgőak; tomkőak*]*—tinumgőyak:* I stop, cease from; I stop on my way;
tűmgőyak ay tűműktjik: I remain standing, halt.
tumgőyka! stop! (Or: *adű sa!* stop! this is enough!)
pűkűtak: I stop a leak, with a stopper: *sűwat*
ikĺwek: I stop rain (said of Lumawig only!)
nan Lumáwig ikĺwěna nan űtjan: God stops the rain.
naĺkyu: stopped, i. e.: the rain has ceased: *nătkyu nan űtjan.* [*na/ĺk*ö*u*]
maisalűak—naisalűak: I stop floating, swimming.

storm *tjăkĺm* (wind); *lĺmlim* (strong storm)

story, tale *őkűd; ogőkűd.* [*okőkűd*]. *ogokűtjek—inogokűdko—maogőkűd—mangogőkűd:* I relate a story
Person.: *inogőkűdak—ninogőkűdak. nan ninogőkűd* [*ninőkűd*]*:* the narrator.

stout *alalámesh* (corpulent)

straight *inlilĺdeg; intetĺnga:* straight through the centre.
tetĺngek: I pass straight through the centre. See: directly

straighten, I *ènlĺtkek—nènlĺtkek—műltek—mènlĺtken* (and: *ilĺtkek*): I make straight.
uyűtjek—inuyűdko—maűyad [*ma/őyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).

straight-forward *intsaʉtsáʉwish; intsaʉtsáʉwish nan kalĭn nan iFăntok:* the Bontocmen's speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: *inlilĭdek*, i. e. straight to the point.
straightway, immediately: *sinakĭtan*

stranger *infáad; mangĭli:* "one who sojourns in a town."

strangle *apĕngek—inápengko—maápeng—mangápeng.* See: choke.

straw *kúlun* [*kŭlun*]; *ŭlud:* rice straw.

stream *wănga;* small stream: *tabtabákaʉ; kĭnnaʉ.* See: river.

street *djálan; kálsa* ("highway;" Sp. calza)

strength *fĭkas; kŏdsö.*

stretch, I *uyátjek* (straighten); I stretch out my arm, hand etc.;
ilĭtkek (straighten); *maŭyadak:* I grow straight, I grow abundantly. *inŭyadak:* I lie outstretched.

strike, I *kogŏngek—kinogŏngko—makŏgong—mangŏgong:* I strike with the fist; box; hit with the arm.
kogkŏkek: I strike upon, rap.
pad/ŏak—pinad/ŏak—mapad/ŏan—mamád/o: I strike with a club, hammer, stick, ax. *fayĭkek:* I whip, punish.
yaŏngekek ay fayĭken: I strike with force, I whip violently.
toklángak—tinoklángak—matoklángan—manŏklang: I strike the head or parts of it; I box the ears.
kĭnan nan kĭtjo: thunder ("lightning") struck; (*kánek:* I eat, devour). Or: *kinĭdab nan kĭtjo.*
tampákek—tinampágko—matámpag—manámpag: I hit, strike with my flat hand.
pat/ŏngek—pinat/ŏngko—mapát/ong—mamát/ong: I strike the gong with the *pat/ong*, "drumstick."

strike, I *sipákek — sinpágko — máshpag:* I strike off (as bullets strike off branches from trees).
fayékek [*faíkek*] *nan mónok:* I strike a chicken, kill by striking (whip).
téktekek: I strike, hammer the iron; I crush by striking; See: forge.
lupákek: I strike, hammer into small pieces (a stone etc.)
ipaltíngko: I strike fire, sparks from flint. See: firemachine.
itognógko: I strike against (knock);
Intrans.: *ma/itógnogak.*

string *lúfid; lœfítjek:* I make a string; *fálœd:* strong string, wire

stroke *okokáyek—inokokáyko—maokókay—mangokókay* (pass with the hand over fur, over a sick limb etc.)

strong *fíkas; abafíkas;* (healthy, muscular), *mafifíkas* stronger;
fumíkasak: I am getting strong, I recover.
kumódsöak: I gain strength, grow strong.
alalédèd: strong (of a thing) as wood, rope.
infifíkas ay éntsúno: strong for working.

stump of tree *tónged*

subside *mástjok nan tjénum:* the waters subside (after the great flood); they evaporate.

such *kág tónă* (like this); *kăg nannáy. tsatsáma nan angnéntja kăg nannáy:* they do too many such things.

suffices, it *ăalána,* Preter. *indalána.* Or: *œmánäi,* Preter.: *inmánäi.*
kúmtjeng: there is sufficient (for all present). See: enough.

suffocate *madpengak.* See: strangle.

sugar *índi:* Igor.; *tínfa;* [*dínba*] [loanword; Iloc.: *asókal*];

sugarcane *ónash; ásèd:* juice of sugarcane.

sugarpress *falíwis* [*falíwish*]. See: mill.

summit *toktókon nan fílig:* the top of the mountain [*togtógo*]

sun *ákyu* [*áchu;* ch guttural]; *mangákyu:* the sun is shining. *nangákyu:* the sun was shining; or: *sumíli nan ákyu.* *minkáwwa nan ákyu:* the sun "is in the middle;" it is noon. *maakyúan:* a sunny place.

Sunday *Domíngo* [*Djomíngko*]; *téngaw:* the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.

sunrise *faláan si ákyu; labláabon si faláan si ákyu:* beginning of sunrise. *nan ákyu fumála, finmála:* the sun is rising, has risen. (*mangákyu:* the sun is shining, it is getting day)

sunset *sinfatángan; nalókmud.* *lúmnek nan ákyu:* the sun is setting; *linúmnek nan ákyu:* the sun has set; *lúmnekan si ákyu:* place (or time) of sunset; west.

supper *mángan* (meal, eating).

support *fadjángak* (help)

suppose that *mosháya* [452]; I suppose: *nimnímko.*

sure *tit/íwa.*

surface *óshon* [*áswan*]: top of. *is nan áshwan nan lúta:* on the ground; but: *is nan katjénum:* on the surface of the water.

surprise, I *pangögédek—inpangögédko—mapangógèd.* *mapangógedak* [*mapangégedak*]: I am surprised. [296]

surround *likĭtjek—linikĭtko—malĭkid—minlĭkid:* I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlĭkidak—ninlĭkidak:* I go around; *malilĭwisan:* surroundings, the place around
likŏfek—linikŏbko—malĭkob—minlĭkob: I surround, shut in, press.

swallow, I *ogmŏnek—inogmŏngko—maŏgmon—mangŏgmon.*

swear an oath *isapatăak—insapatăak—ma/isapăta—mangisapăta* (Igórot and Iloc.); *isapatăak tay tit/ĭwa:* I take an oath that it is true. (*tay:* because)

sweat *lĭnget*

sweat, I *malĭngetak—nalĭngetak. tsāk malĭnget:* I am sweating [310]

sweep, I *pokpŏkak* (wipe); *sis/ĭak—sinis/ĭak—masis/ĭan:* I sweep with a broom. Person.: *insis/ĭak.*

sweet *inlămsit*

sweet potatoes See: "camote."

swell *kumăyong:* it swells; *kinmăyong:* it has, is swollen.
kinmăyong nan lĭmak: my arm is swollen.
mafŏtătak: I am swollen (in all limbs).

swim *inkyătak—ninkyătak. inkyătak is nan tjĕnum:* I swim "in the water." *pakyătek:* I order to, make swim.
inkyătak ay ămüy is... I swim to... (a place)
(*intabtăfugak:* I float)

swine *fŭtug.* See: hog, pig.

T

tail *ĺpush* [*ĺpus*]; *ĺpay* (short tail; also: tassel or fringe); *kåtæd* tailfeather

take *alåek—inálak—maála—mangåla:* I take, get, obtain, receive, take a thing with me, seize, grasp, catch (fish) etc. Person.; *umálăak* [*umåăak*]—*inmálaak:* I am going to take

take, accept *tsauwådek* (accept)

take away *kăånek—kinaångko—makåan—mangåan.*
atónek; kalkálek, (remove)
fånshek — finanĕshko — mabfånèsh — mamånèsh: I take from one what he brings to me; take, accept from the hand,
okådek—inokådko—maókad—mangókad: I take as booty, by force, I plunder
itsákak—intsákak—maitsåka: I take away and into the "*āto*" (Song dialect)
idångko; igaångko (carry): I take to a place; I lead off
yö/ôyko [*yôyko; yö/ôko*]—*inyöôyko* [*inyôyko; inyö/ôko*]—*ma/yôy—mangyôy:* I take to an other place
Person.: *inyôyak—ninyôyak*

take back *isákongko; itólik* (return)

take down from under the roof, from a tree, a peg: *pabanådjek—inpabanådko — mapabånad — mangipabånad; ĺbanåtko;* (Cf. *pumånădak* I come down.)

take by force *ogpåtek; kolåtjek* (pull, rob); *okådek* (take as booty)

take home *isâak* (bring home); Person.: *umisâak*

take into *pasĭkpek* (carry into); *iskĕpko* (lead into a house); *idângko:* I take, carry to a place;

take off hat, breechcloth, coat: *kăânek* (take away) *filâdjek* (untie); *lafôshak:* I undress

take out of a box, vessel: *pafalâek—inpafâlak—mapafâla* [*mapafâa*]—*mangipafâla.* (Cf. *fumâlaak,* I go out) *ifâlaak:* I take out for somebody

take a road *ĭguak* (follow): *ĭguak nan djâlan.*

take together *amŏngek* (assemble)

take up *egwâtek, suwâtek, isiblĕyko, sa/ôfek, lekuâfek:* (lift) *pitjĭdek* (pick up from the ground)

take with I take as companion or I conduct: *ifuĕgko—infuĕgko—maifûeg* [*mifueg*]—*mangifûeg;* or: *alâek ay mangifûeg;* (I take money with me: *alâek nan bilâkko*)
iskĕpko: take with me into the house.
itakĕngko: I take with me an object: *itakĕntâko nan kalasaytâko:* we take our shields with us.

tale *ôkwad, ogôkwad* [*okôkwad*]

talk *ĕngkalikâliak—nĕngkalikâliak. makitotŏyak* [*mikitotŏyak*] *—nakitotŏyak:* I converse with others. (in Dual and Plural only)
matotŏtyak—natotŏtyak: I tell a long story; talk long.
"ma/ĭd ângsan is kalĭkalĭ:" without much talking! (do not talk so much!)
"ngăg nan totŏyĕnyă?:" "what are you talking about?"

tall *ắntjo; anắntjo; ắntjoắntjo.* too tall: *tsatsắma 'y ắntjo. kad nan kaantjṓna?* how tall is it? (how much is its height?) *masíkenak—nasíkenak:* I am tall, I am grown. See: grow.

tame *ā/mṓ;* tame, domesticated buffalo: *nṓang;* I tame: *paamṓek—inpaắmok—maipắắmo—mangipaắmo.*

tamtam See: gong.

taste, I *tamtắmak—tinamtắmak—matamtắman—manắmtam. ipṓngko ay mắngan:* I try by taste. *tắmtam:* the taste. *kắg tắmtam si asín:* it tastes like salt

tattoo, I *fắtkak—finắtkak—mafắtkan—mamắtek; tjaklắkak—tjinaklắkak—matjaklắkan—manắklag* I tattoo the breast.

tattoo *fắtek* [*fắteg*] collect. name; *tjắklag:* tattoo on breast.

tattooer *fắmafắtek*

taxes *fắys* (Iloc.)

taxcollector *ifắysan* [*ifuwísan*]

tea *ítja* [*ítsa*] (loanword)

teach *tokṓnek* (advise). *sulắak* [*sulắwak; sulắok*]*—sinulắak—masulắan—manúlu.*

teacher *mástlo* [*mastṓlo; mistolo*] (Sp. maestro)

tear, a *lúa; áka;* I weep: *inákaak.*

tear, I *pikĺshek—pinikĺshko—mapĺkish—mamĺkish.*
biskĺek [*piskĺek*]*—binĺskik—mabĺski—mamĺski;*
biskibiskĺek I tear into small pieces.
sogbŏdek—sinogbŏdko—masŏgbod—mamŏgbod: I tear off a string
pinkăăngko (from: *kaănek,* I take off: I tear off quickly [296])
(*"pĭnkăăngko nan kowĕngmo!"* (menacing:) "I tear off your ears!")

tease *abafăngek—inabăfangko—maabăfang—mangabăfang.*
otyŏgak—inotyŏgak—maotyŏgan—mangŏtyog: I ridicule, deride.

tell *kănak* (say); *ĺfaăgko—infaăgko—maifăag—mangifăag*
ibfafaăgko: I tell it to many, to all, I announce
(*totŏyek:* I tell (address); *makitotŏyak:* I converse)
inogokăădak—ninogokăădak: I tell a story, relate a tale.
itjŭkek [*otjŏkek*]*—intjŭkek—maĺtjug* [*maĺtjuk*]*:* I tell, give an order, command, instruct.
(Also: *ĺbfakak,* I ask, is used for: I tell)

temper, I *idnĺpko—inidnĺpko—maĺdnib—mangĺdnib:* I temper iron.

tempest *lĭmlim* (storm), *intsikĺsh* (rain, showers), *tjulălu* (hail), *kĺtjo* (thunder), *yăpyap* (lightning) etc.

temples *ĺping*

ten *pŏlo* (*l* like l in: roll) [*pŏ'o*], *sinpŏ'o;*
the 10th: *mangapŏ'o, măygapŏ'o*

testicles *laglăgong;* scrotum: *fĺtli; fitlĺak:* I castrate.

than *mo*

thank, I expressed sometimes by: *"umătet,"* "it is well, I am glad," a term of joyous approval. *umătet ta iyăim nannăy ken*

thank, I *sak/ĕn:* it is well, I am glad that you give this to me. *umátet ta inmálika:* it is a cause of joy that you have come. Often *kăwĭs!* good, well! is used to express thanks.

that *sa, nantjái, năn tŏdĭ,* [92-99]; in order that: *ta* [455; 456; 457]

the *nan; san. si* (Personal article); *tja* (Collective article) [30-40]

thee *sĭka*

their, theirs [101-111]

them *tjăĭtja* [*tsaĭtsa*]

then, thereupon *et; 't; ya ket; isáed; ketjĕng:* [436-442]

there *is sa* [*si sa*]; *istjĭ* [*ĭstji; ĭsdi; sĭdi*], *is tjáy, istjáy,* [*istjŏy*]. there is: *tjáy. tjáy nan fănga:* there is the pot. there exists, is, was, are, were: *wodă; wŏdáy* [362 ff.]; also reduplicated with comparative or intensive meaning: *wodwodă* there is more...; there is not: *ma/ĭd.*

therefore *sĭadsi nan...* or: *sĭya tji nan...* and Nom. actionis with suffix *-an* and possessive endings. [442] (*sĭa nan; amfuyákash si...; ketjĕng ay*)

these See: this

they *tjăĭtja* [*tsaĭtsa; daĭda*]

thick *ăsăsedjĭl* [*asasedjŏl*] (*l* as in: roll)

thicket *fulúlong; kafululŏngan.* (dense wood)

thief *akö·ăwan; mangăkö·u.*

thigh *ă·po* [*ápo*]; *tĭpay* [*dĭpay, dĭbay*];
thigh near scrotum: *lĭpyak*

thin *ayayăbid;* thin, emaciated: *naftĭkod; inyăbit* it is thin

thine [101-111]

thing *kăngnă·n* [*kăngnun*] i. e. household-utensils, dishes, tools, etc.

think *nimnĭmek—ninimnĭmko—manĭmnim—minnĭmnim.*
Frequ. and intens.: *nĭmninĭmnĭmek.*
"*ma/ĭd nimnĭmmo:* you do not think at all; you have no sense."
"*wodă is nan nimnĭmko:* you can imagine it; I need not tell you." See: thought.
Sometimes *kănak,* I say, means: I think (like our: I should say).
isměkko—inismekko—ma/ĭsmek—mangĭsmek: I always think of, I always remember. (Cf. *sesĕmkek,* I remember).
"I think" expressing uncertainty is rendered idiomatically by *nget,* and *ngin* [306; 342] and *ă·ăy nget:* perhaps.

third *mamĭt'lo; maygătlo* [*maygat'lŏ*]; one third: *kăt'lŏ; kat'lŏn si fútuk:* a third of a pig.

thirst *öŭöu* [*ö·ŭö·u*]

thirsty *nă·ö·ŭö·u* [*nao/öŭöu*] I am thirsty: *nă·/ö·ŭak*

thirty *tŏlŏn pŏ'o* the 30th: *mamit'lŏ'y pŏ'o*

this, these *nannáy; na* [92-99]; *sítŏnă; nán tŏnă*

thorn *sifít* [*sibít*]; *sifít si lúbfan:* thorn of orangetree; thornbush: *sibsífit*

those See: that

thou *síka*

thought *nímnim:* idea, intention, plan etc.
"*nan nimnímko:* according to my judgment, as I believe; *nan nimnímko kawís síya:* in my judgment he is good."

thousand *lífo; sin lífo;* [*líbo*]

thrash *fayúek* (pound)

thread *lúfid* [*lúbed*] (of fiber; beanstalks); *inlúfidak:* I twist, make threat (roll fiber on the knee: J. LXXXIII.)

three *tólo* [*tŏló; t'ló; tótlo*]

thrive *ma/úyadak—na/úyadak* (grow straight; see: straighten, *uyátjek*)

throat *alógoóg*

throb *inleklekuab nan ɑ́ɑ́d:* the vein is throbbing.
Or: *inyúpyup*

through *lumfútak* (go, pass through); *lushkɑ́ɑ́wek* (pierce, bore, stab through)
legɑ́ɑ́wak — linegɑ́ɑ́wak — malegɑ́ɑ́wan: I bore holes through wood.

throw *fekåshek—finkåshko—måbkash—måmkash:* I smite, dash to pieces.

throw across *paktjångek—inpaktjångko—maipåktjang—mangipåktjang*

throw away *ťwasťdko* [*ǒwwasťdko; ťyuasťdko*]*—inwasťdko—maiwåsid —mangiwåsid*

throw back *pashakǒngek—inpashåkongko—maipashåkong— mangipashåkong*

throw beyond *pafasångek—inpafåsangko—maipafåsang—mangipafåsang* (over a hedge, a fence)

throw down *ťbabak—ťnbabak—maibåban—mangibåban* (make fall)
See: drop.
isiptjágko—insiptjågko—maisťptjag—mangisťptjag.
tokåtjek—tinokådko—matókad—manókad (overturn)

throw over *ibkåshko — inibkåshko — maťbkash — mangťbkash* (make tumble over); *tokångek,* or *idugångko* [*itokångko*]*:* I throw over, upset.

throw through *palfůtek—inpalfůtko—maipåťfud—mangipåťfud.*

throw spears *falfékek; tufåyek; kayångek; fangkåwwek.* See: spear.
inpadpadóyak—ninpadpadóyak: I practice throwing spears

throw stones *faókek—finaógko—mafåog—mamåog*

thumb *pangamåma*

thunder *kitjŏ; kĕlib* [*kŏlib*]. See: strike.

thunders, it *ĕngkŏlib* [*ĕngkĭlib*]—*nĕngkŏlib*

thus *kăg tŏnă* (like this); *kăg nannáy; sidĕ; "ăngnĕm sidĕ! ĭkam sidĕ!* do it thus!"

thy, thine [101-111]

tickle *tjakáyek—tjinakáyko—matjákay—manákay*

tie *falŭtjek—finalŭdko—mafálud—mamálud:* I tie, fetter, "imprison"

tie with ropes *kagŏdak—kinagŏdak—makagŏdan—mangágod*

tie together separate strings: *tŏŏpek—tinoŏpko—matŏop—manŏop;* or: *tăktjek—tinakĕtko—matáket—manáket*
fĕtkek—fintĕgko—măptek—mămtek

tie fast together (bundles): *itakĕtko—intakĕtko—maitákĕd—mangitákĕd;* (also: I tie an animal to a pole).

tight *sŭmlĕd*

till *inkána is... ŏlik* [447]

time is expressed by the words: day, month, year etc. (Sometimes by: *tálon*, the region near a town, or "weather")
malafĭ nan tálon: "the time became night."
kăuwad, place, is also used for extent of time, space.
the next time: *is kăsĭn; is kăsĭn ákyu:* next day, an other time

time *ma/íd kaxamatána ken sak/én:* I have no time.
ma/íd kaxamatána is umüyantáko: we have no time to go.
(*kaxamatána:* occasion, chance). at the same time: *inkísan.*
times: see "Multiplicatives" [369]

tin can *láta* (Sp.) Preserves in tin cans.

tire, I *feléyek—finléyko—mábley—mámley:* I make tired.
Person. *fumléyak—finumléyak:* I am getting tired.

tired *nábley. nabléyak:* I am tired.

to *is, si, id, ad, as, ken* [71-75; 377-395]; *inkána, ólik:* to [447]

tobacco *tafágo*

to-day *adwáni; idwáni; is nan ákyu ay náy* (on this day)

toe *pangamáma is nan tjápán* (thumb on the foot): big toe; the other toes have the same names as the fingers, with added: *is nan tjápán* (or: *si tjapán*).
Collect. name: *kómxat. fáwing:* the deformity of the big toe being separated from the others, turning inside.

together *maámong; amín* (*all*); *maamóngkáyxi!* come together! (assemble). See [300]
infuégta (Dual), *infuegtáko* (Plur.): let us go together!

toil *tsúno:* work

toil, I *inlagfóak—ninlagfóak:* I work for wages.

tomatoes *kámádis* (loanword)

to-morrow *aswákas; iswákas.* See: day.

tongs *sĭbid* [*sĕbid*]; *sibĭdek—sinibĭdko—masĭbid:* I hold, take iron with the tongs, pinchers.

tongue *djĭla* [*dĭla*]; *ipadjĭlak:* I cause to lick, i. e. I feed a child.

to-night *is mastjĭm si ăɑnin; is nannăy ay mastjĭm.*

too *tsatsăma; tsatsăma 'y făniĭg:* too small; *tsatsăma ay ăngsan:* too much; *tsatsăma ay akĭt:* too little, not enough. [too little money, not enough pay: *kŏlang!* (loanword)]
tsatsămaak: I "am too much," i. e.: I am too severe, too exacting, too violent. *"tsatsămaka ken tjăkămĭ:* you are too harsh with us; you treat us too severely."
tsatsămaka ay faniĭg: you are too small.

tooth *fŏbă* [*fob/ă*]; the tooth aches: *inpĭdek* [*inpŏdeg*] *nan fobă.* molar: *wŏwö.* tusk, long tooth: *săong;* small tooth (dog, boar etc.): *tangŏfu.*

top *ŏshon* [*ăsɑan*]; on its top: *is ŏshŏna.*
tafŏngan [*tabfŏngan*]: top of house, of roof;
togtogŏ: top of head.
togtŏgon [*toktŏkon*] *si fĭlig:* top of mountain;
tăngfᵒu: top of a low stonewall; see: councilhouse.
fănėng: top of a wall forming a terrace of ricefields

torch, firebrand *sĭl/lŭ,* made of *săėng,* pinewood, used instead of candles.

touch, I *aponăshek—inaponăshko—maapŏnash—mangapŏnash:* I touch, feel, wipe; *ĭgnak* (hold); *kiwŭek* (move).
lĭnefek—lininĕbko—malĭneb: water touches, reaches.
Person.: *lumĭnebak—linmĭnebak; nan tjĕnum lumĭneb ken sĭya:* the water touches him.

toward *is, si, ad, id, as, ken* [377-395]; *is nan mă/yöy:* in the direction.

town *íli; sinpangíli:* the whole town. *kailían:* a man of the same town as an other.

track *djálan* (way); footprint: *tjapán* (*is nan lúta, is nan pítek:* on the ground, in the mud).

trade, I *ishakádko* (barter); *sokádak* (change);
Person.: *sumókadak—sinmókadak.*

trail *djálan* (way)

train railroad train: *tílin* (from Sp. tren: [80];)

tramway *tálánfia; talábia* (Sp. tranvia)

transform *ngamátjanak—nginmátjanak* (I transform myself, as in fables, tales)

translate *kának is Igólot, is Melikáno:* I say in Igórot, English.

transplant *insámaak—ninsámaak*

trap *obófüy:* fish trap; *ókat:* large fish trap, funnelshaped;
átéb: rat trap; *sítjok:* kind of a basket, net;
kóyag: a basket for catching fish (*mangóyukak*)
See: snare; pitfall.
pá/átjek: I set a trap.
fengáek—finéngak—mafénga: I raise a trap.
kénnek—kínnak—nákna: I catch in a trap.

travel *manálanak—nanálanak* (*djálan,* way); *inlikíkedak; inlilíwisak:* I travel, walk around

tread upon *katínak* (step); *inkatínak is nan pítek ay nápshong:* I knead the watered soil by treading, stamping.

treat well *ŏŏshdek* (care): I provide with food etc.

treat ill *umilalâyoshak:* I neglect; *anăkek:* I annoy, trouble; *tsatsâmaak:* I treat beyond measure. See: too.

tree *kâyă* (pine tree); *fâdang:* tall pine tree; *tjâpong;* *tsalâdöy:* trunk of a tree; *tŏngèd:* treestump; *papât/tay:* a group of trees, a sacred grove [*papat/tâyan*]; *pâgpag:* forest; *bîlay:* stems of trees, on which Lumawig's slain sons were carried to Bontoc for burial; the *bîlay,* planted in the sacred *papât/tay ad Sŏkok,* have grown to large and fine trees.

tremble *intayĕntenak—nintayĕntenak:* I shiver;
durative: *intatayĕntenak.* a shiver: *wâgwüg.*

tribe *ipăkao* [*ipukâă; ipŏkao; ifâkao*]

tributary brook *kînnaă*

trouble *onŏnong.* I am troubled: *inonŏnongak—ninonŏnongak.*

trouble, I *onŏngek—inonŏngko—maŏnong—mangŏnong;*
Person.: *umŏnongak;*
anăkek—inânăkak—maânăka. (Iloc.?)

trough used in irrigation: *talâkan* (supported by the beams: *tâklod*); *lîbkan:* a trough or long mortar for pounding rice.

trousers *pantalŏn* (Sp.); *mamantâlonak:* I put on trousers; *inpantâlonak:* I wear trousers.

true *tit/ɬwa* [*tėt/ɓɯa*]; *titit/ɬwa*

trunk *ágɯb* (wooden box)

trust, I *abfolútek* (believe)

truth *katitiwána*

try, I *ipéngko—inipéngko* (*inpéngko*)*—maɬpeng—mangɬpeng.*
patsáshek—pinatsáshko—mapátsash (Iloc.)
tébkek—tinfégko—mátfek—mánfek: I try potatoes etc. while boiling, with a stick.

tube *fúash* (for liquor); see: beverages, *fáyash;* J. CXIV.
short tube for meat: *lótjin;* long tube: *táfong*

turn, I *likúshek—linikúshko—malɬkush—minlɬkush:* I turn an object around a vertical axis.
inlɬkushak—ninlɬkushak: I turn myself around (to the right, left or half a turn. while standing); I turn my head or back to someone; I look away.
sunɬek — sinúnik — masúni — manúni: I turn an object around, upside down; *masúni:* upside down.
falɬnek—finalɬngko—mafálin—mamálin: I turn over (as the pages of books) Person.: *infálinak:* I turn to the other side, while resting on the ground, I roll from the right to the left side of my body.
inlikúetak—ninlikúetak; inpalikúetak: I make a turn in walking, change my direction, go to the left or right.
sumákongak: I turn completely, I come back on my path.
kɯliwɬsek: I turn a wheel, a top etc.

turtle *pák/ong*

tusk *sáong; sáong si fútug:* tusk of boar; *sáong si ásɯ:* canine tooth of dog.

twelve *sin pŏlo* [*pŏ'o*]*ya djŭa;* the 12th: *mangapŏ'o ya djŭa;* or: *maygapŏ'o ya djŭa.*

twenty *djuđn pŏ'o;* the 20th: *mamidjŭa'y pŏ'o*

twice *mamidjŭa; maygadjŭa.*

twig *pĭngi; lŭting* (fir twigs for kindling fire)

twins *đpik*

two *djŭa* [*dŭa; djŭwa*]

U

udder *sŏso; sŏson si fđka:* udder of a cow.

ugly *angđngalŭd* (*ay flaėn*)*:* bad (to see)

ulcers *langĭngi*

umbrella *tŏtsŏng; pđyong* (Iloc.)

uncle *alitđo ay laldki:* father's brother. *yŭn/an ĭna;* or: *anŏtjin ĭna:* mother's brother (older than she; younger than she)

uncover *lekwđfek* (lift)

under *is tsåo* [*tsåœ*] [405; 408]

understand *kĕkkek* (know)

undress *kaånek* (take away: hat, breechcloth etc.)
lafŏshak: undress (a child); *inlåfoshak; infĺadak* [*infŏladak*]*:* I undress myself

united prefix *sin-* [60]; *amĺn* [all]; *maåmong* (assembled)

unmarried man: *fobfållo;* woman: *mamågkid* (girl)

unripe *ĺga kå/om* "not ripened"

untie, I *fadfåtjek—finadfåtko—mafådfad—mamådfad*
filåtjek—finilåtko—mafĺad—mamĺad (the breechcloth, headgear)
obfåtjek—inobfåtko—maŏbfad—mangŏbfad.
Person.: *umobfåtak*

until *inkåna is... ŏlik..;* until morning: *is ikådna's fĺbikat* [403, 447]; *kĺka'd alĺana:* until he comes.

up *is tŏngtjœ. ad tjåya* [409; 410; 412]

upon *is, si, id, ad, as; is nan ĕsœn* [*ŏshon*] [406; 408]

upwards *is tŏngtjœ; ad tjåya* [409; 410; 412]

urge *lœtlĕtak; ilœtlĕtko:* I beseech, request.

urinate *umisfŏak—inmisfŏak.* urinal: *ka/isfŏan;*
Possess.: *isfŏak:* I urinate upon.

urine *ĺsfo* [*ĺsibŏ*]

us *tjăĺta* (dual, inclus.); *tjătăko* (plur. inclus.); *tjăkămĺ* (plur. exclus.) [39 b; 81-84]

use I use as a tool, instrument: Special Verbal Forms: [258-260; 262; 286] [391]
ĺtnok [*ĺdnok*]—*inĺtnok*—*maĺtno*—*mangĺtno:* I use as working tool (from: *tsunŏek*, I work); "only said of hard tools, metal instruments." I use material: *ĺpayak* (I put somewhere): *ngăg nan mangĺpayam is nan kăyo?* for what do you use the wood?
ngăg nan mangĺpayam si sa? for what do you use this?
angkăyek: I use all up (eat all up).
I use to: *ĺkădko* (custom); *ĺkădko ay manălan:* I use to walk; or: *umĺngsaak—inmĺngsaak.*
umĺngsaak ay manŭbla: I use to smoke.
ngăg nan kotŏk tŏshă? "what is this good for?" of what use is it? what does this mean?
ngăg nan kotŏkmo ay mangăëb is nan ăfong? what is the use that you build a house?
ma/ĺd nongnŏngmo! you are of no use, worthless!
(*nongnŏngek:* I care for)

uvula *ŏklong.* See: glutton.

V

vain, in — *ma/ĺd kotǒkna nan ėntsǻnoam:* "there is no use of your working;" you work in vain

valley — *tjalǻlug*

value, price — *pǻtek; lǻgo*

vein — *ǒǻd* [*wǻd, uǻd*]

vendor — *inilǻgo*

venom — *kiwǻtay* [*kyuwǻtay; kiwǻtsay*]

vertebrae — *ǻnget si ĺtjig* [*ĺdsig*]

very — *tsatsǻma.* Expressed usually by Reduplication: [122-126]

vessel — See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.

village — *ĺli*

vine — *ǻngö:* leaves and shoots of sweet potato (camote); *uǻka* [*wǻka*]: a liane, a vine "as strong as a rope."

vinegar — *kĺlim*

visible *ma/ĺla;* indistinctly visible, dim: *măădmas.*

visit *ek ĺlaėn:* I go to see; *ilăek* (see).

voice *kălĺ:* of man, of bird; *in/ngăek:* of buffalo; *ngŏngo:* of dog; *ing/ngăo:* of cat; *inlĺklik:* of horse; *ėnkŏa:* of crow.

vomit *inŏtaak*

vulva *tĺli; wădwad* (flesh); *sĺpid, lăwid:* clitoris.

W

wade *kumtjăngak:* I cross a river; I wade through the water.

wages *lăgfo; tăngtsan* [*tăngtjan*]

wagon *kalomăto* [*kalimăto*] (Sp. carromata, a cab used in Manila)

wail, howl *inanăkoak—ninanăkoak.*

waist *kĺtang*

waistcoat *salĺgo* (Sp. Iloc.); *ăklang.* See: coat.

wait *sădek—sinĕdko—măsėd—mănėd:* I wait for, await, expect.
sasădek—sisinĕdko: I wait anxiously, a long time.
Person.: *sŭmidak—sinŭmidak; susŭmidak;* [*shoshŏmėdak*]
insădėdak: I wait; *ililădek:* I wait, keep watch.

wake *fangǒnek* (awake); *fumǎngonak—finmǎngonak:* I wake up, rise, get up. *fumafǎngonak:* I keep awake.
inlĭblibak—ninlĭblibak: I keep awake, watch through the night

walk *ŭmüyak* (go); *manálanak—nanálanak:* I walk on the road; *ilĭdek:* I walk at the borderline, frontier; Pers.: *umĭlidak*
umǒnodak: I walk behind; durative: *umonǒnodak*
tetĕngek: I walk through the center (of a town, region)
umĭliwilĭwisak — inmĭliwilĭwĭsak: I walk "everywhere" around; also: *inlilĭwĭsak—ninlilĭwĭsak.*
iliwĭshek—liniwĭshko—malĭwish—minlĭwish: transit.: I walk through, I pass a town, region; and: I surround, encircle.
madmadának—nadmadának: I take a short walk, walk a little. See: go.

wall *bĭlud:* stone wall at the rear of a house.
(*álad:* the wooden enclosure of a house and its partitions, a fence; its front enclosure: *sŏdjöy.*)
tjǎpay: stone wall around the *fáwi* or *pabafĕángan* (also the court is called sometimes *tjǎpay*). The top of this wall: *tángfºu.* See: councilhouse.
tŏping: wall of a rice-terrace; its cope: *fánèng;* its inner side: *tsalĭshtjish.* A niche in this wall with a large stone as roof, where boys guarding the fields may find shelter: *lĭang.*

wander *manálanak;* See: walk, go.

want *lĕytjek* (like)

war *falŏgnit* [*falŏknid*]; *namáka:* headhunting.
makifalognĭdak: I go to war with my comrades.
See: song (warsong).

ward off *palakdiŏwek—inpalákdiŏko—mapalakdiŏ:* I ward off (a spear or stone thrown at me) with the shield.

warm *átong. inátongak:* I am warm; *umátongak:* I am getting warm; *anitjőek* [*initjǣek*]—*inanítjok*—*maanítjo:* I warm, make warm; *umaátongak:* I remain warm;
paatőngek: I make warm, I heat;
inanitjőak [*initjǣak*]*:* I warm myself at the *initjǣan*, fireplace.

warrior *fumabfalőgnid* [69]

wart *palúdan*

wash *ímsek* [*ímshek*] — *inmísko* — *mámis*—*mangímis:* I wash face, hands; Person.: *úmisak*—*ínmísak:* I wash myself, bathe. (without *"áwak,"* body)
fulúak—*finulúak*—*mafulúan*—*mamúlu:* I wash my hands (*nan límak*);
uáshak [*wáshak*]—*inuáshak*—*ma/uáshan:* I wash (parts of my body, wood, stone, dishes)
likliákak—*liniklíkak*—*maliklíkan:* I wash my head (*nan ólok*)
tsă/ópak—*tsină/ópak*—*matsă/ópan:* I wash my eye (*nan mátak*)
saksákak—*sinaksákak*—*masaksákan:* I wash the privy parts (*wadwádko*)
labfáak—*linabfáak*—*malabfáan:* I wash cloth, a coat, shirt etc.

wasp *atínfayǣkan*

watch clock *líluash* (Sp. reloj)

watch, guard *infólu; ináknal* (a guard in the rice plantation)

watch, I Possess.: *fólúek; aknálak.*
Person.: *infóluak*—*ninfóluak. inaknálak*—*ninaknálak.*
totokőngak—*tinotokőngak*—*matotokőngan*—*manotókong:* I watch ("a head, lest any dog get it")
inŏóshtjongak—*ninŏóshtjongak:* I watch looking down

watch from above; (or: *umŏŏshtjongak.*)
iilăek: I watch, see close.
ĭdiĭmko — indiĭmko — maĭdiim — mangĭdiim: I watch, observe (the enemy)
inlĭblibak: I keep awake watching during night

water *tjĕnum* [*tjănœm; dănum; dĕnom*]; *katjĕnœm:* a body of water, river, pond; Gewässer. *tjĕnumak:* I water (irrigate); *manaktjŭak:* I get water. See: pot.

waterfall *matoytóyok; tjĭpash* (the rock over which, or out of which water flows)

wave *kabŏngaœ si tjĕnum;* current, ripples in a river: *palŭpo*

wax *alĭd; lĕngash:* black wax

way *djălan; kălsa* (highway, made by the government);
ăla: direction, as: "*ălak ya Alab:* my direct way is to Alab."
is nan kadjălan: on the way (while walking)
intŏ nan mă/yöy id Fœntok? where is the way to Bontoc?
isĕlătko: I obstruct the way; *insĕlatak:* I stand in the way.

we *tjaĭta* (we two; you and I); *tjatăko* (we, inclus.); *tjăkămĭ* (we, exclus.) [81-84]

weak *lupŭyan; nasăkyu:* a small and weak man;

wealthy *gadsăngyen* [*katjăngyĕn*]. See: rich.

weather *lăwag; tălœn:* the fields surrounding a town;
tălœn: is used in some idioms for "weather" or "time"

weave *afŏik* [*afŏyek; abŏik; ăbfök*]—*inafŏik—maafŏi—mangafŏi.*
Person.: *inăföyak—ninăföyak.* See: loom.

wedding *tsůmno:* wedding feast; *finulĺas:* rich man's wedding feast
kåkang: connected with the wedding-ceremony; the head of a buffalo, kept several weeks in the house under the roof, is put outside together with the heads of other recently killed buffaloes.
tsumnŏak: I celebrate wedding, make a feast;
sångfu: ceremony on the second day (eating a pig).
fushůg: rest day after wedding.

wedge *påshek. påshkek:* I split by a wedge (split)

weed *laldådkin; lůkam* (grass);
sakåmmaak—sinakåmmaak—masakammåan; lůkamak: I weed.
intjålosak—nintjålosak: I weed the wall of a rice terrace;
ĺbabak: I weed, clear the ground from trees, hedges; I throw over after cutting into it.
kafŏtek—kinafŏtko—makåfot—mangåfot: I tear out, pluck out grass, herbs.

week *domĺngko* (Sp. Domingo, Sunday)

weep *inåkaak—ninåkaak.*

weigh *liblåek* (Sp. libra)

well spring: *ĺb/ib;* small well: *fůdfud.*

well *is kăwĺs* [411]

west *lůmnekan si åkyu:* "sunset."

wet, I *ibfŏik* [*ĺbfök*]—*ĺnfök—måbö* [*måböy; måföy*]. See: water; soak.

wet *náböy;* I am wet: *nabóyak* [*nafóyak*].

what *ngăg* [147; 350 f.; 358]; as interjection: *nān?* "what did you say?" or as interj. of surprise: *ngăg kăn.*

whatsoever *ăläi ngăg* [*ulĕngăg*]

wheel *kangkångö* (Iloc.)

when *kăd?* [354]; when, conjunction: [443; 444; 445]

whence, where, whither *intŏ* [*ėntŏ*]: [353].

whereabouts *kăawad* (place; also period, space).

whet *palítjek* [*balídek*] (sharpen)

whether *mo*

whetstone *palítjan* [*balídan*]; *asáan* [*ásān*]

which? *sínu ay.. ngăg..* [149]; Relat. pronoun [328-338]

while conjunction: [444]; a little while: *sin akítan.*

whip *fá/ig*

whip, I *fayékek* [*fayíkek*]—*finániko*—*mafánig*—*mamánig:* whip a horse, punish a man by whipping. Person.: *fumánigak.*

whirl *inlilĭwin nan tjĕnɑ̄m:* water whirls.

whisky *"fáyash"* (an alcoholic beverage made of sugarcane)

whisper *intibtĭfiak—nintibtĭfiak*

whistle *insĭukak* [*insĭyukak; insĭyokak*] — *ninsĭukak:* I pant, I breathe whistling, after hard work.

white *impŏkaɑ̄.* I dye white: *papokáɑ̄wek—inpapokáɑ̄ko—maipapŏkaɑ̄,* or: *kumádibak is impŏkaɑ̄.*
ɑ̄fan: white hair.

who, whom? *sĭnu?* [146; 344-350]. As Relative Pronouns: [328-338]

whose? [347]

whosoever *ɑ̄läi sĭnu*

whole *amĭn; amĭn nan ĭsa'y mŏnok:* the whole chicken; *is nan sin ádkyu:* the whole day; *nan amĭn ay ĭli:* the whole country.

why? [352]. why not? *en adĭ ay?*

wicked *ngāg. mangĭsu. láɑ̄wa:* a wicked action (not person), "it is bad, wrong, forbidden."

wide *andɑ̄wa; ananáɑ̄wa* (wide shoes, trousers); I make wide: *ananaɑ̄wádek.*

widow *ilĭkas* [*ilĭkash*]

widower *ămăsăng* [*ămăshăng*]; *nadmasăngan.*

wife *asáwwa ay fafáyi*

wild *átab* (of animals)

wild buffalo *ăyáwan* [*áyăwan*]

"wild cat" *ínyao*

wild chicken *sáfag;* wild (and domesticated) cock: *kawwítan*

wild hog *láman; fángo*

will, I *léytjek* (like); *ek, tek:* I go to... [307]; *íssak* [308]

win, I *afákek—inafágko—maáfag:* I win in games;
I lose: *măáfakak.*

wind *tjakím;* storm: *límlim;* whirlwind, typhoon: *alipóspos; kalifádfud.*

wind, I *ilitlítko:* I wind around, a thread around the finger etc.

window *féntána* (Sp.: ventana); *táwa* (Iloc.)

wine *"tápuy:"* rice-wine.

wing *páyak* [*báyog*]

wink *inkimkímak*

winnow, I *táp/ak—tináp/ak—matáp/an.*

winnowing tray *lĭg/œ;* [Samoki: *lī/kå*]

wipe off *popŏ́kak—pinopŏ́kak—mapopŏ́kan* (a table, floor, bench)
aponǻshek—inaponǻshko—maapŏ́nash—mangapŏ́nash: I wipe my face, my hand, body, I touch.

wire *fålœd* [*fålod*]. *fålod ay patatjĭm; ay kåtjing:* an iron; brass wire
falœ̆tjek: I bind, tie, fetter, imprison.

wise *manimnĭman* (*nimnĭmek:* I think); "thoughtful;"

wish, I *lĕytjek* (like). my wish: *nan lĕytjek.* a wish: *kalĕyad*

with *mifúegak:* I am, go with... *ifuĕ̆gko:* I take with me.. [300; 391; 401];

without *ma/ĭd* [408]; *"inmåli ay ma/ĭd soklŏngna:* he has come without hat"

woman *fåfåyi;* Plural: *fåfåfåyi;* old woman: *inĭna;* Plur.: *inĭn/na.* See: girl.
mikifafåyiak: I visit the girls' dormitory, the *ŏlog*

womb *få/i* [*fåö; fåöy*] *si ongŏnga*

wonder, I *madödŏ́gĕdak—nadödŏ́gĕdak; matǻaak—natǻaak.*

wood *kåyœ* (generic and specific: pinewood);
mangåyœak: I get wood, and: I go into the woods to consult the omen-bird.
tjápong (spec.); *alalási* (spec.); *balåyin ay tjápong:* wood for handles, spears etc.
kayŏ́ek [*kayœ́ek; kayú́ek*]—*kinåyok—makåyo—mangåyo:* I get wood

wood *lĭpat:* dry wood, fire wood. *pă̆gpag, kakắyu̯an:* grove, forest. See: grove.
măishú̯no: fire wood.
minlĭpatak: I get dry wood, break it off from a tree
mamắdingak: I gather dry wood from the ground.
bắding: any dry firewood.

wool *tsŭ́dtsud* [*tsŏ́dtsod*]*:* short hair, fur of sheep, buffalo, dog and short feathers of fowl.

word *kălĭ́* (speech, language)

work *tsú̯no* [*tjú̯no*]

work, I *tsunŏ́ek* [*tsunú̯ek; tjunŏ́ck; tsŭ́nck; tsŭ́n/nek*]*—tsĭ́n/nok—mắtno—mắn/no.*
Person.: *ėntsú̯nŏak* [*intjú̯noak*]*—nėntsú̯nŏak*
"ma/ĭ́d ėntsú̯no is nan katalŏ́nan! no work in the fields! (on holiday)"
Causat.: *patnŏ́ek—inpắtnok—maipắtno—mangipắtno:* I order to work.
inlagfŏ́ak—ninlagfŏ́ak: I work for wages.
mamŏ́gnakak: I go out to work. (*fŏ́gnak:* work day)
insắmaak—ninsắmaak: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.

workman *tsumú̯tsú̯no*

world *fatá̆u̯a; nan lắwă̆g.*

worm *kĭ́llang* (also: little boy, baby); *fĭ́kis:* vermin, maggot.

worse *amắmėd; umamắmėdak:* I am getting worse.

wound *fắkag* (caused by cutting, hitting, striking)

wound, I See: cut; hit; stab; strike; throw etc. Cf. [68]

wrap, I *iwĭsak—iniwĭsak—maiwĭsan—mangĭwis:* I wrap into a blanket: *ĭwis* [*ĭwish*]
mangĭwĭsak—nangĭwĭsak: I wrap myself (in a blanket)
komŏnak—kinomŏnak—makomŏnan—mangŏmon: I wrap into linen, paper, a mat etc.
I unwrap: *kaďnek nan ĭwis, nan komŏna.*

wrapper *komŏna;* wrapper of cloth, paper, linen.

wrestle *intjĭpabak—nintjĭpabak:* Person. of *tjipăpek:* I catch.

wring, I *sidsĭdak—sinidsĭdak—masidsĭdan—manĭdsid:* I wring wet cloth.

wrist *pangatsĭngan* [*pangatjĕngan*]

write *kalăyak* (mark by scratching, branding, cutting, carving).
sulădak—sinulădak—masulădan—manŭlad. (Iloc. etc.)
Person.: *inkălayak—ninkălayak. insŭladak—ninsŭladak.*
pasulădek — inpasulădko — maipasŭlad: I make write, I order to write.

wrong *ngāg* (bad); *lăẅwa* (morally bad, forbidden, wrong, indecent); *olŏläy* (very bad; wicked; still worse than *lăẅwa*); Tucucan: *lăẅĕng.*
this is wrong, not correct: *fakĕn sa!* [323].

Y

yard *tjĭla* (court); *faă̆ngan:* yard around a house; *aɯwĭ́tjan:* place outside the house but under its overhanging roof. (See: burden)

yarn *lúfid*

yawn *in/ŭ̆̆bak—nin/ŭ̆̆bak*

year *taɯwĭn* [*tawĭn; taoĭn*]; last year: *nan taɯwĭn ay inmúy, ay nálosh; tĭnmaɯwĭn; idtaɯwĭn.* next year: *nan taɯwĭn ay umáli; is kasĭn taɯwĭn.*

yell, I *ėn/ngă̆oak—nėn/ngă̆oak:* I yell before battle, shout to the enemy, challenge them; or: *ėngkolúluak.* *ėn/ngaowúak:* I shout, yell while returning from successful headhunting.

yellow *făkĭngi* (probably the yellow blossom of a plant called *fakĭngi*)

yes *ŏy! wĕn!* [*ɯĕn*] (*wĕn:* expresses the listener's attention; he utters it now and then while an other speaks to him).

yesterday *adŭ̆gka* [*idŭ̆gka*]; day before yesterday: *kasĭn adŭ̆gka; is kasĭn ŭ̆gka; adidúna* [*aditŏ́na*].

yet *tjitjĭtja:* [314]; not yet: *tsă̆an* [324]; *tsă̆an pay.* Cf. *tsă* [310].

yonder *istji* [*istjáy, istjúi, sidĭ*]; *anŏka!* you yonder! *anĭn!* you yonder! [144].

you *sĭka* (singul.); *tjăkăyĕ* [*dakayŏ*] (plural)

young young man: *fobfăllo;* young woman, girl: *mamăgkid; fobalŭan:* handsome young man.
anŏtji [*inŏtji*]: younger brother or sister.
ongŏngaak: I am young.
ĭnănak: young of animals (or: *fumălo ay...*).
young dog: *ŏkĕn;* young chicken: *ĭmpas* [*ĭmpash*]; young bird: *ănak si ayăyam,* or: *gŏyad ay ayăyam. ămĕg:* young pig. *fumălo ay kŏsha:* young cat. *ĭnănak ay nĕang:* young buffalo. *ĭnănak ay kafăyo, fumălo ay kafăyo:* young horse. *inlĕngleng:* young, fresh plant.

your, yours [101-111].

youth *kă/ongŏnga:* childhood. *inkăna's san kă/ongŏnga:* from childhood on. *is nan kă/ongŏnga:* in childhood.

PART III

TEXTS

PREFACE

The following Texts — the only Bontoc Igórot Texts in existence — have been dictated to the Author, during the summer of 1907, by Matyu from Bontoc, Fanged from Samoki (Bontoc's sister-town) and Falonglong ("Antero") from Bontoc, assisted occasionally by Kalangad, Tjumigyay, Oloshan, Kodsoo, Angay and others.

TO THE MEMORY OF



MATYU FROM BONTOC

The one who possessed the most comprehensive knowledge of folk-lore was Matyu, a true Bontocman of high intelligence, great modesty, happy humor and good will. Most stories and songs were obtained from him, the indefatigable narrator. Had time allowed it, he would have added many another story to the present Texts.

Matyu had left in Bontoc a family of whom he often thought with longing. Fate did not permit him to see his wife and sons and home again. Sad tidings came the other day, that Matyu had died at Detroit, in Michigan, on September third, in 1908.

And as no stone bearing his name marks the place where his soul left the body, this book shall preserve his likeness and his name.

His is the merit to have been the first to hand over to memory, in his own idiom, the legends of his tribe contained in this book. It will never be forgotten with what piety he recited the tales of the world's creation and of the deeds of God, known to the Bontoc Igórot as Lumāwig. On the day before the Igórot's departure we sat together till late in the night in his hut around the fire, while a thunderstorm raged and torrents of rain rushed down, reminding him of his far home; there and then it was that he recited, as his last farewell, the Work-Song.

His stories and songs may thus be taken by his widow and sons as Matyu's last greeting.

And if some one should read to them the tales recorded here as they came from Matyu's lips, then may their remembrance of their kind and wise father become strong and not too bitter!

Nor shall I ever forget you, my good friend and patient teacher, Matyu!

* * * *

When consigning the Texts to writing, the Author observed his principle of taking down precisely what he heard and as he heard it; he has not corrected a single sound or word or phrase, even when he met unmistakably with irregularities; however, this occurred rarely. The flow of narration was not interrupted by questions or interference when a passage seemed obscure, except by the occasional request of repeating a phrase or of speaking more slowly.

The orthography of the Texts differs in many passages considerably from that in the Grammar and Vocabulary; the orthography sometimes varies even in the same sentence, exactly as the spoken language varied. The interlinear version, some notes and his knowledge gained from the pre-

ceding Grammar and Vocabulary will enable the Student to reduce unusual variants to the standard forms.

Thankworthy assistance in the translation of the Texts was rendered by Falonglong; also to others the Author is indebted for the explanation of certain difficult passages.

The Texts are divided into small sections, in order to make it possible to locate quotations in the Grammar; also in the explanatory notes reference is made to these sections. In the translation the aoristic or historical Present which prevails throughout the Texts has frequently been changed into our Preterite. Possessive Verbs and those Personal Verbs which govern an object have been rendered into their equivalents, our finite transitive Verbs.

About the importance of genuine Texts R. H. Codrington, D. D., writes in his "The Melanesians, Studies in Anthropology and Folk-Lore, Oxford, 1891," p. 356: The value of truly native stories is beyond all question; they exhibit native life in the particular details which come in the course of a narrative; they are full of the conceptions which the native people entertain about the world around them, they show the native mind active in fancy and imagination and they form a rich store of subjects for comparison with the folk tales of other parts of the world.

The Contents of this Part III are:

1. Lumāwig
2. Headhunters' Return
3. The Battle of Calŏŏcan
4. The Rat and the Brothers
5. The Stars
6. Tilin
7. Kolling
8. The Monkey
9. Palpalāma and Palpalaking
10. Varia
11. Songs.

LUMAWIG

Wŏdă nan sinăki ay măngănub ay ănak si Lumăwig. nan fatăɑwa L.1
There were two brothers who hunted, sons of Lumawig. the world

ma/ĭd fflig; tsădă nan fatăɑwa, et mo mangănubtsa, ya ma/ĭd ka=
there are no moun- tains; flat the world so when they hunt, there is no catch-

ĭsădtan nan lăman ya nan ŏgsa. – isăĕd kanăn nan yŭn/a en 2
ing-place of the wild pigs and the deer. then says the older brother

"poshngĕnta'd nan fatăɑwa, ta makŏlud nan fflig." isătja'd
let us inundate the world that become rough ("arise") the moun- tains. Then they

en pŏshngĕn ad Mabɑdbodŏbɑd. ketjĕng năpshong nan fatăɑwa.
go to inundate at Mabudbodobud. Then was watered the world.

– isăed kanăn nan yŭn/a en "ĕnta'd manalŭkong." isătja'd 3
then says the older brother let us two go to put a trap. Then they

en isalŭkong nan săngi ad Mabɑdbodŏbɑd. isătja'd fengăĕn nan
go to use as trap the head-basket at Mabudbodobud. Then they raise the

săngi ya ăngsan nan năkna ay lăman ya nan ŏgsa ya nan tăkɑ.
basket and much is the booty: wild pigs and deer and people.

– ketjĕng nalŭfug amĭn nan tăkɑ. wŏdă nan sinăki ay natăkɑ 4
then had perished all the people. There are a brother and sister who were alive

L.5 *ad Pǒkis. – ketjěng inǒstjong si Lumǎwig ya ostjǒngăna'd Pǒkis ya*
at Pokis. Then looks down Lumawig and he looks down to Pokis and

ketjěng is igǎ kalīneb; et sťya nan natakăan nan sinǎki.
it is the only (place) not reached (by water); then it (is) the abode of the brother and sister.

6 *– isǎed lumǎyuk si Lumǎwig ya kanǎna en "ket tjakăyǒ shă!" isǎed*
Then descends Lumawig and says Oh, you are this! Then

kanǎn san laláki en "tsăkămť na ya nay nashkǎakămť!"
says the man we are here and here we freeze.

7 *– isǎed fǎǎlèn Lumǎwig nan ǎsŭna ad Kalaawťtan ya nan ǒgsa.*
Then sends out Lumawig his dog to Kalauwitan and the deer.

isǎed ťnkyat nan ǒgsa ya nan ǎsu ay ǎmiy ad Kalaawťtan
Then swims the deer and the dog, going to Kalauwitan

ya umǎatsa is nan ǎpuy. isǎed isigtsǎn nan Lumǎwig tjăťtja.
and they get the fire. Then awaits Lumawig them.

8 *– kanǎna en "tǎddo adťtja umǎli!." isǎed umǎy si Lumǎwig id*
He says how long they do not come! Then goes Lumawig to

Kalaawťtan. isǎna'd kanǎn is nan ǎsŭna ya nan ǒgsha en
Kalauwitan. Then he says to his dog and the deer

"nangkǒkăyŭ tjaamǒngaa is fǎǎlèn is ăpŭy." isǎna'd kanǎn en
why! you delay the sending for fire. Then he says

"ǎyed! yöǒy/yaa nan ǎpuy ad Pǒkis; ta ťflak tjăkăyŭ!"
get ready! bring the fire to Pokis; let me watch you!

9 *– ketjěng umǎytja 'sh san kaawǎna nan pǒshong ya madǒy san ǎpuy*
Then they go into the middle of the flood and dead is the fire

ay inádatja ad Kalauwítan. – isána'd kandn en "nangkókăyú L.10
which they had taken at Kalauwitan. Then he says why! you

tjaumóngau si fădlén. kasínyu'd yói; ta iilák od tjákăyú!" ketjéng
delay sending. the Again you must bring; let me watch you! Then

iildéna ya nadóy san kóan nan ógsa. isáed kandn Lumáwig en
he observes and was extinguished that of the deer. Then says Lumawig

"ádpay ákish madóy nan inifgnan nan ásu 'y tjúi."
it will surely also be extinguished the holding of the dog yonder

– isáed ínkyat nan Lumáwig, úmtsan ya pinfánishna nan ápuy ay 11
Then swims Lumawig, he arrives and takes quickly the fire that

inígnan san ásŭna. isána'd íd/ăn ad Pókis. isána'd ídnét nan ápuy
had brought his dog. Then he takes (it) to Pokis. Then he builds a fire

ya inītjaudna nan sináki. – ketjéng mástjok nan tjénum. isáed 12
and warms the brother and sister. Then evaporates the water Then

kandn Lumáwig en "tjákăyú ay sináki inasaawákăyú!" isáed
says Lumawig you, brother and sister marry! Then

kánan nan fafáyi en "sía ma ngèn; siádnay nángkŏ kakăísu, tay
says the woman: this may be right perhaps but, why! abominable (it is), because

sinakíkămí." ketjéng si Lumáwig inasaawóna tjăítja. ket malídon
we are brother and sister Then Lumawig united (married) them. Lo! pregnant (is)

nan fafáyi. ketjéng makánaktja. – isáed potlóngèn Lumáwig nan 13
the woman. Then they had many children Then cut off Lumawig

ángsan ay tánaab. isána'd kandn is nan tánaab, is nan djúwa 'n
much reed. Then he says to the reed, to two (of them)

L.13 *"ėngkălĭkăyŭ'd ay djŭwa ay tănœb," ya nėngkălĭtja 's kălĭn si*
you must speak, you two reeds. and they spoke the dialect of

14 *iKinăang. – inpakaliĕna tjăĭtja ay djŭa is kalĭn si imMalĭgkŏng.*
Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djŭa pakaliĕna tjăĭtja is kalĭn si iSadsăngа. isăna'd tsa
two (other) he bids to speak them the dialect of Sadanga-men. Then he continues

inasăœwėn tjăĭtja. San djŭa ay imMaligkŏng nakănaktja 'd
marrying uniting them. The two Maligkong-people had offspring at

Malĭgkong; san djŭa ay iKinăang nakănaktja ad Kinăang.
Maligkong; the two Kinaang-people had offspring at Kinaang.

15 *– ketjĕng tja măngsan nan tăkœ. ketjĕng tjăĭtja nan umĭli is nan*
Then they kept multiplying the people. Then they are inhabitants of the

16 *fatăœwa. – ketjĕng pakaliĕna san djŭa ay tănœb ăkis is kălĭn si*
earth then he bids to speak two reeds again (other) the dialect

iMĭnid. ketjĕng makănaktja. ketjĕng tjaĭtja nan umĭli is nan
of the Mayinit-men, then they had offspring. Then they are inhabitants

fatăœwatja. isăed wodă nan iniFĭwang, iniTukŭkan,
of their region. Moreover there are the Baliwang-men, the Tucucan-men,

17 *iniKānöŭ, iniTŭfeng, iniFălig. – ketjĕng mawalăsan nan*
the Kanöu-men, Tulubin-men, Barlig-men. Then is distributed the

fatăœwa is nan tăkœ. ketjĕng tsăma'y ăngsan nan tăkœ.
world to the people. Then very many the people.

18 *– ketjĕng isăna'd patœfăĕn san ăsĭn ad Lakăngao. isăna'd kanăn en*
Then, then he makes grow the salt at Lakangao. Then he says

"inafŭyúkăyŭ'd!" *ya năóto* *san ăsín.* *isána'd* *kanán en* L.18
you must boil down (salt); and boiled was the salt. Then he says

"inilagókăyŭ'd!" *ya adítja* *kékken* *ay mangilágo is san ăsín,* *tay*
you must sell (it) and not they know (how) to sell the salt, because

intsatsáawish *nan kalitáko.* – *isána'd* *atónèn* *ad Mínid* *et tumófo* 19
straightforward our speech. Then he removes (it) to Mayinit, then grows

nan ăsín. *isána'd* *kanán en* *"inilagókăyŭ'd!"* – *isána'd* *kanán en* 20
(there) salt. Then he says you must sell (it) then he says

"nángkö, *kasísiá* *nan èngkaliányu;* *et isná* *ed nan tóktsun* *nan ăsín*
why! nice and (is) kind your speech so here be the seat of the salt,

ay nay. *tjăkăyŭ* *nan minkóa* *is nan ăsín,* *tay nannáytja 'y iFáantok*
here. You (are) the owners of the salt, b cause (of) these, the Bontocmen,

ya intsatsáawish *nan kălítja.* *laglágo* *nget nan kóan* *tjátŏnă."*
is harsh their speech. Purchase may be the property of these.

– *ketjéng* *isána'd* *kánán* *ákis ön* *"éngkăyŭ'd* *umála,* *ay iFáantok,* 21
Then, then he says again you must go to get, Bontocmen,

is bída, *ta kapényŭ* *is fánga."* *ketjéng* *kapéntsa* *ya adí* *mashâyug.*
clay that you make pots. Then they make, but not wellshaped.

– *isána'd* *kanán en* *"nángkö,* *fakén* *tjăkăyŭ* *is inkáib* *si fánga.* *laglágo* 22
Then he says why? not you (are fit for) making pots. Purchase

nget nan koáyu, *tay adíyu* *kekkèn* *nan tsak* *ibfakáfaká* *ken*
may be your property, because you not know (mind) my often telling (it) to

tjăkăyŭ." – *isána'd* *atónèn* *ad Samóki* *nan fánga.* *isána'd* *kanán* 23
you. Then he removes to Samoki the pottery. Then he says

L.23 *en "ĕngkăyŭ'd umála, ay iSamóki, is bída, ta kapĕnyŭ is fánga."*
you must go to get, Samokimen, clay that you make pots.

isátja'd ėn umála ya kapĕntja ya mashấyug nan fánga.
then they to get (it) and make and wellshaped (are) the pots.

24 *– isátja'd kinấėb, ya kanấn san Lumấwig en "ĕngkăyŭ'd ilágo nan*
Then they had made and says Lumawig you must go to sell

25 *kinaĕpyu ay fánga." ĕntsa pay ilágo ya mál/an. – isána'd kanấn*
your making, which are pots. They go, indeed, to sell, and great many. Then he says

is nan iSamóki 'n "tjăkăyŭ 'sh minkóa is nan fánga" isána'd kanấn
to the Samokimen you (are fit for being) owners of the pottery. Then he says

en "tjăkăyŭ ay iFấntok! nan lágon nan kŏấyu, tay natsaẃwísh nan
you Bontocmen: purchase your property because straightforward (is)

kalĭyŭ." ketjĕng tji's okókud. —— si Málkod nan ninokókud. ——
your speech. Ended (this is all) here the tale. —— Malkod (is) the narrator. ——

26 *Wŏdấ san sinấki ay făfăfáyi 'y ĕntsa mamaládong ad Lánao; ya*
There are two sisters who went gathering beans at Lanao and

27 *wŏdấ sh' Lumấwig ay inóshtjong ad Patongálu. – isána'd, kanó,*
there is Lumawig who looks down at Patongalu. Then he, it is said,

kanấn en "tĕk od ĭlaėn tsăĭtsa." isáed ŭmtsan ya kanána 'n
says let me go to see them. Then he arrives and says

28 *"kö tsakăyŏ sha ay?." – "tsăkămĭ măn na ay mamaládong ya nay adĭ*
why! you (are) that? It is we indeed gathering beans and here not

katsákaẃb nan falatŏngėnmi." – "adĭ man katsákaẃb tay sĭka 'y yún/ă
is sufficient (picking) our getting beans not sufficient (picking) because you older sister

ya ĕngka ŭmiĭmish." – isǻed kanǻn san yún/ă ay mangǻngo ön L.29
go always bathing. Then says the older laughing

"ngăg kan aykŏka umŏoshtjong? "isǻed kanǻn Lumǻwig ön "inǻka'd
why do you look down? then says Lumawig hand (me)

si ĺshang is sinlŭi is nan falǻtong!" – ketjĕng ǻktan san inŏtji; 30
a single pod of the beans. Then gives one the younger sister

ketjĕng ipǻgpag san Lumǻwig san sinlŭi ay falǻtong is nan tayǻan.
then shells Lumawig the pod of beans into the basket.

ketjĕng ya mǻpno. ketjĕng yǻket inangǻngo san inŏtji. – ketjĕng 31
Then (it) is full. Then indeed laughs the younger sister Then

kasĺn kanǻn nan Lumǻwig en "inǻka 'sh ĺsha 's tayǻan; ta issǻka'd
again says Lumawig hand (me) the other basket; you will

kasĺn umǻktan is sinlŭi." ketjĕng ipagpǻgna is nan katayyǻan ya
again give (me) a pod Then he shells (it) into the basket and

mǻpno ǻkis. isǻtja'd ĕntotŏya san sinǻki ya kanǻntja en "nǻngkŏ
it is full also. Then they converse, the two sisters and they say why!

nay ninkǻpno nan djŭwa 'y tayǻan." – ketjĕng kanǻn nan Lumǻwig 32
here were filled the two baskets. Then says Lumawig

en "sumǻăka 'y inŏtji ta ĕngka umǻla 'sh tŏlŏ 'sh tayǻan." ketjĕng
go home you younger sister that you go to get three baskets. Then

sumǻa san inŏtji ay umǻa 's tayǻan. ketjĕng kanǻn san ĺnŏtji ken
goes home the younger sister to get baskets. Then says the younger sister to

inǻna 'n "umǻlaak is t'lŏ 'sh tayǻan." – isǻed kanǻn inǻna 'n "intŏ 33
her mother I shall get three baskets. Then says her mother where

L.33 *man la mangalányu 'sh tji? nángkö akiakít san falátong." ishád*
then do you get that? why! very few (are there) beans. Then

kanán san inótji en "tjí man si fobálwan ay alídna nan sinlúi;
says the younger sister There is indeed a young man who takes the pods

34 *ipagpágna is nan tayán ya inkakápno." – isád kanán inána en "aykó*
he shells (them) in the basket and it was filled. Then says her mother is

lawwátji? yám/mo alídem nan tólo'y tayán!" isá'd kanán amána 'n
this wrong? well then, take the three baskets Then says her father

35 *"sínu nan katakún tóshă?" – ketjéng íd/án nan ánótji san tolo'y*
who (is) the person there Then carries the younger sister the three

tayán. ketjéng alídèn ákis nan Lumáwig nan tólo'y lúi ya tsána
baskets. Then takes again Lumawig three pods and he

pinigáktjeng ay mangipágpag is san tólo 'y tayán. ketjéng
distributes quickly shelling (them) into the three baskets. Then

36 *ninkapnótja ákis – isád kanán nan Lumáwig is nan sináki en*
they (are) filled also Then says Lumawig to the sisters

"isáayú'd nan djúwa 'y tayán ay nay." ketjéng isán nan sináki
take home the two baskets here. Then take home the sisters

37 *san djúwa'y tayán – isád kanán tja amátsa ken inátsa en "aykóyu*
the two baskets. Then say they their father and mother, did you

pináyan amín?" kanántja en "pináyanmí tay tjúi mam pay si laláki
fill all they say we filled (them) because there was verily a man

38 *ay fumátjang ken tjákámí ay sináki ay inóak." – isád kanán nan*
who helped us sisters to get beans. Then says

amátja en "ay! engkăyŭ'd ta aládènyu nan ib/ána, ta issákayu'd L.38
their father ah! you should go that you get the other, that you will
companion

sumáa ay tŏlŏ." *ketjĕng umáytja ya mafubwŭgtja ay sumáa.*
come (all) three. Then they go and walk together going
home home.

ketjĕng sumáobtja paya. *isáad san laláki nan awwídna ad Ip/ĭppit.*
Then they arrive, surely. He puts the man his burden at Ipippit.
down

– isáed kanán nan Lumáwig en "ĕngkăyŭ'd ta kanányu ken amáyu, 39
Then says Lumawig you should go that you ask your
father,

mo makisáaák et is áfongyu." *isátja'd ĭbfaka is nan ken amátsa en*
if I ought to go along into your house. Then they ask their
father

"aykŏ makisáa 't nan fobfállo 'y tjái?" – isáed kanán amátja 40
shall come with us the young man yonder Then says their father

en "ya aykŏ ngăg ta adĭ makisáa?" *isáed sumákong san inótji*
"why should he not come with you?" Then returns the younger
sister

ya óna ayákan san laláki ya ènfŭegtsa ya sumá/ubtsa is
and goes to call the man and they go together and arrive at

áfongtsa. *isáed tawáktsa san fobfállo ya ènisúysuy is*
their house. Then sits down the young man and breathes under
(cools himself)

nan awwídsan. – isá'd kanán nan áman nantŏdĭtja 'y sináki en 41
the roof (outside). Then says the father of those sisters

"sumkĕpka!" *isáed sŭmkèp san Lumáwig ya panáwshăna san tjĕnum*
come in! Then enters Lumawig and "directly" water

ay mangĭbfăkă. *ketjĕng kanán amátsa en "sána kay nan tjĕnum!"*
he asks for. Then says their father here is the water.

L.42 – *ĭshă'd umáa san Lumáwig is nan tjĕnum ya sonsŏngėna ya kanăna*
Then gets Lumawig the water and smells and says

'n "mo makiĭliak ĭsna, ed kumĭtsiak ya makánakak."
if I dwell with you here then I shall become strong and father of many children.

43 – *ketjĕng maɑwĭid păyă. patekwábna san kŏlong. ketjĕng*
Then it is morning. – – he bids to open the chickencoop. Then

fumálatja pay nan mŏnok ya san ĭmpas ya kanăna 'n "ngăgkan, aykŏ
come out indeed the chicken and the chicklets and he says why, are these

ketjĕng na 'sh monŏkyu?" isáed kanăn san amátsa en "ketjĕng pay
all of your chickens? Then says their father it's all, indeed,

44 *sa 'sh pasiksĭkpėnmi." – isáed kanăn nan Lumăwig en "inyăikăyŭ'd si*
this of "our raising (in coops)" Then says Lumawig you shall bring

mŏting ay, ta mikmĭkak tsaĭtja." ketjĕng mikmikána nan ĭmpash;
rice-meal that I feed them then he feeds the young chickens

45 *kŏytsa'd mangmangálak ya kakáɑwĭtan. – isána'd ăkis kanăn*
lo! they grow to be hens quickly and cocks Then he again says

en "ya kad nan futŭgyŭ 'shna?" isáed kanăn san amátsa en "ya
and how many your pigs here Then says their father well,

ketjĕng pay nan ĭsang ay kānănak ay ŏko is tsámi tsuktsukánan."
all is indeed the single (with young) (having just born) sow for our raising.

46 – *isă'd kanăn san Lumăwig en "paynyu'd san kăkwan is ăngö,*
Then says Lumawig you shall fill the pail with sweet-potato-leaves,

ta ek talŭan." ketjĕng talŭana san amŏmok ya kŏitsa'd ăkis
that I go to feed. Then he feeds the young pigs and lo! they also

mashangā̆yėn ay nasĺken nan fắtug yaket fắfüy ay tsaktsagŏ́ag L.46
hasten to grow the pigs and boar, so as to be big

yaket nan fắi ay ŏ́ko ya tsaktsắki. – isắed kanăn san amắtsa en 47
and the mother-sow is large. Then says their father

"ya! umafŏ́ngkă̆yu man ed is nan yŭ́n/ă." isắed kanăn san Lumắwig
well! you should marry the older sister Then says Lumawig

en "nan pay inŏ́tji 's inasă̆wak." – isắed kanăn amắtsa en "nangkö 48
the younger is to be my wife. Then says their father why?

kă̆wĺs mo asăwắim nan yŭ́n/a; tay nangkö kawĺs nan maikắbkab
it is good if you marry the older because why good it is to "take off first"

is nan yŭ́n/a." isắed kanăn san Lumắwig ön "nan inŏ́tji 's inasă̆wak.
the older. Then says Lumawig the younger is to be my wife;

ket ketjĕ́ng!" – isắed kanăn san Lumắwig en "tsumnotắko mān ed." 49
and that's all! Then says Lumawig we should have a feast

isắed kanăn san kashŭ́dna en "tsắkălă'sh sa! intŏ́ nan umắlam si
Then says his his brother-in-law "you?! – nonsense!" where do you get

ĺdnom? nắngkö pắkü ed ma/ĺd; nă̆ang ed ma/ĺd; fắtug ed
your wedding-feast? why? rice there would be none; beef there would be none; pork

ma/ĺd; mŏ́nok ed ma/ĺd." – ya ishắed kanăn Lumắwig en 50
there would be none; chicken there would be none. and then says Lumawig

"adĺkadak si idnotắko." isắed kanăn san kashŭ́dna en "intŏ́ man
I shall provide for our wedding-feast Then says his brother-in-law where pray

la nan umắlaam si ĺdnom? mĺd ā̆shĭ́ăshim ay mangwắni en
will you get your wedding-feast not are you ashamed to say

L.51 *'tsumnotắko?'" – ishắed kanắn Lumắwig ken kashŭdna en "nắngkö*
let us have a wedding-feast — Then — says — Lumawig — to — his brother-in-law — why

mĭd nongnŏngmo, tay tsatsắma nan umipắdslam ken sak/ĕn!"
nothing — you are worth — because — very much — you make ashamed — me

isắna'd kanắn ken asắwănа en "ĕnta'd ad Lắnao tay sĭa ay
Then he — says — to — his wife — let us two go — to — Lanao — because right (it is)

52 *umafŏnganta; – tay tsatsắma 'y umipadshi sh' kasŭd ken sak/ĕn."*
(for) our weddingplace — for — very much — makes ashamed — the brother-in-law — me.

ketjĕng inmắytsa 'd Lắnao ya isắtja'd ėntotŏya ay sinashắwa;
then — they went — to — Lanao — and — then they — speak — as husband and wife.

kanắn nan Lumắwig en "tjumnŏta mān ed!" ketjĕng tjumnŏtsa.
says — Lumawig — we two ought to have a feast — then — they have a wedding-feast

53 *– isắed fĭbikắt; isắed ėn minpadla is tsălădöy, isắed ŭmüy*
Then (it is) morning; — then — he goes to — send out — for trunks of trees. — Then — go

nan tắkwa ay umắla is tsălădöy ya fanabfắnanĭg nan inắatsa
the — people — to — get — trunks of trees; — but — very small (are) — they brought

54 *ay tsalădöy. – isắed kanắn san Lumắwig en "fắkŏn sa 'sh tsălădöy,*
tree-trunks. — Then — says — Lumawig — not right these — trunks

tay fanabfắnanĭg; ta kay sak/ĕn ya is ėn umắla 'sh tsălădöy."
because — very small — "let — me — go to get" — tree-trunks.

55 *isắed umŭy ad Kădkad san Lumắwig. – sibwĕna nan tsaktsắkö ay*
Then — he goes — to — Kadkad, — Lumawig. — he cuts down — large

fădang ay djŭwa. intedĕe 'd Kădkad ya fekashĭna nan fătang ad
pine trees — two — he stays — at — Kadkad — and — hurls — the trees — to

Lånao. isåna'd kanån is nan tåkæ'n "sła ma adjł sa nan tsalådöy L.55
Lanao. Then he says to the people the right kind indeed, these, the trunks

ay nay kay! engkăyů umåla ya fanabfånanĭg" – isåna'd kanån en 56
here forsooth you went to get those very small ones. then he says

"ikaibyů'd sa nan tsălådöy; ta engkăyů'd umåla 'sh båyog." isåtja'd
use these tree-trunks; go ye to get kettles Then they
(make ready)

inyåi nan sinpŏ'o 'y båyog, ya ketjĕng isugłtja ya tjanumåntja
brought ten kettles, and then they put on fire and filled with water

nan båyog. – isåed kanån nan kashůdna 'n "ya! intŏ ma ådji 57
the kettles. then says his brother-in-law well! where, indeed, (is)

nan fĭnáyæ? nångkö lĭnumag nan tjĕnum ya adĭmpåad nongnŏngėn
the rice? why, there boils the water and you not at all care for

nan fĭnáyæ!" ketjĕng kanån san Lumåwig en "sak/ĕn nan mangĭkad
the rice then says Lumawig I (am) the one caring

ay umåla 's fĭnáyæ." isåna'd tsa italŏntŏn san ĭsa 'y kŏlug ay
to get rice Then he "often" passes the one basket

fĭnáyæ is san lĭma ay båyog. – ketjĕng ya ninkåpno san lĭma ay
with rice to five kettles. Then they are full, the five

båyog. – isåed kanån nan kasůdna en "ya, nongnŏngim ma ådji nan 58
kettles. Then says his brother-in-law well! you provide indeed

ĭdnotåko." isåed kanån san Lumåwig en "sak/ĕn man is ĭkad."
our wedding-feast. Then says Lumawig I (am to) care

isåna'd yīshtjåėn ya mangonŏna'd san ŏgsa. – isåna'd kanån en 59
Then he calls: "yishtjau!" and first come some deer Then he says

L.59 *"fakŏnkăyŭ 'sh umăli tay finulĭas na." isăed kasĭn ĕnyĭshtja ya*
not you (ought) to come; because a pig wedding-feast this Then again he calls and

60 *umăli nan fŭtug. – isăna'd kanăn is nan tăkŭ en "wăshtjin tjŭmpap*
come pigs. Then he says to the people each of you catch

si kŏăna!" isăna'd kanăn is san kăsŭdna en "nantjŭi tsaktsăki 's
his own! Then he says to his brother-in-law that big one shall be

tjipăpĕm!" tjĭnpab nan tăkŭ nan kŏătja ya igă makătpap san
your catching. Had caught the people theirs, but not could catch

kasŭdna. inbĭinbŏyna ad Pabălid; isăna'd ăkis panlŏngĕn ad Kătsuk.
his brother-in-law He chased (it) to Pabalid; then he again drove back to Katsuk.

isăed ya nalinglĭnget. isăed angangŏĕn san kăsŭdna 'y Lumăwig.
then he is sweating much. Then laughs (at him) his brother-in-law Lumawig.

61 *– kanăn nan Lumăwig en "taddŏ adĭm păad tjipăpĕn nan kŏam?*
says Lumawig how long do you not at all catch yours?

năngkö nakatpăban nan tăkŭ ya ketjĕngka's adĭ păad makătpap is nan
why! could catch the people, and alone you not at all can catch

kŏam; năngköm ămpon inpătnosh! ta kay sak/ĕn ya is mănpap!"
yours why, (you chase) until it gets thin! "let me be (he) who shall catch"

62 *– isăed tjipăpĕn san Lumăwig ya pinsikyăna nan udjĭdji ya*
Then catches Lumawig and quickly grasps the hindlegs and

pinisiblĕyna. isăna'd kanăn en "intŏ pan; năngkö mamătpap ya
lifts it up quickly. Then he says where (is it) pray; why, it's easy to catch, and

adĭka păad makătpap; năngkö, nakatpăban nan tăkŭ ya adĭm păad
you not at all can catch why, they could catch, the people, and you do not at all

tjipắpėn nan kŏam." – isắed kanắn nan kasŭdna 'n "mo kö man tay L.63
catch yours Then says his brother-in-law. Of course because

finlĕyko ĕ̆na, ĭssam tjipắpėn." ishắed kanắn nan Lumắwig en "nay;
I tired (it) first, then you will catch. Then says Lumawig here it is,

sagfắtim!" ketjĕng sagfắtėn san kasudna ya impolĭgwed ya kasĭn
carry (it)! Then carries (on his shoulder) his brother-in-law and it struggles and again

lumắyao. – ketjĕng kanắn Lumắwig ken kasŭdna 'n "nắngkö, mĭd 64
it runs off Then says Lumawig to his brother-in-law why! nothing

nongnŏngmo! tjŭi kasĭm ed tjipắpėn!" isắna'd tjipắpėn ya
you care! there again you shall catch it! Then he catches and

pangushaẅwŏna ắkis. ketjĕng kasĭna ắkis panlŏngėn. – isắed kanắn 65
"drives it down stream" again Then he again drives up stream (on bank) Then says

san kashŭdna ay Lumắwig en "intŏ man, mo makatpắpka?"
his brother-in-law, Lumawig where (is it) then, if you can catch it?

nalĭngilĭnget san kashŭdna. isắed kasĭn ŭmüy san kashŭdna 'y
much perspires his brother-in-law. Then again goes his brother-in-law,

Lumắwig ya pinsikyắna. isắna'd kanắn en "alắėm ed na, ta
Lumawig, and grasps a leg. Then he says you ought to take it that

yö/ŏita, tay tjŏi nắkship nan tắlon." – isắtja'd ĭd/ắn ya kanắn san 66
we two carry it be- cause there afternoon the "time." Then they carry it to the place and says

Lumắwig en "nay pay na/ŏto nan ib/ắna." ketjĕng pay infĭlagtja.
Lumawig here indeed are cooked its "companions." (the other pigs) Then they feast.

ketjĕng washtjĭna yŏ/öy is abắfongna nan wadwắdna. – isắtsa'd 67
Then each one takes to his hut his meat (portion) Then they

L.67 *kasĭn măămong is san tjinúmno ay măngan. ketjĕng isátja'd*
again assemble at the feast to eat. Then then they

insăngfu. isátja'd mangayáyeng nan amăm/ma. isátja'd
sacrifice. Then sing the old men. Then they

nakasangfúan ya foknákŏna. isáed nakafoknákan ya isáed
finished sacrificing and he starts ("for work," to a hill) (Lumawig) Then he had started and then

kanăn san si Lumáwig is san pangátŏna 'n "mangayutáko'd!"
says Lumawig to his ato-comrades let us go to the forest (consult) (the omen)

68 *– isátja'd mangáyu ya kayúwentsa nan Iláko d. isátja'd*
Then they go to the forest and consult "concerning the Northern tribes." Then they

ya mangáyu ya igă kakáib nan itjútja. isátja'd
"wait for omen" and not "perfected" (favorable) their auspices. then they

69 *tæmóli, tay ngāāg nan itjútja. – isáe'd kanăn nan kasúdna en*
return because evil their auspices. Then says his brother-in-law

"umipatófoka 's tjĕnum, tay tsatsáma nan ákyu ya nátæ/ŏŭ amĭn nan
make grow (create) water because too much the sun and thirsty all the

tákæ!" ketjĕng kanăn Lumáwig en "năngkö, nan tjĕnum nan
people Then says Lumawig why water (is it that)

ĭbfăkábfăkăyŭ ay?" ketjĕng kanána 'n "ta umüytáko æna 'stjĭ!
you ask so much for? Then he says let us go first there

70 *ĭssāk umipatófo 'sh tjĕnum." – ketjĕng madmadántja, ya kasĭn kanăn*
I shall soon create water Then they walk a little and again says

san kashŭdna 'n "ya; patofæem man nan tjĕnum, ya ngăg man, mo
his brother-in-law well create water what is it, indeed, if

Lumáwigka?" – ketjéng kanán nan si Lumáwig en "nangkóka L.71
you are Lumawig? Then says Lumawig why do you

æmipáádshi ay ken sak/én?" ketjéng inongaongátsa ay sínkáshúd.
make ashamed (publicly) me Then quarrelled they the brothers-in-law.

ketjéng umáytja 'd tóngtsæ. – isáed kanán ákis nan kásúdna 'n 72
Then they go upwards. Then says again his brother,in-law

"nángkö, míd nongnóngmo, tay náæ/óú nan tákæ ya adíka páad
why; nothing you care because thirsty (are) the people and you not at all

umipatófo is tjénum ay." – isáed kanán san Lumáwig en 73
create water Then says Lumawig

"intæktsætáko ay tákæ, ta umilengtáko!" isána'd tufáyén nan
let us sit down, people, that we rest Then he struck with his spear the

tsípash ya infutfútok nan tjénum. isána'd kanán is nan tákæ
rock and out springs the water Then he says to the people

'n "íkáyú'd ta uminúmkáyé!" lumási san kásúdna ay úmínum;
you shall come that you drink! steps forth the brother-in-law to drink

– isáed kanán san Lumáwig ön "adíka úmínum; ta issáta 74
Then says Lumawig do not drink that we shall (let us)

mangædædjídji ay úmínum; ta nan tákæ 's úmínum." ketjéng
be the last to drink let the people drink. Then

nafæash nan tákæ ay inmínum. isáed úmínum san Lumáwig.
had ended the people drinking. Then drinks Lumawig.

– isána'd kanán is nan kasúdna ön "álíkä'd, ta umínúmka!" – isáed 75
Then he says to his brother-in-law come that you drink Then

L.76 *ŭmĭnum nan kasŭdna ya tsákashna ay mangitsókosh is nan*
drinks his brother-in-law and "he forthwith" is pushing (him) into the

77 *katsĭpash. – ketjĕng fumála nan tjĕnum is nan fulangágna.*
rock. Then comes out the water from his "body."

78 *– ketjĕng kanán Lumáwig ön "isnáka! tay inmipaáyoka ken sak/én."*
Then says Lumawig here you stay because you annoyed me

79 *isátja'd éngádnén tjúi "ad Isik." – ketjĕng sumátja san tákʉ.*
Then they name yonder spot "ad Isik." Then go home the people

ketjĕng kanán san kafabfăyĭănă 'n "nángköm inlútak san kashŭdmo
Then says his sister why, you pushed into rock your brother-in-law

ay?" ketjĕng kanán san Lumáwig ön "mo kö man tay inmipa/ĭsik
Then says Lumawig surely, verily because he angered

80 *ken sak/én." – ketjĕng inananĭtotja. ketjĕng insangfútja.*
me Then they "performed anito-rites" Then they sacrificed

ketjĕng nakasangfúantja.
Then they finished sacrificing

81 *– isátja'd intotóya ay sinasáʉwa; kanána 'n "inkáibak ed si alóngan."*
Then they talked as husband and wife he says I shall make a coffin

ketjĕng sinótĕna sh' asáʉwăna is nan kăălóngan. ketjĕng alátna san
Then he puts his wife into the coffin. Then he takes a

ásu ya ipüyóna 's katjapána Fúkan; Fúkan nan ngáddjan nan asáʉwan
dog and places (it) to the foot end of Fukan; Fukan: the name of the wife

Lumáwig. ketjĕng alána san kaʉwĭtan ya ipüyóna is kăólon Fúkan;
of Lumawig Then he takes a cock and places (it) at (the) head end of Fukan.

tay lĕytjèn Lumáwig ay ŭmüy ad tjáya. malĭdon pay si asáwăna. L.81
because wants Lumawig to go to the sky. pregnant his wife

– isána'd anótjèn san alóngan. isá'd kandn Lumáwig en "mo 82
Then he puts into water the coffin Then says Lumawig if

mitŏknog nan sikiatsénim, èn/ngŏngo nan ásu; mo mitŏknog is
strikes the footend shall bark the dog; if it strikes with

kăŏlŏána, inkokŏokka 'y kawwĭtan! adĭka pay ma/isálalá mo!
headend crow you, you cock! do not stop indeed!

ka/isălám ad Tènglávan." ketjĕng naisála ad Tènglávan.
your final stopping place is at Tinglayan. Then it stopped at Tinglayan.

– wŏdá et san naamashángan ay tsa mamálid is san flid nan wánga. 83
There is then a widower who was sharpening (his ax) at the bank of the river.

ketjĕng alawwáshèn san am/áma nan kaalóngan. ketjĕng alĭnŏna.
Then fishes out the old man the coffin Then he (tries) to roll it,

adĭ ed makăálin. isáed sumáa ya ŏna ayákan san tolŏ 'y fobfállo.
not can he roll (it) then he goes home and goes to call three young men

isátja'd alinèn ya patsakálèntja. – ketjĕng pashkŏna ya ketjĕng 84
Then they roll (it) and put it ashore. Then he drives a wedge and then

èngkălĭ si Fúkan ya kanána 'n "adĭm pay patánèn nan páshek, tay
speaks Fukan and says do not drive deep the wedge because

náyak sína!" ketjĕng infúegtsa ay sumáa ad fobfáy. ketjĕng
this I am here Then they together go home to the town. Then

tsawwtsáwashèntja is áfongtja. – ketjĕng isáed kandn san fafáyi en 85
they directly go to their house. Then, then says the woman

L.85 *"aykĭ way asáwwam?" isáed kanán san naamasángan en "mĭd pay*
is there a wife of yours? Then says the widower There is no

asáwwak; naamasángănak pay." ketjéng inasáwwatja.
wife of mine; I am a widower, indeed. Then they married.

86 *– ketjéng mamákatja san pangáton san asáwwăna. ketjéng kanán*
Then go headhunting the ato-comrades of her husband. Then says

san ăsáwwăna 'n "ta nay adĭka fumála ay manágni; is áfong nan
her husband here do not go out to dance in the house (be)

managnĭam." ketjéng manágni 's áfong ya. ketjéng matĭking nan
your dancingplace. Then she dances at home, indeed. Then inclines the

87 *láta. – ketjéng umáy san mamamágkid ya éntsa kwayátjen ay*
ground Then go the girls and start to pull (her) out to

manágni. kanántsa ön "ifálăm nan sagnĭm." ketjéng adĭ.
dance (outside) They say take out your dance. Then "she refuses."

ketjéng kwaykwayátjéntja. ifálăna nan sagnĭna. ketjéng matĭking
Then they pull by force (her) she takes out her dance. Then inclines

88 *nan fatáwwa. – ketjéng ólik ya ket inmának. ketjéng*
the world. Then "time passed until" then she bore sons. Then

naéngantja nan ánanákna ay inyápona 'd Fántok. ketjeng ólik
had grown her sons whom she had brought from Bontcc. Then... from this time on

89 *ya kăsĭn ákis nmának san naamasángan. – ketjéng kanán san*
again also begets children the widower. Then says

inátsa ön "mo madóyak ket mo umáykăyu iláén nan nálpak,
their mother when I die, then when you go to see my birthplace,

et adĺyu wå̈ntsin nan nalilèngå̈nan; nan nākĺfu is wantsènyu!" L.89
you not to ought follow the clear water the dirty water must you follow

ketjĕng nakĺfu nan måbŭ 'd Kå̈nöu; nalilèngå̈nan nan måbŭ 'd
Then was dirty the (water) coming from Kanöu; clear that coming from

Fă̈ntok. – ketjĕng san nakikĺfu nan wantjĕntja. ketjĕng padå̈nèntsa 90
Bontoc. Then the dirty water "is their following." Then they receive them

ad Kå̈nöu. kanå̈ntja 'n "sinûkăyu?" – adĺtja sûmfad; ya padŏyèntsa 91
at Kanöu. They say (the Kanöu-men) who are you? They not answer; and they kill

tjăĺtja. ketjĕng nadŏytja. kŭmå̈n san iKå̈nöu. – ketjĕng ilå̈èntja'd 92
them (the sons) then they are dead. they go away, the Kanöu-men. Then they see

ya kasĺtja finmå̈ngon. ketjĕng kasĺtja padŏyèn tjăĺtja. ketjĕng
and they again had resurrected. Then they again slay them Then

önpayangyå̈ngtja ay mangwå̈ni en "si pay Fûkan nan ninå̈nak kĕn
they reprove (them) saying indeed, Fukan (is she who has born)

tjăkămĺ." isåtja'd kanå̈n ön "tsăkăyŭ pay, ay iKå̈nöu, et adĺkăyŭ
us Then they say you, Kanöu-people, you shall not

matsakŭ̆ man, tay pinmadŏykăyŭ ken tsăkămĺ." – isåed måptad 93
become populous because you have slain us Then come to meet

nan iFă̈ntok ya ĕntsa ålaèn tjaĺtja; et iyatå̈ngtja nan bĺlay;
the Bontocmen and go to take them then they use as carrying poles the "bilay"-trees;

bĺlay nan åtangtja. – yŏ/öitja tsaĺtja ad Fă̈ntok. ketjĕng 94
b. trees are their "litter." they take them to Bontoc. Then

ika/ŭptja tjaĺtja ad Fă̈ntok ad Tsĺpesh. nan åtangtja
they bury them at Bontoc at Tsipesh. their poles

L.94 *wŏdå 'd Papåt/tay; san tåkitja ay wåka wŏdå 'd Papåt/tay.*
are (still) at Papat-tay; their ropes, made of lianes, are at Papat-tay.

Ketjĕng pay tjåi. si Måtyæ nan ninŏkæd.
"This is all." Matyu was the narrator.

EXPLANATORY NOTES

The meaning of *Lumåwig* is not known; probably (?) from *låwăg:* world ("Weltwalter"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumåwig: nan, san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumåwig* is both, an appellative and a proper name. (No root *"lawig"* could be ascertained.)

1. *anak si L.* "Lumawigsons" [76]. *kaisådtan:* "a place from which game can not escape; the foot of a rocky mountain; vb. *isadjĕtko:* I "corner."

2. *makŏlud:* rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. *en isalûkong:* [317]; *Mabæadbodŏbæd:* "near Bontoc, north." *salukŏngek:* I put a *"salûkong"* into the river at the end of a dam. *nåkna: kĕnnek,* I catch.

4. *fĺlig ad Pŏkis:* mountain north of Bontoc.

5. *inŏstjong:* Person. vb., *ostjŏngăna:* Possess. vb. *ketjĕng is iga...:* synon. *"nannay ĺsa'y fĺlig si iga kalineb."*

6. *"kĕtjăkăyŏsha!"* (as one word)

7. *Kalaæwĺtan:* mountain east of Bontoc.

12. *sĺamangėn* (as one word), uttered hesitatingly, with disapproval. *malĺdon:* not by her brother-husband, but through Lumawig's influence (as all Igórot asserted).

13. *tånɯb:* a shrub, or: rush; "wood with pith," reed.

In addition to these men, the offspring of the two survivors of the Great Flood, Lumawig deemed it necessary to create men from reed, because *"adĺ umånäi nan tåku is nan fatåɯwa:* there were not enough people in the world."

14. *isåna'd tsa...* [310].

15. *tjaĺtja nan umĺli:* "they are the inhabitants of.."

16. *iniFfwang: in-:* preter. augment: they have settled and are now settlers.

18. *Lakångao:* near Bontoc. *nan kalitåko:* our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. *laglågo nget...:* they must, I presume, purchase all they need, as they do not manufacture and are rather warriors and tillers of the soil than eloquent and suave tradesmen.

23. Samoki: renowned for its pottery. J. 117.

25. *si Målkod...:* a standard closing formula. Here ended the Igórot's first narration of Lumawig. (Malkod: an imaginary [?] narrator, to whom most tales are ascribed.) "If this formula is omitted, the narrator is haunted by heavy dreams." Matyu recited this and the following parts of the Lumawig-Myth.

27. *tĕkod: tĕk ed* [307; 242]; *od = ed.*

33. *intŏ măn lă:* surprise, incredulity. *akiăkĺt:* "we have but little beans in our garden."

38. *Ip/ĺppit:* at the town limit of Bontoc.

39. *is nan ken....:* pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykŏ ngag ta...:* "what is the reason that he should..." *ėnisŭysuy:* get air, "because it is very hot."

41. *panăŭshak:* I do as the first thing; I do directly. *kanăn amătsa:* dropped *si:* the speaking of their father; also: *kanăn nan amătsa.*

42. *kumĭtsiak,* synon.: *fumĭkăsak:* "I get strong, healthy; I feel well."

43. *pasiksĭkpek:* I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngăgen;* or *ngăg kan,* expressing surprise, sometimes indignation or anger.

45. *is tsămi..* for our "regular" feeding. [310]

48. *maikăbkab:* "I break off at the end, the first piece of a stick, then the next." *ketketjĕng:* "and it is ended; no more talk."

53. *tsalăddöy:* two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/ĕn...:* "let it be I who must get." *ya:* emphatic.

55. *siamăădjĭsă* (one word); synon.: *sĭa sa!* this is right! The distance between Kadkad and Lanao is "several miles."

59. *finulĭas:* wedding of poor people, with some pork; but *tsŭmno:* wedding of the rich, prominent, "*gadsăngyėn,*" with meat of *năŭang* (buffalo), many pigs etc.

60. *Pabălid:* "two miles from Bontoc." *panlŏngek:* I drive back "on the riverbank:" "*is nan kawănga;*" at other places: *pashakŏngek. Kătsuk:* "very near Lanao."

62. *pinsikyăna* [*bönsikiăna*]: *pin-* [296]; *siki:* leg. *mamătpap:* "catchable," synon.: *malănoy is mătpap:* easy to be caught. (to catch)

63. *mo:* certainly! *kö man:* "a wonder indeed!" *tay:* because.

64. *mid nongnŏngmo* [*nonŏngmo*]: "you are of no use, worthless, good for nothing."

65. *tálon:* weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. *ib/ána:* the pig's companions, the other pigs.

67. *insangfákami:* "we have a little ceremony, at different occasions; also on the day after the wedding. A pig is killed at the "*sangfu,*" a chicken at the "*mangmang.*" *foknákek:* I start to work, take friends from the house to go to the mountains, forest, fields, "far from town."

mangáyuak (*káyu:* wood)*:* "I begin a ceremony in the *ato* (my town section) by going to the woods, where I observe the tokens, particularly the bird *'ítju'* (all red, with a black mark under the neck); I observe its flight and count its call."

68. *kayúwentsa nan Iláko*d [*iLágod*]*:* they consult whether they shall go to fight with the tribes living north of the Bontoc area. *igá kakáib* (from *kápek*, I make, accomplish): not made, not done, turned out not well.

69. *íssak* [308].

74. *issáta* [308].

76. *tsákashna* [315].

81. *alána san kawwítan:* for *aláena. ad tjáya:* to "Heaven."

82. *ma/ísaláak:* I cease from floating in a river at a shallow place, or held up by rocks etc. *ka/isaláam ad T.:* "your stopping place shall be at T."

83. *mamálid:* sharpening his ax or knife on a stone. *alawwáshek is nan katjénum:* I fish out from the water; *alinóna:* Pres. conatūs. *alínek:* I roll "like a log;" *patsakálek:* I put on the land from water.

86. *mamákatja:* hunting heads; "they had hunted and taken home the heads; they performed the headhunters' rites." *matíking nan lúta:* "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nắlpak* (for: *nalpắak*): "my birthplace," lit. my-coming-from-place. *ketjĕng nakĭfu nan mắbœ̆ 'd Fœ̆ntok:* "the river coming from (*mabœ̆* = *malpo*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanöu stream, that had been made muddy by a rain-storm. Thus Lumawig's sons went astray.

90. *padắnèntsa:* subject: the people of Kanöu.

91. The resurrection takes place while the Kanöupeople had turned; *ilắèntja:* "the people looked back."

92. *pinmadŏykăyœ̆:* preter. of the Person. Vb. *pumadöyak.*

93. *ắtang:* a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXXV.

bĭlay: species? "The bilay planted in the grove '*patpat/tay ad Sŏkok*' near Bontoc have now grown to big trees."

HEADHUNTERS' RETURN AND CEREMONIES

H.1. *Sumắatsa nan mamắka. tsắtsa mamalŭkay ya tsắtsa mangắyeng*
Home come the headhunters. They keep singing "falukay," and they keep singing "ayeng"

ya tsắtja ènắœ̆wü.
and they keep shouting exultingly.

Falúkay: sinúka 'sh ay nasúysüy? [*sinúka 'sh ay nashódjüy*] H.2
who are you that were absent (away from fighting; "prevented i. e. hiding yourself")

wansányu 'sh kamuyóköy!
give him a breechcloth, old and worn!

Falúkay: sinúka 'sh ay nalásin? 3
who are you who were absent

minsimsimúdka 'sh ásin!
you shall "salt-eat" salt

adwáni inumdjántja id fofáy; isáadtja nan ólo ay finákatja; 4
now they have arrived at home they put down the head which they had cut off,

isáadtja is nan kanínitjúan is nan áto. isátja'd aláen nan
they put (it) down at the fireplace in the ato (councilhouse). Then they take the

fátuk ya shitsákantja; ya mángantja nan amámi/ma, ketjéng
pigs and kill (them) and feast the old men then

inkáibtja is sakólang; et itákétja nan sakólang is nan bóshä.
they make a headbasket then they tie the basket to the pole in the ato.

ipultja nan ólo is nan kasakólang. – ketjéng maámong nan 5
they put the head into the basket Then assemble the

fobfállo. isátja'd manalífeng. isáed kanán nan fobfáfáyi ay inánna
young men. then they dance Then say the women, the old,

en "pabanádjényu nan ólo, ta isáadyu is nan tatalíbnan
take down the head that you lay (it) down at the dance-place

ta énkakawwéntáko ya ta siksikiátjan nan fobfáfáyi ay manágni."
that we place it in the center and that they kick (it), the women, who dance

H.6 *ketjĕng mastjĭm; ya alăėntsa nan ŏlo; sɑ̄kasɑ̄̆kantja is nan ăsɑ̄k*
Then it is night and they take the head; they smoke (it) in the smoke

is nan ato. isăed totok/kŏngan nan fobfăllo ya nan ĭb/an nan
in the ato. Then keep watch the young men and the other

7 *inasăɑ̄wan t'ădĭ alăėn si ăsɑ̄ nan ŏlo. – ketjĕng fibikăt; isătja'd*
married men lest take dogs the head. Then morning then they

alăėn ya păyėntja 'sh nan săngi. isătja'd yŏ/i ad wănga.
take (it) and put it into the basket. Then they take (it) to the river

isătja'd mangatŏling is nan flid nan wănga. isătja'd ămish nan
then they cleanse (it) while praying on the bank of the river. Then they wash themselves, the

fobfăllo; isătja'd ăshan nan ŏlo. ketjĕng patsakălėntja ya
young men; then they wash the head Then they put it on the river-bank and

8 *inuăshantja ay kagăwĭs nan ŏlo. – isăed ėnsăbɑ̄ nan amăma ya*
they have washed well the head. Then says prayers an old man and

kanăna 'n "laläyam si asăɑ̄wam, ta mikĭfli is nan flimi." sumăatja
he says call your wife that she lives with us in our town. They go

9 *is nan fobfŭy et mangfagtja. – alăntja nan fŭtug; padŏyėntja*
to the town (home) then they sing. They take a pig kill (it)

isătja'd lakĭman; isătja'd otŏėn; 'sătja'd mangăyăyeng ya kanăntsa
then they singe (it), then they cook (it) then they sing and say

'y mangwăni ön "anăpėnadnŏkăni ta wăshtjin umĭla is itsăɑ̄wishna.
speaking "it is time right now" that everyone looks for his roast meat

10 *ketjĕng kay mastjĭm ăkis. isătja'd ikă/ɑ̄p nan ōlo.*
Then it is night again. Then they bury the head

isátja'd infúkaœ nan fobfállo "tumengaotáko! tumengaotáko!" H.10
Then they cry, the young men, we'll have a holiday! we'll have a holiday!

ketjéng fibikát, ya infúkaœ nan amám/ma "intengaotáko!" ya míd
Then it is morning and cry the old men we have a holiday and nobody

úmüy is nan páyyo, tay lœglœg. ketjéng inténgao 11
goes to the fields, because it is "head-burying-day." Then keeps holiday

nan umíli; ma/íd fumóknak. isátja'd mamalúkay nan fobfállo
the whole town; nobody goes out to work. Then they "sing a falukay" the young men

ya nan mamágkid. kanán nan mamágkid:
and the girls. Say the girls:

Falúkay: pitkám ay inyakyáking
you spend all time loitering

si ínam nan mamáding.
(while) your mother is gathering the dry wood

– kanán ákis nan fobfállo: 12
Say in turn the young men

Falúkay: mamágkidka 'sh binákid
a girl you are – – ? – –

pitkám ay inyakyáking
you spend all time loitering

œmám ay tsatsakkískis
your garden is sloping

tinmófan nan ladládkin.
the growing place of weed.

H.13 – *kanân ákis nan mamágkid:*
Say again the girls

Falúkay: payéntáko 'sh shoshóshlay
let us "put down" reply

ta kika'd na 'sh mapáway
until here is morning.

ta ísak en lumágo
I will go to buy

tabfágo 'y Finalók nay,
tobacco, of Finalok

ta itsakam is tjápay.
that you take (it) to the court of the ato.

14 – *kanân ákis nan fobfállo:*
Say again the young men:

Falúkay: mamágkidka 'sh binákid
a girl you are – – ? – –

kamángakóng ya kétan
greedy of meat;

adím aktan si ínam
you do not give any to your mother

ídkógmo ya shushúbam.
you turn your back and feast secretly.

15 *ketjéng makitotóyatja nan amám/ma: "ayáka man tji!*
Then converse (and say) the old men very long (lasts) this!

palayokėntåko'd!" *isåtja'd mafőteng amĺn nan inasåwwan ya isåtja'd* H.15
let us end it. Then they get all the married men and then they
intoxicated

en mintjĺpap is nan fåtug. – tjinpåptja nan ĺnim. kanån åkis nan 16
go catching pigs. They caught six say again

tă/pĕn nan inasåwwan en "adĺna ăålan is sibfantåko. kasintåko
several of the marrried men it does not suffice for our meal. let us again

umĺla, – kanåntja nan djűa 'y laláki – "ta mawálo."
look for, say two men let there be eight (pigs)

– isåtja'd falőtjėn nan fåtug; isåtja'd sagfåtėn ya yőitja 's nan 17
Then they bind the pigs then they carry and take into the

kaáfoáfong ya lakĺmantja 's nan ápuy. isåtja'd kasĺn yőitja 's nan
houses. and they singe them in the fire. Then they again take them to the

åto. kökőtjėntja ya otőėntja. – ketjĕng naőto pay. isåed 18
ato. They cut and cook them. Then (is) cooked. Then

kanån nan amåm/ma 'n "ĕngkăyű'd amőngėn nan fobfafáyi ta 'd
says the old men you shall go to assemble the women that

sumáatja nan fafáyi is nan åto. – ketjĕng månganţja ya nakakåntja; 19
they enter the women, into the ato. Then they eat and finish eating

ketjĕng masisĺangtja; ketjĕng washtjĺn inmångmang is nan
then they go single (to their homes). Then everyone sacrifices (chicken) in

afobőngtja. ketjĕng ifálatja nan fånga ya isugĺdtja is nan
"his" house. Then they take out the pots and put on fire (them) at the

pångwan. isåtja'd aláėn nan mőnok ya fayĺkėntja.
door. Then they take a chicken and beat it

H.20 *ketjĕng nadŏy nan mŏnok. – kanănt'ja en "nay pay tăklay si*
then is dead the chicken. They say this (represents) the arm

fobfăllo na; et kumídshi nan fobfăllo. manangílkămi is kŏdsö."
of the young man may grow strong the young man! we pray for strength.

21 *– isătja'd makăkan; isătja'd maămmong nan mamăgkid ya nan*
Then they end eating Then they assemble, the girls and the

fobfăllo is nan ăto. isătja'd kanăn en "mannaingtăko 'd!"
young men at the ato. Then they say: let us stand in (two opposite) lines!"

isăed kanăn nan fobfăllo 'n "engkăyŭ umăa is tŏŏnan ta
Then says a young man go ye to bring a jar that

22 *ėngkawwăėntăko is nan tatalíbnan. – isăed kanăn nan mamăgkid:*
we place it in the center of at the dancingplace. Then say the girls

Tsăeng: initsăwantăko si Finmŏshao ay gadsăngyen ad Făllig;
– ? – "we have caught hunting Finmoshao, the rich man at Barlig;

ya ayăkam nan pangăfongmo! ta umalíkăyw is nan flimi ad
and call you, (Finmoshao!) your family come ye into our town, to

Kensătjan; tay nay si fflad ay kinĕpnan ay minlălaymi ken tjakăyŭ.
Kensatjan; because here is bacon, thick, which to we invite you

ya inmălitja tit/fwa is nan flimi, ya ikŏkŏtsam si Fănged
and they came really into our town and you cut, Fanged,

tjăítja is nan istjătja ta mangăntja. ya nakakăntja.
for them their meat that they eat and they finish eating.

23 *– isătja'd kanăn en "ĕngkăyŭ umăla is făyash, ta painuninumtăko ya*
Then they say go ye to get brandy that we make them drink and

mafőtengtja. isáed kanắn nan mamắgkid en "pashuyepĕnyu'd is nan H.23
they get drunk. Then say the girls put (them) to sleep on the

ifőik ay i/natjáshan is pĭngsan!"
mat which has been spread long time ago.
(sleeping-board) for them

Si Mátyu nan nangwắni ya si Falŏnglong ya si Fắnged.
Matyu is the narrator and Falonglong and Fanged.

EXPLANATORY NOTES

The ceremonies after successful warfare are called *mamalűkay*, from: *falűkay*, a ceremonial song, a responsive song, or *mangalűkay*, from: *kalűkay*.

1. *tsátsa* and *tsátja* [310]. *mangắyeng:* warsong.

2. *nasắysüy:* noncombattant: "on the other side of the river, pretending to be ignorant of warfare;" absconding; absent. Or: *nashŏy tjűy:* absent yonder. *wắnis:* breechcloth, presented to warriors; *wắnisak:* I give, clothe with a wanis.

The Metre is iambic, with strong ictus, the natural accent being disregarded: ˘ ˊ | ˘ ˊ | ˘ ˊ | ˘ ‖ ˘ ˊ | ˘ ˊ | ˘ ˊ | ˘. *sinùka 'sh ày nashòdjüy – wansànyu 'sh kàmuyòköy.*

3. *nalắssinak:* I am away; e. g.: *nalắssinak is tĕkken ay fli:* I am absent in an other town or country; I am prevented (from coming or participating). *minsimsĭmudak:* I am a salteater, I eat only salt, but no meat, with my rice; "I do not deserve any meat, as a coward (*ögiắdan*)." *sĭmut;* see Voc. salt.

4. *áto:* councilhouse, see Voc. *sitsákak* [*shitjákak*]*:* only ceremonial killing. *sakőlong:* a funnel-shaped temporary headbasket.

bőshä: see Voc. post. (Observe the singular forms: *fobfắllo, mamắgkid, fafắyi* used often here for plural!)

6. *nan ib/an nan...* and the "other," i. e. and besides the married men.

7. *sangi:* see Voc. baskets. *mangatŏlingak:* I wash the head while praying, invoking the soul of the slain. *uăshak:* unceremonial cleaning, washing, bathing.

8. The old man addresses the head: "call your wife:" that we kill her also! *mangťagak:* I hum, drone songs without words.

9. *anapėnadnŏkăni:* probably *anăpėna 'd:* "he shall search" [*kani*, cf. 311]; but any attempt of eliciting the meaning of this phrase was unsuccessful; "it means: now is the right time, just now." *itsăwish:* roast chicken, dog, pork.

10. They bury the head in the *ăto. tumengaotăko* (*tĕngao*): we shall (*um*) celebrate a holiday, but: *intengaotăko:* we are celebrating.

11. *umiťli:* the whole town celebrates this day; the other ceremonies were performed only by that ato ("ward") to which the victor belongs.

Those who are defeated in the "carmen amoebaeum," the *mamalŭkay*, must work for the other party, get wood etc. If the girls win but fail to get their prize, they take the boys' hats, pipes etc. Girls who have lost give bags, breechcloth etc., otherwise the boys will tear down the *ŏlog* (girl's dormitory).

pitkak: I waste my time; or: I do nothing, but.... *pitkăna ay măngan:* he spends all his time eating. *mamăding:* I gather *băding*, dry wood; firewood.

12. *binăkid:* this was asserted to have no meaning. Probably: maiden? *tinmŏfan,* for: *tinmofŏan.*

13. "Let us not cease from answering their challenging songs (*shoshŏshlay:* "contest of words"); let us reply until the sun rises." *ťssak:* [308]. Finalok: "a place where good tobacco is sold; North of Bontoc."

14. *sĭbfan, kĕtan, tjĭpan:* meat eaten to the rice occasionally.

ăktak: I give some of my own; constr.: person in cas. rectus, thing given with prepos. *is.*

15. *ayáka....* "This singing lasts too long." Old men are the umpires of the teasing contest. *palayokentáko:* celebrate the last day of the festival; perform the final rites; finish.

16. An episode from a headhunters' festival; in the following description recollections of real events and explanation of customs are intermingled.

17. *sagfátek:* I lift (and carry) upon my shoulder. *kaáfoáfong:* Collective form.

18. Women enter the ato only if permitted to do so.

19. *nakakántja:* here without suffix *-an*, see: R. 16, R. 17 and [299]. *masisiangtáko:* we part and go, each by himself, to our homes. *afobóngtja* (only here!) plural form. *fayékek* [*faíkek*]*:* I whip, beat to death with many blows, "which makes the chicken more palatable."

20. "Feasting to the hero's health;" *táklay* [*tákay*]*:* the strong arm that killed the enemy and chopped off the head; represented by a part of the chicken. *manangílkami:* we pray for and hope, expect.

21. *mannaingtáko'd:* we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "*tsáeng*" consists of several verses; the melody of the greater part of each verse is chanted monotonously, but passes over into a phrase of astonishing musical beauty and pathos.

Finmóshao of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain *Finmóshao* is invoked; more victims are wanted. In the following the narrator has confounded facts and phantasy.

23. *ifóik:* the bare board in the Igórot's sleeping chamber (or: mat), by euphemy (tragic irony); in reality the board on which the dead body is tied to be carried home. *inatjáshan:* "made wide" for you. *pingsan:* "long time ago." (only here!)

THE IGOROT IN THE BATTLE OF CALO/OCAN

B.1 *Insulĭktosh si Don Bīlong umăli 'd Fă̆ntok ya ėngĕngak ad Fă̆ntok;*
The insurrecto Don Bilong comes to Bontoc and tells lies at Bontoc.

kanăna ay mangwăni en "tjakayŭ ay Igŏlot mifuĕgkayŭ 'n sak/ĕn;
he says speaking you Igorot, go with me

ta alăėnyu nan pindngyu, nan kanĭyabyu, nan tŭfayyu ya nan kăngsa,
take ye your battle-axes, your shields, your spears and the gongs

ta umüytăko ad Malŏnosh, ta ĕngkăyŭ manalĭffeng et addngsan nan
let us go to Malolos, go ye to dance then much (will be)

2 *sĭpingyu." – ketjĕng tjĕngnėn nan tăkɑ. nan fofafăllo ya lumăyaɑtja*
your money. Then hear the people the young men run

et umăytja id păgpag, tay am/ĭn ay fofăllo ya ėndjŭa nan
and go to the forest because all young men are unsteady (as to)

nimnĭmtja. kandntja 'y mangwăni en "aɑăy nget ĕngak sa."
their thoughts They say speaking perhaps a lie this!

3 *sak/ĕn, (si Fănged ay iSamŏki) adĭk lĕytjėn ay ŭmüy, tay nan*
I Fanged from Samoki, do not like to go because

kafibfťak ya ifáludtja is nan adťk kagalťan. ketjěng makalťak, B.3
my sister they imprison for my not "coming along" Then I go with them

tay ibfáludtja 'sh kafibfťak. – ketjěng ŭmüy nan tákα; ifúeg Ngáwid 4
because they bind my sister. Then go the men; takes with him Ngawid

nan tákα; et sťya nan ápon nan Igólot. ketjěng malikoádkamť
the men; then he is the chieftain of the Igorot. Then we start

et umalťkamť 'd Fángnėn ya ketjěng umálatja ákis is nan
and come to Fangnin and then they take also some

iFángnėn. (Fángnėn id sakŏn ad Fα̃ntok.) ketjěng alάėnmť nan
men of Fangnin. Fangnin (is) near Bontoc. Then we take

ťsa 'y fútug et padŏyėnmi is ťstjan nan tákα ay ŭmüy ad Malónosh.
one pig and kill it for food of the men who go to Malolos.

ketjěng malikoádkamť is nan fťbikat et umalťkămi ad Gáy/ang. 5
Then we start in the morning and come to Gayang,

ketjěng nisasakána nan kánėnmi et binadŏytsa nan nα̃ang ay istjámi.
Then had been prepared our food and they had killed a buffalo as our meat.

ketjěng mangángkămi is nan magáchu et umalťkămi 'd Serwantés.
Then we eat at noon and we come to Cervantes.

– ketjěng tomoktjŏkămi et inotŏkămi is kánėnmi. limákămi ay iFα̃tok, 6
Then we sit down and cook our meal we are five Bontocmen,

walókamť ay iSamóki; isάed nan iMaťnit, iTukúkan, imMalťg/kong,
eight men from Samoki; then those from Mayinit, Tucucan, Malikong,

iKinάang, iSakádsa, iTitťpan, iTúfeng, iKán^{ö}u, iAgkáoa. amťn ay
Genugan, Sagada, Titipan, Tulubin, Kanöu, Agawa. all the

B.6 *kaflifli inmúytja ad Malónosh. ketjéng nakakángkámi 'd Serwantés*
townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalíkami ad Ankáki. – nisasakána amín nan kánénmi. pinadóytja*
and we come to Ankaki. prepared was all our food. they had killed

nan fáka ay istjámi. naamoamóngtsa ad Serwantés nan amín ay
a cow for our meat. Assembled were at Cervantes all

8 *kákáíkáfli. – ketjéng mawlid ya malikoádkami ya umalíkami 'd*
townsmen. Then it is morning and we start and come to

Konseptsyán. ketjéng malikoádkami 'd Konseptsyán et umalíkami 'd
Concepcion. Then we start from Concepcion and come to

Kándson ya umafédtsa nan músiko ken tjákámí. ketjéng umalíkami
Candon and (there) meets the music band us. Then we come

'd Kándson ya umílíwilíwis nan músiko ken tjákámí id Kándson.
to Candon and marches around the band with us at Candon.

9 *ketjéng intedeékami is nan tjaktjákü ay áfong is nan líma 'y ákyu, ya*
Then we stay in a large house five days and

istjaistjámi nan líma 'y fútug, tay sinmongétkami ay Ikólot.
we eat five pigs, because we were angry, we Igorot,

ketjéng tsámi padóyén nan fútug si iKándson. ketjéng malikoádkami
Then we kill the pigs of Candon-people. Then we start

10 *et umalíkami 'd Tákútjing. – ketjéng tsámi síkpén nan áfong si*
and come to Takutjing. Then we enter the houses

iTakútjing et tsámi pinála nan fádsotja; umögiádtja nan iTákútjing.
of Takutjing-people and take (quickly, plunder) their coats; afraid are the Tak.-people

(djuwánkămí lasút ya liman pŏo ay Ikólot.)–ketjéng malikoádkami is B.11
we are two hundred and fifty Igorot, Then we start

nan wíiwíid et umáykami ad Namagpákan. ketjéng áfus naóto nan
very early and go to Namagpakan. Then had been the cooked

mákan, siádnay ma/íd ístja. ketjéng umáykami et okádénmi nan
rice, but no meat. Then we go and take (by force)

isá ay kafáyo et yáimi 's lubfónmi. ketjéng kökótjénmi et otóénmi
one horse and bring it to our quarter. Then we cut it and cook

nan kafáyo. ketjéng igámi ístja, tay kăg fíkas si tákă nan
the horse. Then we do not eat, because like flesh of men is the

ílan nan ístjan si kafáyo.–ketjéng malikoádkami et umáykami 12
sight of the meat of horse. Then we start and go

ad Faknótan. umtsánkami id mastjím. ma/íd ninóto is kánénmi.
to Faknotan we arrive in night none had cooked our food.

isáed amínkămi ay Ikólot ya umáykami ay umála is nan kafútufútug
Then we all, we Igorot, go to take some pigs

ya kaáshuáshu. ketjéng oto/otóénmi et mangánkami is nan mastjím.
and dogs. Then we keep cooking and we eat during the night.

–ketjéng umáli nan soldádso ay insulíktosh ya inkötsáotja is 13
Then come the soldiers, who are insurrectos, and ask for

kanéntja et tsátja umaláli is tsogókmi et tsátja kankánan en
food then they keep coming to our rear and they keep saying

"inákăyă 'sh kánénmi." ketjéng tsámi itsáotsao nan kóbkob si fútug
give (us) our food. Then we often give (them) the skins of pigs

B.14 *ya nan akĭt ay mắkan. – ketjĕng malikoắdkămi et umắykămi is*
and a little rice. Then we start then we go to

nan ĭsa 'y ĭli; adĭk kĕkkĕn nan ngắtsan nan ĭli ay inumtsắnanmi
a certain (one) town I do not know the name of the town where we arrived.

ketjĕng ắfus naŏto nan mắkan ya ĭstja ay nắang. ketjĕng
Then had been cooked rice and meat of buffalo. Then

15 *masuyĕpkami; malikoắdkami as nan wfid. – umalĭkami 'd Santo Tomas.*
we sleep we start in the morning. we come to Santo Tomas.

ketjĕng ma/ĭd naŏto is kắnènmi. ketjĕng ĕngkămi 'nánap is fắtug
Then (is) not cooked our food. Then we go to seek pigs

ya is kắnfing; et ma/ĭd intjắnanmi is fắtug, kắnfing nan intjắnanmi.
and goats then not any we find pigs; goats (is) our finding.

16 *ketjĕng yắitja nan fĭnáyœ. – ketjĕng kánanmi is nan ắpomi 'n*
Then they bring rice. Then we say to our master,

"nắngköm kanắn ĕn 'mŏ umālitắko is nan ĭli, et misashsakắna
why! you say if we come into the town, then would be ready

17 *nan lắnsœn nan takœ'; köt nay adwắni ya ma/ĭd!" – ketjĕng*
the food of the men; and here now there is nothing! Then

sibfắtèn Don Bĭlong nan kalĭmi ya kanắna 'n "ĭkắdkăyŭ ya
answers Don Bilong our words and he says care for yourselves, and

18 *tsắkăyu tjŭmpap is fắtug ya's nan fĭnáyœ." – ketjĕng ikĭkiắdek*
you keep catching pigs and (take) rice! Then I frighten

nan sinpắngăfong ay Filipĭno. ketjĕng kanắntja en "adĭka
a family of Filipinos. Then they say do not

pumadŏy ken tjăkămi; ta umotŏkămi is kănim. ketjĕng maŏto nan B.18
kill us let us cook your meal. Then is cooked the

măkan ya nan ăgkămă. ketjĕng ilăbok ay măngan ya ketjĕng
rice and crabs. Then I begin eating and then

umăli nan kăduak. ketjĕng inōfŏngkami, tay nauwauwătkami.
comes my companion. Then we eat together, as we are very hungry.

– ketjĕng malikoŏddkami et umŭykami ad Dsakŭpan. tjaktjăki ay ĭli. 19
Then we start then we go to Dagupan. (it is a) large town

ya ketjĕng umilalayŏshtja ken tjăkămĭ. ibfakămi nan kănènmi, ya akĭt
and then they "do not provide for" us we ask for our food and little

nan itsaotsăotsa. ketjĕng tsătja 'd kănan en "umalĭkămi ad Malŏnosh."
is their giving. Then they keep saying we shall come to Malolos.

– ketjĕng umtjăngkămi ad Malŏnosh is nan sidsidjĭmna. ketjĕng 20
Then we arrive at Malolos in the evening. Then

igăktjeng Agināldo nan pispisĭtash. – ketjĕng kănanmi en "nangkŏ! 21
distributes Aguinaldo the "20 cents." Then we say why!

pispisĭtash ăngkay? nan kănènmi adĭ umănäi!" ketjĕng kănanmi
one peseta only our food does not suffice then we say

en "lumayăokămi!" ketjĕng kănantsa 'n "baldŭkanmi tjăkăyŭ!"
we shall run away Then they say we shoot you

– ketjĕng malikŏad nan tĭlin. ketjĕng umŭykami et balokănkami 22
Then starts the train (railroad). Then we go and ride

is nan tĭlin. – ketjĕng umalĭkămi 'd Kālă/ŏkan. păgpag yăngkay. 23
in the train. Then we come to Caloocan forestland only.

B.23 *mangắngkămi is nan mastjĭm; et adĭ inmắnäi nan kắnènmi.*
we eat in the night then not sufficed our food.

tsắkami mangmắngan ay tắkɑ, ketjĕng ilắènmi nan apŭy ay intatắyao
(while) we are eating, we men then we see the fire flying

24 *ay mắpo 'sh pŏshong. Tɑmắnkᵒu nan apŭy ken tjăkămĭ. – ketjĕng*
that comes from sea. Dazzles the fire us. Then

talănŏ ay lablắbon si kokŏok si mŏnok. ketjĕng kandn Gŏlash ay
it is time of beginning of crowing of cocks. Then says Golash,

intelepletĭmi en "ėntắko inlĭkid ad Fắnged tsŏgok nan Manĭla."
our interpreter let us go around to Fanged behind Manila.

ketjĕng malikoắdkami ay ắmüy ad Fắnged ya ắngsan nan soldắdso.
Then we start to go to Fanged and many (are) the soldiers.

25 *– ketjĕng maddngkami id Fắnged. – – kắg tŏnă nan kaadsaɑwĭna*
Then we go "a little" to Fanged. like this was the distance,

is nantjắi. – – – namangpangŏkămi; wodắ nan tắfaymi, pindngmi,
as far yonder. we had gone to the front; we had spears, battleaxes,
as

26 *ya nan kălắsaymi; ma/ĭd bắldɑgmi. – ketjĕng mabaldɑ̆kan nan ĭsa 'y*
and shields no rifles. Then was shot one
(with us),

soldắdso is nan finifĭtli; pinaldɑ̆kan nan Melikắno. ketjĕng
soldier in the scrotum had shot (him) the Americans. Then

inangangắkami; kandnmi en "nắngkö böd falŏgnit nan inyắyak tŏnă;
we fret we say why! a battle the calling of that
(is) (man)

27 *nắngkö tĕkken ay talĭffeng sa!." – ketjĕng kandnmi ön "aykötắko kasĭn*
why! a different dance is this. Then we say "are we some-
times

iñógiaógiad ya kasín tsáan?" – ketjéng itáolin san sinkumpánya B.28
afraid and again not (afraid)?" Then transports back the company

nan nabaldúkan ay ís sa. yóitja 'sh katílin. ketjéng umáykami
the men shot who (were) there. They take (them) to the train. Then we go

is katilinsíla. ketjéng insánib nan soldádso; yaket ángsan nan
to the railroad. Then hide themselves the soldiers, and many (are) the

fóbŏla ay umáli ay málpo 's kapóshong ay palíen nan soldádson si
projectiles coming from the sea which send the soldiers,

Melikáno. djúa nan nabaldúkan is nan soldádson si Filipíno.
Americans. Two were shot of the soldiers, Filipinos.

– ketjéng umáli ákis nan sinkumpánya ya mabaldúkan ákis nan ísa'y 29
Then comes again one company and is shot again one

soldádso. tjákămi ninka/úpkămi is nan lúta, tjákămi ay Igólot,
soldier we had dug into the ground, we Igorot,

ta itáfonmi nan ápwakmi, tay ma/íd báldugmi; ketjéng ángkay nan
that we hide our bodies, (ourselves) because no guns-ours "except only"

sókodmi ya nan pinángmi. – ketjéng umáli ákis nan sinkumpánya is 30
our spears and battleaxes. Then comes again one company at

nan magáchu ya mabaldúkan ákis nan tólo ay soldádson si Filipíno.
noon and are shot again three soldiers, Filipinos.

ketjéng kumáantsa nan sinkumpánya ya mísubli ákis nan djúwan
Then retreats the one company and "exchanged" again two

kumpánya. – ketjéng aláentsa nan fayonitátja; ka/úfantja nan lúta; 31
companies. Then they take their bayonets they dig up the ground

B.31 *ikå̆/ɑptja amín nan foboldtja. isåtja'd tomóli is nan apótja;*
they bury all their cartridges (bullets) Then they return to their commander

32 *kanåntja en "nångkay nan fobolámi!" – ketjéng umåli nan djůan*
they say: used up (–no more–) our bullets. Then come two

kumpånya. wödå nan madóy ay ínim, wödå nan líma; wödå nan
companies. there are dead six, there are five some are

nabaldɑ̆kan is nan inaddpa; wödå nan ísa ay kólud ay nabaldɑ̆kan is
shot into the hand there is one "negrito" shot into

nan kitóngna. ketjéng kumåan nan sinkumpånya ya mísubli nan tólo
his forehead. Then retreats the one company and "exchanged" three

33 *ay kumpånya. – ångsan nan nadóy ken tjåttja. ångsan nan tjåla is*
companies. many (are) the dead among them much (is) the blood upon

nan láta. ketjéng kumåan nan tólo 'y kumpånya. igååntsa nan
the ground. Then retreat the three companies. They remove the

ångsan ay nadóy; yöttja 's katílin. ketjéng mísubli åkis nan djůa 'y
many dead they carry to (them) the train. Then "exchanged" again two

34 *kumpånya. ketjéng mabaldɑ̆kan nan ipåt ay soldådso. – kastja åkis*
companies Then are shot four soldiers. they again

tomóli san djůwan kumpånya. ketjéng misúyao nan åkyu ya ketjéng
return the two companies. Then turns dark the day and then

35 *kígsanintja nan kånyōn; kígsänin nan soldådson si Melikáno. – ketjéng*
they fire the cannon; fire (them) the soldiers, Americans. Then

inwíwis nan fóbolan si kånyōn et tsåna pönsípak nan pågpag. ketjéng
whistles the shell of cannon then often it hits the forest. Then

umógiad nan Ikólot, et tsákashtja ay lumáyaa. – ketjéng B.36
get afraid the Igorot and immediately they run away. Then

lumayáakămi ct umalíkami is katílin. – ángsan nan nadóy ay tákaa 37
we run away and come to the train many are the dead men

is nan katílin ay tsa inyói nan soldádso. nabaldúkan nan ísa ay
in the train (station?) whom kept carrying the soldiers. was shot one man

iAmtădăa; ma/íd nabaldúkan is nan iFúntok – intedéékami is 38
from Amtadao nobody was shot of the Bontocmen. we remain at

katílin; tsátja ket yái nan nadóy ay nabaldúkan. kinigsántja nan
the train they often then bring the dead who had been shot they fire the

kányōn; ketjéng kashón mad/ób nan tjáya. kăg nannáy – – – nan
guns, then (it was) as if tumbled down the sky. like this (were): — the

fobólan nan kányōn; wódá nan kăg nannáy – – –.
shells of the cannon some like this:—

– ketjéng tjumáka nan soldádson si Melikáno is nan kalúta; ketjéng 39
Then landed the soldiers, Americans, on the land then

lumáyaa amín nan 'silíktosh; umáytja 'sh nan katílin. Tsákamí
flee all the insurrectos they go to the train. We keep

lumáyaa ya iláénmi nan fóbólan si kányōn ay patatsókěna nan lúta.
running away and we see the shell of cannon that throws up the earth.

- wódá nan fobólan si kányōn ay pinadóna amín nan sinkumpánya ay 40
some shells of cannon kill a whole crowd that

mamáb/on. tsatsáma nan madóy is nan 'silíktosh. adadádsa nan
stood close together. many the dead among the insurrectos; more the

B.41 *madŏy mo is nan falŏgnit si Ikŏlot is nan ĺlin nan Ikŏlot. – ketjĕng*
dead than in the fights of Igorot in the country of the Igorot. Then

lumayáækămi et umáykami 'd Malŏnosh; ketjĕng kanăn Gŏlash ay
we flee and go to Malolos then says Golash, our

inteliplitĺmi en "umáykami ad Manĺla ta ĕngkămi 'nkáib is tilinsĺla."
interpreter let us go to Manila, let us go to make "railroad" (moat?)

42 *ketjĕng adĺ nan tákæ. – ketjĕng kanăn Gŏlash en "năngkö ma/ĺd*
Then "refuse" the men. Then says Golash why! nobody

madŏy ken tjatáko ay Igŏlot; năngkö ketjĕng nan insulĺktosh is ăngsan
is dead among us Igorot; why! only the insurrectos many

nan madŏy." ketjĕng tomŏlitja si Sáyan ay iSamŏki ya isáed si Mŏding
(are) dead. then they return: Sayan from and further Moding
the Samoki,

ay iFæántok isáed si Pătte/king ay iFæántok ad Manĺla. ketjĕng
from Bontoc, then Patte/king from Bontoc, to Manila. Then

43 *umáytja is nan katĺlin ya aptĕntja nan fobŏlan si kănyōn. – ketjĕng*
they go to the train and encounter the shells of cannon. Then

mimĺdneng is nan kakaæwáèntja. ketjĕng kasĺtja sumákong ad
they hit into their midst. Then they again go back to

Malŏnosh et umtsăntja ken tjakamĺ. ketjĕng kanăntsa ken tjakamĺ 'n
Malolos then they arrive with us. Then they say to us
(among)

"inmáli nan Melikáno ad Kală/ŏkan et finákashtja nan kaáfoáfong;
they came, the Americans, to Caloocan and destroyed the buildings

44 *pinæántsa amĺn nan sinfáan ya nafákash amĺn ay kampána." – ketjĕng*
they burned all the churches and broken are all churchbells. Then

ibfăkámi is nan plesidénte ad Malónosh; kanánmi en "umáykamí 'd ad B.44
we ask the "presidente" at Malolos; we say we ought to go to

Fă̈ntok!" ketjéng maawákas ya kasímí íbfaka ya adína. – kanána 'n 45
Bontoc then it is to-morrow and again we ask and he refuses. He says

"nángkö ma/íd nadóy ken tjăkăyú, ya kanányu en umáykăyú?"
why! none is dead of you and you say you will go?

ketjéng kanánmi ken Kósmi ay iFă̈ntok en "tjákami ed—kanám— en
Then we say to Kosmi from Bontoc we should— tell (him)!— go

talífeng, nan kinwánim; ketjéng ilodlódmi ay tákaa ay umüy."
to dance; so you had said; (as to your saying) then we must, we men, go;

– ketjéng inónong tja Mákwish ay iFă̈ntok ken Ngáwid ay iSamóki. 46
Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

kanán Mákwish ay iFă̈ntok ken Ngáwid en "sík/á kékkém ay falógnit
says Makwish from Bontoc to Ngawid you know that "battle"

nan kinwánitja ken sík/á. āpay adím kinwáni is nan tákaa? sík/á
was their saying to you why did you not tell (so) to the men? You

ma/íd nimnímmo! mosháya sak/én si nángtek ay fălógnit nan
have no reason! suppose I had known that "battle"

kanántja, et kának onóna is nan tákaa mo léytjéntja ay mákifalógnit."
was their saying, I would have told first to the men if they wished to go to war.

-- et akít yángkay ay énasipadóykami ay Igólot is nan mangwánian 47
then little only (failed), that we would have killed each other we Igorot for the saying of

nan plesidénte ad Malónosh en mabaldukánkami amín ay Ikólot.
the presidente at Malolos that we would be shot, all Igorot.

B.47 *ketjĕng maɑwăkash ya ilŏdlod Kŏsmi ay iFăntok mangĭbfaka.*
Then (it is) to-morrow, and must Kosmi of Bontoc ask.

48 *– ketjĕng kanăna en "umăykămĭ 'd man!" ketjĕng adĭna. ketjĕng*
Then he says let us go then! then he does not (permit). Then

lumayăɑkămi ay Igŏlot; ketjĕng manadālănkamĭ is nan ĭlid nan kălsa.
we run off we Igorot then we walk on the side of the street.

49 *– ketjĕng umtjăngkami ad Santo Tomas; ketjĕng tjangkăsmi ay*
Then we arrive at Santo Tomas then we immediately

sŭmkĕp is nan păgpag. ketjĕng lushfŭdmi ya ad Falăoang. ketjĕng
enter the forest. Then our coming out is at Falaoang. Then

inanăpkămi is kănenmi tay naɑwaɑwădkămĭ. ketjĕng lumagŏkami
we seek our food because we are very hungry; then we buy

is nan kankănĕn; nan kankănĕn nan inkatăkɑmi. (nakăib nan
food (cakes) "cakes" we lived on. made are the

50 *kankanĭn is finăyɑ ya nan dĭn/fa.) – ketjĕng umalĭkami ad Făngal.*
"cakes" from rice and sugar. Then we come to Fangal.

ketjĕng kanăn nan Ilŏko ad Făngal en "ĕngkayu man lumăyaɑ ay?
Then says an Ilocano at Fangal why do you run away?

51 *ögiaddăngkăyɑ ay Igŏlot?" – ketjĕng kanănmi ay măfat en "ĕngka*
are you cowards, you as Igorot? Then we say answering you go,

man, ta ilăĕnmi sĭk/ă, mo ket adĭ pinpaabŏkĕn nan kănyōn nan ŏlom."
let's see you if then not quickly smash the cannon your head.

52 *– ketjĕng umalĭkămi 'd Takŭtjing. kanăntsa ăkis en "ĕngkăyu man*
Then we come to Takutjing. They say also why do you

lumáyaw ay?" ketjéng kanántsa en "ngág nan angníntja 'sh sa?" B.52
run away? Then they say what did they do there

– ketjéng ifadgmi ken tjátja en "nan pay fobólan nan kányōn ya 53
Then we tell them the shells of the cannon are

tsaktsagóag." ketjéng kanánmi en "moshája umálitja 'sna nan
very big. Then we say suppose they would here the come

Melikáno, et pinfákash nan kányōn nan áfongyu." – ketjéng álami 54
Americans, then would quickly ruin the cannon your houses. Then our direction

ya nan págpag, et loshfúdmi ya ad Serwantés. ketjéng nánengmi ya
is the forest then our coming out is at Cervantes. Then our going (aim) is

ad Fúladóng. ketjéng álanmi nan mónok ya kawáwitan. – ketjèng 55
to Fuladong. Then we take chickens and cocks. Then

umalíkami ad Alab. ketjéng álanmi nan tsaktsáki ay fútug;
we come to Alab. Then we take a big pig

padóyènmi ya istjámi. finayádsanmi is líma 'y pésosh is nan
we kill and eat it. we had paid five pesos to the

ninfútug. ketjéng inpasalúbkámi is nan iAlab is mákan. isátja'd
pig-owner. Then we told to collect, to the Alabmen, rice. Then they

manálubub. igámi fayádsan nan mákan; nan ipákaw ad Alab
collected. we did not pay the rice the people at Alab

itsaotsáotja ángkay ken tjákámi. – ketjéng malikoádkámi ay umáli 56
gave it "gratis." to us. Then we start to come

ad Fántok. ketjéng tsáoshènmi ad Afö́u ay flin nan Ilóko ad
to Bontoc. Then we go directly to Aföu, the settlement of Ilocanos at

B.57 *Fǎntok. nǎkship nan inumtsánanmi ad Fǎntok. – ketjěng kanǎn nan*
Bontoc. in the afternoon (was) our arrival time at Bontoc. Then say the

tákʉ ay iFǎntok ya iSamóki, kanǎntja en "umáted ta inmalíkăyu;
people of Bontoc and Samoki, they say "we are glad" that you came

aykókăyu natákʉ amín?" kanǎn nan tákʉ en "ngăg nan inangnényu
are you alive all say the people how did you manage

58 *ay inmáy?" – ināmoámongmi amín nan tákʉ. tjěngnéntja nan*
to go (there) we had assembled all the people they listen

kanǎnmi. ketjěng kánanmí ken tjăítja en "tsatsáma nan fobólan nan
to our speaking Then we say to them too many (were) the shells of the

Melikáno, tsatsáma ay tsaksagóak nan kǎnyōn." ketjěng kanǎntja
Americans; too enormous the cannon. Then they say

en "ya nan pay fobólan nan bǎldʉg?" kanǎnmi en "tsatsámăd ay
and the bullets of the rifles we say fearful,

59 *kăg ʉtjan nan fobólan si bǎldʉg." – ketjěng kanǎntja 'n "aykótja adí*
like rain (were) the bullets of rifles. Then they say do they not

umáli 'sna?" ketjěng sibfátènmi ya kanǎnmi en "adumálitja 'sna tay
come here Then we answer and say they will come here as

60 *pádsongtja ad Malónosh. – ketjěng kasítja kanǎn en "kad nan*
they stop (at the limit) at Malolos. Then they again say when

aliántja?" ketjěng adímí íbfaka, tay kanǎnmi en "ta adí kʉmáan
will they come Then we do not tell because we say let not escape

61 *nan 'líktosh." – ketjěng ay sumăákami is íli. ketjěng kanǎn nan*
the insurrectos Then we enter town. Then say

pangáfongmi en "umáted ta tinmolĭkăyu is nan ilitáko." B.61
our relatives "we are glad" that you returned to our town.

– ketjĕng ŭmtsan nan ĭsa ay fŭan: kŏytsa'd inpapangáli nan 62
Then "passed" one month then they come suddenly the

soldádson si Melikáno. ketjĕng inumtsántsa is nan wĭ̆wĭid.
soldiers, Americans. Then they arrived early in the morning.

ketjĕng isáad nan Melikáno nan ángsan ay kafáyotja ad Kamánuang.
Then "put down" the Americans many their horses at Kamanuang.

ketjĕng fumálatja amĭn nan iFŭntok et pangánèntja nan kafáyotja.
Then go out all Bontoc-people and feed their horses.

– adikŭèn nan soldádson si Melikáno nan 'lĭktosh; ináatja nan ĭsa 63
(Then) pursue the soldiers, Americans, the insurrectos. They capture one

ay tenĕnte ya nan tŏlo 'y soldádso, isáed nan ĭsa ay nabaldŭkan.
lieutenant and three soldiers, then one who was shot.

amĭn ay tĕkkèn ay soldádson si Filipĭno et linmáyaŭtja is nan fflig.
all other soldiers, Filipinos, then had fled to the mountains.

et layáŭwèntja ad Túfeng. -- ketjĕng ibfákan nan iFŭntok ya 64
then they reached running Tulubin. Then tell the Bontocmen and

nan iSamóki nan djálan is nan soldádson si Melikáno ad Túfeng.
the Samokimen the trail to the soldiers, Americans, to Tulubin.

umáytja ad Fáy/yu et aláèntja nan asáŭwan Agináldo ya nan
they go to Fayu and capture the wife of Aguinaldo and

anótjĭna 'y fafáyi. – ĭsa 'y soldádson si Filipĭno binaldŭkan nan 65
his younger sister. one soldier, Filipino, they shot, the

B.65 *Melikáno; nan soldádson si Melikáno pinotŭantja nan ólon nan*
Americans; the soldiers, Americans, cut off the head of the

'líktosh; inkă/uptja is nan lúta is Kámpo Santo, ay kaka/ăfan.
insurrecto; they buried him in the ground at Campo Santo, the burial place.

66 *– ketjéng isákongtja nan asáwawan Gináldo ad Fŭntok ya nan*
Then they conducted the wife of Aguinaldo to Bontoc and

anótjĭna 'y fafáyi, isáed nan ĭsa 'y Melikáno ay finálwad Gináldo.
his younger sister then also one American whom had fettered (imprisoned) Aguinaldo.

Fánged.

EXPLANATORY NOTES

The "Battle of Calŏōcan," described by the combatant (if passive resistance and wise withdrawal of primitively armed forces who had to be mere spectators justify the word "combatant") Fanged from Samoki, Bontoc's sister-town, was fought early in February, 1899. (Names of persons and of towns are given in Fanged's pronunciation.)

1. *'n sak/ĕn: ken sak/ĕn.—kángsa: gángsa.*—Malōlos in Bulacan.—*sĭbing* [*sĭping*]: copper coin; 80 *sĭping* are considered equivalent to 1 peso (50 cents American).

5. *magáchu;* ch: guttural; interchanged here with *ky.*

10. *tsámi:* "we "often," repeatedly, as many houses were plundered.

11. *kăg...nan ĭlan:* "it looked like..." *ĭlan* for: *ĭlaĕn.*

14. *as nan wiid: is nan wĭid.*

15. *fináywa:* shelled and pounded rice, uncooked. *mákan:* cooked rice, "eatable." [461]

16. *köy nay adwåni:* cf. the Greek "eita indignantis."

17. *ťkadak:* I care, provide; I help myself. *ťkadam ay mångan:* help yourself to eat!

18. *ikikiåddek: ögögiåddek. pumadðyak:* personal vb. *ågkămå:* see Voc. food.

19. "we shall come to Malōlos," where we shall find plenty provisions.

21. Or: *mabaldăkånkami:* we will be shot.

22. *balokånkami:* Ilocano verb: ride on horseback;
tilin: Span. tren; [18].

25. *kåg tŏnă:* Fanged showed the distance to be about 200 paces.

26. *finifťli:* [68]. *nångkö böd:* [427].

27. *kasťn—ya kasťn:* Explan. "we can not help it if we are afraid;" or: "why shall we, being no cowards at other times, become cowards now."

28. *katilinsila:?* "place where soldiers hide, kneeling down and shooting." Probably a railroad embankment. *soldådson si Filipino:* a "compound noun:" Filipino-soldiers; so: *soldådson si Melikåno:* American-soldiers, but not: soldiers of the Americans. [76].

30. *ťsublik:* I exchange; passive *maisubliak:* I am exchanged, or, as middle: I change myself with another; I take the place of an other; I replace in turn. (Said also of the movement of the stars).

31. *fayonitåtsa:* Sp. bayoneta. *ka/ůfantja:* make holes in the ground; *ikåuptja:* they bury in these holes. *foboláts:* their bullets; or: cartridges with bullets.

33; 34. *djůa 'y,* or *djůa ay,* or *djůwan:* two. *tsakåshko* [315].

38. *kăg nannåy:* Fanged illustrating this passage showed his leg at the ankle; then his fists held together.

40. *pinadŏna: pinadŏyna.*

41. and in other passages: *Ikŏlot* for *Igŏlot.*

41. Golash, a half-breed, Igórot and Tagalog; lives in Bontoc as tailor, "*saltol.*" *adĭ:* not.

42. *ketjĕng nan:* "exclusively."

45. *en:* to go [307].

46. *tja.....ken.....:* [39]. *ā pay:* Igórot and Ilocano particles.

48. *umŭykamĭ'd:* words of Kosmi after an other refusal of the "presidente," i. e. the "mayor" of Malōlos. *is nan ĭlid nan kalsa:* may also mean: along the road.

50. *engkayŭ: ngăgĕngkăyu?* why? [352]

51. *pinpaabŏkek:* I break all to pieces, smash completely. (Pref. *pin-*, "quickly;" or: *kin-*) [296].

52. *ngăg nan angnĭntja:* lit. what do they do there? "how did you fare there?"

54. *nănengmi:* our going-aim; (probably: *nan en-mi*). *ălami:* our direction, direct way [318], but *ălanmi:* our taking, "we take," for: *alăĕnmi.*

55. *pasălubak:* I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure: *sălub.*

56. *Afᵒu,* a district of Bontoc where mostly intruders, Ilocanos, have settled. *năkship nan....* Time emphasized by Nom. actionis with suffix *-an.* Cf. [263; 264].

57. *umăted:* adverb. idiom: it is well, pleasant; "we are glad;" also: "I thank you:" *sak/ĕn umăted ta....* (that...)
ngăg nan inăngnĕnyu... [358]

58. *tjĕngnĕntja* for: *tjĕng/ngĕntja.*

60. *ĭbfakak:* 1) I ask, inquire; 2) I ask for; 3) I answer if asked, answer a question, I tell. Infinitive: *ibfaka; ibfakan*, in 62, see: [229].

61. *ketjĕng ay..* finally.. then at last.... (Sometimes: therefore).

62. *isaddko:* I put down, unsaddle, stable.

63. *indatja* for: *indlatja. layáwentja,* transitive: "reach by running." Person.: *lumáyawak.*

64. The guides were: *Kamádon* of Bontoc and *Fíteng* of Samoki.

THE RAT AND THE TWO BROTHERS

Wŏdd nan sindki. ĕntsa 'nkótsaw is pĭki ya adĭ ăktan R.1
There are two brothers. They go begging for corn maize and not give any

nan tákow tjaĭtja. isátja'd intotóya ay sindki ya kandntsa ay
the people them. Then they converse the brothers and say

mangwáni en "ĕnta 'd ĕnlápis is wmáta, tay adĭtja umáktan is pĭki.
saying let us two go to "make" a garden-our, as they not give corn.

– isátja'd en minlápis ay sindki. ketjĕng umáytja'd, lapĭsantja 2
Then they go to weed, the brothers. Then they go, they weed

nan ámas nan sinpamílikan. isátja'd sumáa, tay mastjĭm.
a part of a mountain-section. Then they go home, as it is night.

R.3 – *maww̆akas akĭs ya kăsĭntja umăy ay sinăki. lĕytjĕntja*
it became again and they again go, the brothers. They want
to-morrow

ay ananaww̆ăĕn nan ĕ̆matja. sinĕngpădsĕngpădtja nan tjăpong ya
to make wider their garden. They cut down the "wood" and

4 *nan lŏlo, amĭn nan fulŭlong ya nan fătang. – ketjĕng nastjĭm*
the sticks, all the "high grass" and the "high trees." Then it was night

ăkis ya sumătsa ay sinăki akĭs. ketjĕng maww̆akas akĭs nan tălon
again and they go home, the brothers, again. Then "next day" was again the time (region)

5 *ya kasĭtja ăkis umăy nan sinăki. – umăytja 'd ya ilăntja nan*
and they again go the brothers. They go and see

6 *ĕ̆mătja ya tinmŏfo nan fulŭlong ya nan wăka. – ketjĕng kasĭtja*
their garden and had grown the grass and the vines. Then they again

lapĭsan ăkis et ĭbăbăbăbătja nan fulŭlong. ketjĕng nastjĭm ya
weed again and mow down the grass. Then it was night and

7 *sumătja ay sinăki. – ketjĕng mĭsŭbli nan ŏ/tot ya*
they go home, the brothers. Then "exchanged" (came in its turn) the rat and

kankanăna en "kìbkibàong – – – – màlmalwàdka ày tjapòng!
says . . . . . grow again, you wood!

kìbkib/bìid – – – – màlmalwàdka ày sifìd!"
. . . . . grow again, ye thorns!

8 – *ketjĕng maww̆akash nan fatăww̆a, ya umăytja san ninlăpis ay*
Then became to-morrow the world, and they go, the "having weeded"

9 *sinăki, ya ilăntja 'd ya tinmŏfo akĭs nan fulŭlong. – isăed kanăn*
brothers, and they see and grown had again the grass. Then say

nan sinắki en "umắyanta 'd ta ilắênta nan mangipatốfa is nan R.9
the brothers let's two go that we two see the "maker-grow" of

ắmắenta 'y nay!" – ketjếng mastjĭm ya padắnẹntja san ố/tot 10
our garden here Then it is night and they perceive the rat

ya inkibkibắong. tjetjếng/ngẹn nan inốtji nan ố/tot ay inkibkibắong.
and it said: "kib, kib" Hears the younger brother the rat that said: "kib, kib"

– isắed pintjĭpap nan inốtji ya kanắna is nan yun/ắna 'n "yắim, 11
Then catches quickly the younger and says to his older brother bring

yắim nan pĭnang, ta pinpadốyta na! sĭtŏnă nan finŭmley ken
bring the ax that we kill quickly this! this is the "one having tired"

tjaĭta ay sinắki." – ketjếng kanắn san ố/tot en "adĭkayca pumadốy 12
us brothers. Then says the rat do ye not kill

ken sak/ắn; ta umüytắko is ắfongko!" isắed lumắyaca ya pinốnot
me let us go into my house then it runs and quickly runs after

ắkis nan inốtji. – ketjếng kanắna ắkis en "adĭkăyca! adĭkăyca 13
also the younger brother Then it says again do not! do not

pumadốy, ta umüytắko is ắfongko!" ŏŏ/ŏŏgnan nan inốtji.
kill let us go into my house holds fast the younger brother

– isắed kanắn nan ố/tot en "ūmipögānắngkăyŭ, ta umüytắko is 14
Then says the rat set me free let us go into

ắfongko!" ketjếng inumtsắntsa is ắfongna.
my house. Then they arrived in its house.

– isắna'd kanắn en "ẹnkolŭbkăyŭ ay sinắki, ta kĭkădak is 15
then says (the rat) cover your eyes, ye brothers, that I prepare

R.15 *kanėntắko!" isắtja'd ėnkốlub ay sinắki. ketjếng ikísuan nan ố/tot*
our food Then they cover their eyes, the brothers. Then stirs the rat

16 *nan fắgkong: ya mắkan. ikisuắna nan ítjush: ya istjắ. – ketjếng*
the pestle: and rice (it becomes); it stirs the spoon: and (it turns to) meat. Then

inkikĺngao nan inốtji; öốltėn nan yűn/a nan límăna. isắed kanắn nan
peeps through (his fingers) the younger; holds tight the older his hand. Then says the

ố/tot en "álĭkăyű'd ta mangantắko, tay nay naốto nan kanėntắko."
rat come let us eat, because here is cooked our food.

ketjếng kanắn san yűn/a ön "sanguyắn pan si na/otốan nan
Then says the older "How quickly the being cooked

17 *kanėntắko!" ketjếng mangắntja. ketjếng nakakanắntja – isắtja'd*
our food Then they eat Then they finished eating. Then they

kanắn ay sinắki en "manublắta'd ay sinắki!" ketjếng nakatsublắantja.
say the brothers, let us two smoke, us brothers. Then they finished smoking.

ketjếng kanắn nan ố/tot en "álikăyű'd sĭna!" isắtja'd úmüy ay sinắki.
Then says the rat come here then they go the brothers.

18 *– ketjếng inpafálan nan ố/tot nan gắngsa ya nan ítjush, isắed nan*
Then took out the rat a gong and a spoon, then a

tŏ̋nan ay padếngdeng, isắed nan fắg/kong. isắed kanắn nan yűn/a'n
jar then a pestle. then says the older

19 *"ėnkinaslắngėnta! ngăg nan kotốk tŏshă?" – ketjếng kanắn nan inốtji*
let us exchange what is the use of this then says the younger

en "kốak man nannắy ay ítjush ya nan fắg/kong." isắed inkốan nan
mine are indeed this spoon and the pestle. then is the of the property

yún/a nan gắngsa ya nan tŏv̆ănan ay padĕngdeng. isátja'd ibfatắw̆wil R.19
older brother — the gong — and the jar. — Then they carry on a pole,

ay sinắki nan gắngsa ya nan tŏv̆ănan ay padĕngdeng. isắed sĭya nan
the brothers — the gong — and the jar — then it is the

inkŏan nan yún/a. – isắed kanắn nan ŏ/tot en "ĕngkăyŭ 'd!" isátja'd 20
property of — the older — Then says — the rat — You ought to go — Then they

sumắa is nan ĭlitja nan sinắki. ketjĕng intotoyắtja ay sinắki. isắed
go to — their town, — the brothers. — Then they converse, — the brothers. — Then

kanắn nan yún/a 'n "tsắw̆shim is ắfongmo; tsắw̆shek is ắfongko."
says — the older — go directly to your house, — I go directly to my house.

– isắed kanắn san inŏtji is nan asắwăna en "isugĕdmo 'd nan fắnga!" 21
Then says — the younger to his wife — put on fire — the pots

ketjĕng lĭnumak nan tjĕnum. isánad ikĭsua nan ĭtjush is nan fắnga
Then boils — the water. — Then he stirs — the spoon — in one pot

ya ket ĭstja. isắna'd ắkis ikĭsua nan fắg/kong is nan ĭsa 'y fắnga ya
and see! it's meat. — Then he again stirs — the pestle — in the other pot — and

ket mắkan. – kắnan nan asắwana en "năngkö, ĭstja nan 22
see! it's rice. — Says — his wife — why! — meat (is) — the

nginmadsắnan nan ĭtjush!" isátja'd mắngan. – isắed fắắlĕn nan 23
changing — of the spoon — Then they eat. — Then sends out — the

yún/a nan anắkna: ĕngka intĕkö̆u is ken alitắ/om!" ketjĕng
older — his son — go — to borrow something — at your uncle's. — Then

ámüy ya tsa kökĕtjĕn alitắ/ŏna nan ĭstjắ. isắed tomŏli san ongŏnga
he goes — and he was cutting — his uncle — the meat. — Then returns — the boy

R.24 – *ketjĕng kanăn amăna 'n "intŏ kay; ngăgim igă payăn nan*
Then says his father where (was it); why did you not fill

sokŏngmo?" isăed kanăn nan ongŏnga en "indidiĭmko ya tsa
your bowl Then says the boy I was watching and he

kökĕtjĕn alită/ok nan istjă. ketjĕng kumăanak, tay umăshiak."
just was cutting, my uncle, the meat. Then I go away because I am bashful.

25 – *isăed kanăn amăna en "intŏ man la nan nangalăna 'sh ĭstja?"*
Then says his father where then, pray, did he get meat

ketjĕng ilŏdlod nan ongŏnga ay mangwăni en "istjă! tit/ĭwa ay istjă
Then must the boy say meat! real meat (is)

26 *nan tsătja ṣibfăn." – ketjĕng istjaistjătja nan sĭbfăntja. ibfălafălaĕn*
their (usual) eating (to rice) Then they eat their meat. Often takes out

nan ănak nan inŏtji nan istjă; yŏiyŏĭna is ken alită/ŏna ya
the son of the younger some meat; he carries it to his uncle's and

kanăn alită/ŏna en "intŏ man la nan nangălan ămam is nan ĭstja?"
says his uncle where there, pray, did get your father the meat?

27 *"tsa otŏĕn ămak nan ĭstja." – isătja'd manăawish.*
Often cooks my father meat. Then they performed a ceremony (roasted meat).

isătja'd ămüy nan pangătŏna; ma/amŏngtsa is nan ăfong nan inŏtji.
Then they go the ato-companions. they assemble in the house of the younger.

isăna'd isŭgĕd nan făngа. isăna'd tjănŭman nan făngа. isăed
Then he puts on fire the pot then he fills with water the pot. Then

nĭlumak nan tjĕnum. isăna'd ităpek nan făg/kong ya köt nginmătjan
was boiling the water then he stirs the pestle and lo! then, it changed

is mȧkan. – isȧna'd isȧgöd nan ĭsa ay fȧnga. isȧna'd tjĕnȧman. R.28
into rice. then he puts on fire an other pot. then he puts water in.

isȧed lĭnumak nan fȧnga. isȧna'd itȧpek nan ĭtjush; köt istjȧ.
Then boils the pot. Then he dips the spoon, then lo! it is meat.

– ketjĕng iflan nan tȧkᵆ ya kanȧntja en "nangkȏ! sĭtŏnă nan 29
Then observe the people and say why! this man

-onöönöy, tay itapĕkna nan ĭtjush ya ket ĭstja, – itapĕkna nan 30
is lucky because he dips the spoon and it is meat he stirs the

fȧg/kong ya ket mȧkan." isȧtja'd mȧngan ya kanȧntja en
pestle and it is "rice." Then they eat and they say

"kökȏtjėnyu 'd nan ĭstja, ta mangantȧko'd ay tȧkᵆ, tay
you ought to cut the meat that we eat, we people, because

naᵆaᵆwadtȧko." – isȧed mangayȧyeng san laȧki ya kankanȧna en: 31
we are very hungry. Then sings the man and says

asȧwak si Ketyȧkᵒu
my wife, Ketyakyu

intaktȧktsik na'y minfȧnᵒu.
stands there, distributing with the rice-shovel.

Ketjĕng tji. *Si Mȧlkod nan ninokȏkᵆad.* *Matyᵆ ya Antero.*
This is all. "Malkod" is the narrator. Matyu and Antero.

EXPLANATORY NOTES

1. *Pĭki:* maize. *ėnlăpĭsak:* I clear the ground, cut grass and shrubs away. *mangăămăak:* I am making a "garden."

2. *sinpamĭlikan:* one section of the entire mountain range. (*fĭlig:* a mountain.)

3. *siangpădek* [*sengpădek*]*:* I cut down a tree, "by chopping the stem obliquely." *tjāpong:* a tree (but not pine); "it makes much smoke." *lŏlo:* stick, shrub. *fătang:* "high and big tree, pine."

5. *wăka* [*uăka*]*:* a strong vine, "like a rope," a liane.

6. *ĭbabak:* I throw over; cut down and throw over.

7. *mĭsubli:* see B. 30. The metre is trochaic, with strong ictus.

10. *paddĭnek:* I perceive; and: I receive; I receive hospitably; obtain; h. l. = *tjeng/ngĕntja,* they hear.

12. *pumadŏy:* L. 92. B. 18. *onŏtjek:* I run after one to catch him; *pin-:* quickly [296].

13. *ŏŏ/ŏŏgnan:* Frequent. of *ĭgnak.* (Intensivum: *ĭiĭgnak*).

15. *ėnkŏlubak:* I cover my eyes, hold my hands before my eyes.
kĭkadak, see Voc. "care." The spoon and pestle changed to food, or rather: meat and rice dropped from them into the pot. pestle: a small "potato-masher."

16. *inkikĭngaoak:* I peep through my fingers, held before my eyes. *sanguyăn pan:* how quickly! *minsangăyanak:* I hasten, I do something busily; synon.: *kamŭek,* I hasten. *"sanguyăn pan is mangădėbam is nan tăfay!"* "how quickly you are making the spear!"

17. *ălikayŭ'd:* accent! *sina = isna.*

18. *pa(b)faldek:* I make go out, I take out of a box, a cover.
ay padengdeng: see Voc. "jars, kinds of."
The rat divides: gong and spoon—jar and pestle; this seems to the older brother too partial, the spoon being much more valuable than the pestle. He intends to give the spoon to the younger for the pestle; but he is persuaded by his shrewd brother (who had observed the rat's tricks) to take the jar instead. It seems that the younger hides carefully his magic gifts, while the older carries his presents openly on a *"fatawwil,"* a pole balanced on the shoulder.
kotok: advantage; meaning; use.

22. *kanan:* accent!

23. *is ken:* = into the home of... *tsa kokétjen:* and just then continued to cut, was cutting. [310, *tsa*].

24. *into kay:* for *into pay.*

25. *into măn lă:* [428]. *nan nangalana* [*nangalaana*]*:* his getting-place, his taking. *nan tsatja sibfan:* their "usual," "frequent," "customary" meat eaten with rice. Voc. food.

27. *manawisak* [*manowishak*]*:* I perform a lesser ceremony; *tsawwishek:* I broil meat. *nilumak: linumak* in 28.

28. *tjanaman*, and later: *tjenaman.*

31. "She stands there to take out rice from the pot and to distribute it to the guests, using a shovel, a flat spoon."

THE STARS

S.1 *Wŏdå̆ nan ŏ́nash id Falĭ́dfid. ů́müy san ninkŏ́a ay mangĭ́la. tsa ed*
There is sugar-cane at Falidfid. goes the owner to inspect. often then

maå̆ngkay nan ŏ́nash. isåna'd kanå̆n en "ta od aknǻlak na nan tsa
is eaten up the cane. Then he says let me watch here the

2 *mangå̆ngkay is nan ŏ́nashko ay nay." – isåed mală̆fĭ́ ya aknǻlăna;*
eater up of my sugar-cane here. Then it was night and he watches.

ma/ĭ́d intjasåna. kasĭ́n maɯwåkash; isåed kasĭ́n malafĭ́ ya itjanǻna
nothing he found again (it is) to-morrow; then again night (it is) and he finds

3 *tsådlo san mangå̆ngkayå̆ngkay is san ŏ́nashna. – ketjĕ́ng kanǻna en*
really the eaters of his sugar-cane. Then he says

"nangkö böt tsåtŏnă nan mangå̆ngkayå̆ngkay is nan ŏ́nashko!"
why! – these are the eaters of my sugar-cane!

ketjĕ́ng adikŏ́ėna tjaftja. isåna'd ipǻkot nan ĭsang ay tukfĭ́fi.
then he pursues them. then he catches a single star.

4 *– isåna'd kanå̆n en "innåkă̆yu 'sh ǻpuy is sa, ta ilantǻko tja na,*
Then he says bring light here that we see them

tay tjátŏnă böt nan mangắngkayắngkay is nan ónashko." – isắna'd S.5
be- these (are) the eaters of my sugar-cane. Then he
cause

kanắn en "padŏyèntắko ed na!" – isắna'd kanắn en "adĭkăyu
says we ought to kill this Then she says do ye not
(the Star)

pumadŏy!" isátja'd ninfúeg is san ninkóa is nan ónash. et umáytja
kill (me) then they went with the owner of the sugar-cane; then they go

's áfongna. isắna'd asaɯwắèn nan ninkóa is nan ónash. isátja'd
to his house. Then marries (her) the owner of the sugar-cane. Then they

makắnaktja 'sh lĭmátja. – ketjĕng en nangáyu si asắɯwăna ya 6
have children, five. Then had gone to get wood her husband and

intsimitsĭmid nan tukfĭfi is bayắkna. kaɯwakaɯwắkash intsĭmid is
she sews, the star, her wings every day she sews

bayắkna. isáed nakatsimĭdan is bayắkna. isáed malafĭ nan tálon.
her wings. Then she finished sewing her wings then is night the time.

– isắna'd itsáotsao nan bắyak is nan ắnak ay yún/a; et patayáɯwĕna 7
Then she gives the wings to the son, the oldest; then she makes him fly

ad tjáya. isáed kanắn san inótji ken amắna 'n "tjúy pay tinmáyaɯ
to the sky Then says the youngest to his father yonder has flown

nan yún/āmi." – kasĭn ắkis malafĭ nan tálon. masúyesúyep 8
our oldest brother. Again becomes night the time. Fast asleep is

ắkis si asắɯwăna. ketjĕng alắèna ắkis nan ĭsa ay anắkna ya
again her husband. Then she takes again one her son and

patayáɯwĕna; patayáɯwèn pay san fafáyi. – ketjĕng maɯwắkas ya 9
makes him fly, makes him fly, she the woman. Then (it becomes) morning and

S.9 *insŭdsud san inŏtji ken amána ya kanána en "tjáy pay ákis*
informs the younger his father and says yonder again

10 *inpatáyaa ína kaawaánmi!" – isáed kanán amátja en "issáka*
made fly mother our middle brother. Then says their father you will

fumángon ken sak/én, mo aláéna nan ísa ákis ay kaawáanyu; et
awake me if she takes the one also who is (now) "middle brother" then

11 *fumangóngka ken sak/én." – ketjéng kanán nan inŏtji en "dáa!*
awake me! Then says the younger well!

fangofangónek síka ya adíka páád fumángon. nay kay léytjém ngin
I try to awake you but you do not at all wake up here, indeed, you want perhaps

12 *ay maísa is nannay fakílulúta?" – isáed kanán nan ámána en*
to be alone on this earth Then says his father

"adtsádlo fumángonak, mo fumangóngka ken sak/én!" ketjéng
I (certainly) shall wake up if you awake me Then

malafí ákis ya patayáawéna nan ísang ay ongónga; ya adí makatáyaa.
it is night again and she makes fly the one child but not he can fly.

13 *– isáed kanán san inátja en "ketjéng makáyadkayŭ 'd sina ay tŏlŏ,*
Then says their mother Then you are left here three

tjakáyŭ ay sinák/í ay nay, tay adíkayu makatáyaa, et adtsakáyu
you brothers here, as you not can fly then you will "remain"

ay sinak/í, et ad/ikapántja tjákayŭ is báldaakyu et adtsakáyu
brothers, then they'll make for you guns then you will be

nan ifuwísan nan tákaa. ketjéng tumáyaa nan inátja ad tjáya.
tax-collectors of men. Then flies their mother to the sky.

– *ketjĕng tjaĭtja nan nginmádjan is Ilóko; ketjĕng tjaĭtja nan* S.14
Then they were changed to Ilocanos, then they were the

ifuwĭsantja nan tákʉ.
tax-collectors of the people.

ketjĕng pay tji 's okókʉd. Si "Málkod" nan ninókʉd. Mátyʉ.
Finished here the tale. "Malkod" was the narrator.

EXPLANATORY NOTES

1. *angkáyek:* I use up all, I eat all. *ta od: od* for: *ed. aknálak:* I watch day and night. *itjasána = itjanána,* he finds.

2. *tsádlo:* himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsátona: tjátona,* these. (plur. of *sítona.*)

6. *mangáyuak* [*mangáyʉak*]*:* I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masúyesúyep:* intensive and durative.

9. *yún/a:* the oldest; *inótji:* the youngest; *kaʉwán:* those between. See Voc. brother.

11. *fangofangónek:* conative and durative: I keep trying to awake you; *adĭka pád:* you never.. you not at all.. *nay kay: kay,* for *pay,* emphasizes *nay.*

12. *fumángonak* here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. *kayátjek:* I abandon, leave. *makáyadak:* I am abandoned, I

remain alone. *adtjakáyu ay sinăk/í:* you shall remain brothers and shall not become stars (or: *adtsakáyu*, from *tsa:* "you will continue").

ad-i-kaëb-an-tsa: they, the people, will make for you [261].

ifuwísan, or: *ifubowísan*, from: *fúys*, taxes. (Ilocano)

TILIN

T.1 *Wŏdă nan ísa 'y ongŏnga 'y fafáyi. mo infáyu si inána, kanána 'n*
There is a certain girl when pounded (rice) her mother, she says

"ináka 's mŏting, ína! ta kánek." ketjĕng aktána is mŏting san
give (me) ricemeal mother that I eat. Then she gives ricemeal

2 *anăkna. – ketjĕng kasína kanăn en "ináka ăkis is mŏting, tay*
to her daughter. Then she again says give again ricemeal for

inangkáyko." ketjĕng kanăn nan inána en "năngkö; mĭd nongnŏngmo,
I ate up all. Then says her mother why! nothing your "value"

tay adpay angkáyim nan fĭnáya." isáed ináka nan ongŏnga. ishăed
as you will eat up the rice. Then cries the child. Then

kanăn inána en "aykŏka tĭlin ta mangăngka 'sh mŏting?" 'sáed
says her mother are you a ricebird that you eat ricemeal Then

nakabfayûan si inâna. – isâed alâèn inâna nan saktjûan ya èn T.3
had finished pounding her mother. Then takes her mother the waterjar and goes

manâktjæ. ishâed makâyad nan anâkna is âfongtja. isâed èn
to get water. Then is left her daughter in their house. Then has gone

nanâktjæ si inâna. – isâed alâèn nan ongŏnga nan tayâan ya insĭnot 4
to get water her mother. Then takes the child the basket and goes

is nan katayâan. isâna'd alâèn nan lig/ŏ ya itangĕbna is nan
into the basket. Then she takes the cover and puts it on upon the (winnowing-tray)

katayâan. ketjĕng ŭmtsan si inâna ya pasikpŏna nan saktjûan.
basket. Then arrives her mother and carries in the water jar.

ketjĕng isâadna nan saktjûan, anâpèna nan anâkna. – ketjĕng 5
Then she sets down the jar she seeks her daughter. Then

ibfakâbfakâna is nan tâkæ; ya kanântsa 'n "ma/ĭd inĭlami is nan
she asks everywhere the people and they say nothing did we see of

anâkmo." – isâed kasĭn sŭmkèp is âfongtja. ketjĕng tjeng/ngŏna 6
your daughter. Then again she enters their house. Then she hears

nan èngkâlotŏkod is nan katayâan. isâna'd lekuâfèn nan lig/ŏ ya
the noise in the basket. Then she takes off the cover and

ketjĕng kasĭntja ki-kĭng-king. – kanântja en "kìng – kìng – ìssăm 7
then they again chirped. They say – – you will

ìnănàk năn mòtĭng!" ketjĕng ilâèn inâna nan tayâan ya nakâyad
have as your daughter: the ricemeal! Then sees her mother the basket and left were

nan tŏngan nan anâkna. – ketjĕng inâka sh' inâna ya kanâna en 8
the bones of her daughter. Then cries her mother and says

T.8 *"aykŏ way mamangwáni en ngæmádsan san anákko is tílin? aykŏ*
would anyone say that changed was my daughter into a ricebird? did

way adík itánoy; mo nan móting ay kanakanána, et tsak idjúadjúa."
ever I not grant (her wish) when rice (was) her asking then I always gave (her)

9 *– isátja'd inmángmang tja inána. isáed sumákong san nginmádsan*
Then they sacrificed, "her parents." Then returns the one changed

si tílin. ketjéng kasítja kikíngking; kandántsa ay inkíngking en:
into ricebirds. Then again they chirped they say, chirping

"kìng – kìng – ìnanàkmo nàn motìng!"
– – have as your child the pounded rice!

Ketjéng tji is okókæd. *Si Málkod nan ninokókæd.*
Ended here the tale. "Malkod" is the narrator.

Falónglong (Antero).

EXPLANATORY NOTES

1. *nan ísa 'y:* a certain (not: a girl). *fináyæ:* hulled rice, which is pounded to *móting*, rice-meal.

2. *mid nongnóngmo:* "you are good for nothing" ("Taugenichts; vautrien"); *adpay: ad* taken from the verb *angkáyim*. *nakabfayúan:* [299].

3. *manáktjæ:* with the water-jar; *mang* + *saktjúan*. *nanáktjæ:* preterite. *én nanáktjæ*, pronounced: *innanáktjæ;* the verb *én:* goes, must not be mistaken for the Augment in such combinations!

4. *úmtsan:* she arrived at home, "she returns."

4. *pasikpóna* for: *pa/sikpéna*, lit.: she causes to enter; she carries into the house.

5. Reduplication: she asks eagerly and frequently, "everywhere," many persons; she keeps asking.

6. *kasíntja:* they again; the child is transformed into several birds!

7. *íssam,* which takes here the possessive ending from *inanak(mo),* as auxil. of future. See [308].

"If you like better to keep your rice, than your child, you shall have the rice as your child henceforth." (This phrase occurs frequently after metamorphoses: K. 10, M. 6, 12.)

8. *aykówway* or: *aykó way; way,* syncop. form of *woday.* "is there any one saying that" Or: "who would say that.... who would believe that.... would any one imagine that...." *itánoy:* agree, grant a wish, "say yes!" *mo kanakanána:* whenever; as many times as: Redupl. *tsak:* often, "each time," I used to...

9. *tja:* collective article [39 ff.] they, whom her mother represents; the family. *mángmang:* ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjéng tji:* as synon. was given: *nafáash,* from *fáshek,* I finish, end.

KOLLING

Wodá nan djúwa 'y fobfállo, nan ísa 'y yún/a ya nan anótji. K.1
There are two boys the one the older and the younger.

éntja nangáya ay sináki. isátja'd isáa nan kinayótja.
they go to get wood, the brothers. Then they take home their "wood gotten."

K.1 *isáed isúnon inátja ya adí fumítjang. isáed kanán inátja en*
Then put into fire their mother, but not it burns. Then says their mother

2 *"ngāāg nan kinayóyu!" – nan yún/a kanána en "téngkămí mangáyu*
bad (is) your "wood brought" the older says let us go to get wood,

si lípat!" isátja'd umáy et isáădtja nan kinayótja ya adí fumítjang.
dry branches Then they go then they take home their "wood gotten" but not it burns.

isáed kanán inátja en "nangkó; mí'd nongnóng nan nangayúanyu
Then says their mother why! nothing the value of your wood-gathering

3 *tay adí fumítjang; nan yángkay áshokna nan ángsan." – isáed*
because it does not burn only its smoke (is) very much. Then

payyúèn nan yún/a nan kalín inátja. isána'd kanán is nan
hurts the older the word of their mother. Then he says to

anótjína 'n "énta mamálid is nan kamánta ta énta aláèn san
his younger brother let us two go to sharpen our axes that we two to get go

inílak ay nalángolángo ay lípat, et adtsádlo fumítjang."
which I saw very dry wood and this surely will burn.

4 *– isátja'd mamóknak ay sináki. isátja'd inúmtjan is nan kakáyuan.*
Then they go out to work the brothers. Then they arrived at the woodland.

isáed kanán nan anótji en "mangayóta 'd ísna!" isáed kanán
Then says the younger brother let us two get wood here Then says

nan yun/ána 'n "énta 'sh nan tjái 'y káuwad nan ántjoántjo ay
his older brother let us go to yonder place of the very high

5 *fádang. sía tji 's énta umála is auwídta." – isáed kanán nan*
trees. right there we must go to get our load. Then says the

inŏtji en "taddŏ adĭta ŭmtjan, mo intŏ nan kanăm en umálanta K.5
younger how long, we not arrive, where you say (is) our "getting" place

is awwĭdta." isáed kanăn nan yŭn/a en "ĕnta 'sh nan kŏkkŏkŏdnă!"
for our load. Then says the older let us go to the nearer place (a shorter distance).

isátja'd ŭmtjan is nan kawwad nan ăntjoăntjo ay fádang.
Then they arrive at the place of the very high trees.

– isáed földdjin nan yūn/ăna nan wánisna, isáed nan dikămna 6
Then unties the older his breechcloth, then his shell

ya nan sangkităna ya nan soklŏngna ya nan fobangăna ya nan
and his girdle and his hat and his pipe and

kátjingna ya nan tjokáwwna. isăna'd kanăn is nan anŏtjĭna en
his brass-chain and his pouch. Then he says to his younger brother

"lĭgnam nan tjokáwwko, nan wanĭsko, nan katjĭngko, nan soklŏngko,
hold my pouch, my breechcloth, my chain, my hat,

nan dikămko ya nan fobăngak." isáed kumálab nan yŭn/a ad tŏngtjŭ.
my shell and my pipe. Then climbs the older high up.

– 'shánad sibŏèn nan păngа ya kanăna 'n "ngăk! ngăk!" ya isăna'd 7
Then he cuts off a branch and says – – and then he

kanăn ken anŏtjĭna en "sănă kāy!" isáed paddnèn nan anŏtjĭna 'sh
says to his younger brother "right now!" Then receives (catches) his younger brother

koápna. – isáed kanăn nan anŏtjĭna en "năngkö; wpom ná mo!" 'sáed
below. Then says the younger brother why! your leg this, truly! Then

kanăn nan yŭn/a en "fakŏn! lĭpat pay ay nalăngolăngo!" kasĭna
says the older brother "not so!;" wood, indeed, very dry again he

K.8 *kanắn en "ngắk! ngắk! sắnă kāy si lĭpat ay nalắngolắngo!" – –*
he says – – "right now!" wood very dry (I throw down)

"nắngkö; kadŭan nan ắpom nắ mo!" "fakŏn! kadŭan nan
why! the other your leg (is) this "not so!" another

pắnga sha 'y nalắnglắngo!" – "oh!" isắed kanắn nan inŏtji,
branch, this, very dry. oh, then says the younger,

"aykĭ siya na 'sh pắnga? nắngkö; ắpom tja nắ mo!" –
is this here (to be) a branch? why! your legs, these verily!

"ngắk! ngắk! sắna kay; si nalắngolắngo 'y fănắnig ay pắnga!"
– – "right now!" very dry small twigs

'sắcd kanắn nan inŏtji en "nắngkö; lĭmam nắ mo!" "fakŏn!" isắed
Then says the younger why! your arm this verily! no; then

10 *kanắn nan yŭn/a; "pắnga sha 'y ningkalắngo!" – ishắed inkuĭkok*
says the older twigs these, very dry Then shrieked

nan yŭn/a; kanắna 'y inkuĭkok en "kŭkŭĭko! kŭkŭĭko!" isắna'd
the older he says, shrieking – – – – – – Then he

kanắn is nan inŏtjĭna en "isắam nan wắnis, nan kắtjing, nan sŏklong,
says to his younger brother take home the breech-cloth, the brass-chain, the hat,

nan sangkĭtan ya nan fobắngak ken inắta; kanắm ken inắta 'n "álaėm
the belt and my pipe to our mother tell to our mother take

11 *nannắy ta inanắkmo!" – 'shắed inắka nan anŏtjĭna; kanắna en*
these that they be your son Then cries the younger he says

"aykŏak pay shumắa? ya ngăg kotŏkko ay makắyad ken inắta?
shall I really go home and what "is my use" being left alone with our mother

nắngkö; manắkas si ngæmắtsanta'd ay sinắki is kốlling." K.12
why, it is better we transform ourselves we brothers into serpent-eagles (?).

– isắed kanắn nan yún/a en "ek umắyak is fanfanắæwi, ta ifuếgna
Then says the older I go to call a hawk that he takes along

sĺka id fobfắy." isắed sumắa nan anốtji ya kanắna ken inắtja
you home Then goes home the younger and he says to their mother

– en "ắlaėm nannắy wắnis ya sốklong ya sangkĺtan ya nan fobắngan 13
take this breech-cloth and hat and girdle and the pipe of

yún/ak, ta inanắkmo, tay tsatsắmaka ken tjakamĺ ay sinắki;
my older brother that you have (them) as your son, as too-severe-you-are to us brothers.

tay mĺd siắdėm. ếngkami mangắyo et kanắm en "adĺ fumĺtjang
for nothing you like. we go to get wood, then you say it does not burn

nan kayæ̃ėnmi." – isắ'd inắka nan si inắtja; kanắna 'y mangwắni en 14
our wood. Then cries their mother she says saying

"ngāg kotốk tŏshă!" isắed kanắn nan inốtji en "sĺa sha nan
"bad use (thing) this" Then says the younger right this (is)

kinắnapmo; aykốka kasĺn inắka ya kasĺn tsắan is tomolĺan yún/ak
"your desert" do you again weep and again not for the return of my brother

istji? nginmắtjan is kốlling!" – ketjếng inmangmắngtja. 15
yonder he is transformed to an eagle. Then they sacrifice a chicken.

isắed shumắa san nginmắtjan si kốlling is ắfongtja. isắed bumắtong
Then comes home the "transformed into an eagle" to their house. Then he sits

is nan tabfốngan nan ắfongtja. isắtja'd mắngan ya itsaotsắotja
upon the top of their house Then they eat and they give (him)

K.15 *nan wadwádna ya adína tsaowáden; apíd yángkay enkokuíkok is*
his meat (share) and he does not take; he only shrieks on

16 *tafóngan nan áfongtja. – isáedináka si inátja; kanána ay mangwáni*
top of their house. Then weeps their mother; she says speaking

en "banádka ta mangantáko!" isáed adí; isáed tjákasna ay
come down that we eat Then he does not; then he immediatly

tumáyaa ya enkuíkok.
flies off and shrieks.

Ketjéng tji is okókaad. Si "Malkod" nan ninokókaad. Mátyaa
Ended here the tale. "Malkod" has told it.

EXPLANATORY NOTES

1. *fobfállo:* sing. for plur., as often! *anótji,* or: *inótji.*
kinayótja: káyaa, wood, with preterite infix: their wood which they had gathered.
isúnon: Nom. actionis: *isúno* and "genitive-indicator" *-n.*
ngāāg: āā, drawn and spoken with disgust!

2. *lípad* [*lípat*]*:* dry branches on trees. (*báding:* dry wood fallen from trees.) *nan kayúenyu* or: *kaówinyu.*

3. *payyúen* or: *pa/ayúen; pa/ayúek:* I hurt, insult by words. *káman,* Tucucan word for: *pínang,* an ax. *adtsádlo:* "this very wood," or: "surely;" *tsádlo* means: self, the same, the very same. Cf. S. 2 and 12.

4. *anótji* was constantly interchanged with *inótji.*
sía tji 's, or *síyadsis:* therefore.

5. *taddo....* how long will it take to get there.... [357]
umálanta: our getting-place, of us two: *um-ala-an-ta.*

6. *dĭkam:* a large, flat, irridescent shell worn as ornament on the *"wanis,"* i. e. breech-cloth.

7. *sibŏ̀ėn:* i. e. he cut or broke off his limbs, imitating the sound of cracking wood. *"sắna kāy!"* calling one's attention to an object thrown to him: look out, it comes now! [313].

8. *nắ mo:* pron.: *nắmo; mo:* affirmative particle, emphasizing *na:* here; so: *sắmo. fakŏ̀n!* no! not any limb but... [323]. *kadŭ̀a* [*kắdwa*]*:* second companion.

9. *fanĭ̀nig:* the only plural form of an adjective obtained.

10. *ta inanắkmo:* Cf. T. 7 and Note.

13. *tsatsắmaak:* lit. I am too much; too exacting. *ma/ĭ̀d siắdek:* I like nothing, I am discontented with everything.

14. *nan kinắnapmo:* "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *anắpek:* I seek, search.

kasĭ̀n.... kasĭ̀n... the one time you cry, the other time "not any more;" "you cannot help crying now;" idiomat. cf. B.27.

16. *tjắkasna* [315].

Si Malkod: the narrator must be named; if he is unknown, "Malkod" must be named as the imaginary inventor of the tale; for: *"mo nan ninokŏ́kad si Malkod, et adĭ́m iitắawėn:* if "Malkod" is the narrator, you do not dream (of the story). [In Otto Scheerer's "The Nabaloi Dialect" (Idiom of the Ibaloi in Benguet), Ethnol. Survey Publications, Vol. II, Part 2, Manila, 1905, p. 167, the word *malkut* is said to mean: the specters of dead people.]

THE MONKEY

M.1 *Wŏddă nan sinăki ay infŏlu is tĭlin; nan laläki*
There are a brother and a sister who watch ricebirds, the boy

infŏlu is tăma, nan fafăyi infŏlu is kapăyoan. nan ămanan
guards a garden, the girl guards a ricefield. the father of the

laläki kinmabidŭa; kabiduăĕna nan ĭnan nan fafăyi.
boy had married a second time; he married the mother of the girl.

2 *– mawwăkas ya i/ĕnwad inătsa nan shengedtsa. nan ămanan*
It was to-morrow and carried out their mother their meal. The father

nan laläki mangănwab si ŏgsa ya nan läman. nan bădang nan
of the boy hunts deer and wild pigs. The meat of the

yŭn/a is nan shengĕdna ay läman ya amŏngĕna is san anăkna
older (boy) in his meal, which is pork, is "her gathering" for her

3 *'y fafăyi. măkan yăngkay nan yŏĭna is nan laläki. – kasĭn*
daughter. Rice only (is) her bringing to the boy. Again

ăkis mawwăkas; isăed i/ĕnwad inătsa nan shengĕdtsa ay sinăki.
it is to-morrow then carries out their mother their meal, of the children.

nan nafǎngösh ay mǎkan yŏĭna is nan laláki ya nan kawĭs ay mákan M.3
the rotten rice she brings to the boy and the good rice

is nan anǎkna 'y fafǎyi. – ketjĕng nan laláki ay ǎnak nan kinabiduána 4
to her daughter. Then the boy, as son of the man with second wife,

tsána tsaowǎdèn nan shengĕdna, tsána ikǎ/up; shŭmya yangkay
as often as he receives his meal, so often he buries it; only (it is)

nan ǎnak nan fafǎyi ay tsáma 'y mangamǎngan.
the daughter of the woman who much eats.

– mafĭkod san laláki, tay nafǎngösh nan tsa yŏöy nan kasĭna 5
emaciated (is) the boy, because rotten is "the usual bringing" of his

innĭna. isǎed kanǎn amána en "tek ed ĭlaèn nan midlǎgna!"
stepmother. Then says his father I must go to see "sonny"

ketjĕng ŭmüy si amána; umǎy et ya ibfakǎn san laláki ken
Then goes his father, he goes then, and tells the boy to

amána nan shengĕdna ay nafǎngösh. – ketjĕng kanána en "ĭssam 6
his father of his meal that is rotten. Then (the boy) says you will

inǎnak nan tsam inpayǎi ay shengĕdko." ketjĕng kanǎn amána en
have as son your usual sending which is my meal Then says his father

"ngăg nan ĭnmad is nan shengĕdmo?" – ketjĕng kanǎn nan anǎkna 7
what happened to your meal Then says his son

en "nan măadjĭ tsam inpayǎi ken ĭnak ay shengĕdko'd ya
forsooth, you often made bring my mother, that my meal (should be) was

nafǎngösh." – ketjĕng kanǎn amána en "ya nan pay tsak inpayǎi 8
rotten. Then says his father well, that I used to send

M.8 *ay shĕngĕdmo'd mákan et mabádabadángan is nan tsak anában ay*
as your meal, (should be) rice and meat added to it from (that) I often hunted

9 *láman ya nan ógsa." – ketjéng kanán san anákna 'n "pásig pay*
wild pig and deer. Then says his son thoroughly

10 *nafángösh nan shengédko ay tsam payái." – ketjéng kanán amána*
rotten was my meal which you often have sent. Then says his father

'n "kanáipan! amfuyákash si naftkodka! nángkö pöt olóläy nan
"Why! is that so?" therefore you are thin why! evil (is) the

11 *ikákan nan kastm innína!" – isáed kanán nan amána en "sáäta 'd*
acting of your step-mother. Then says his father let us two go

id fobfáy!" ketjéng adí; kanána ay mangwáni en "sáäka 'd
home Then (the son) does not (consent) he says, speaking you may go home,

man." ketjéng kanán amána 'n "sáäta'd maadjí ay sináma."
indeed. Then says his father let us go home, forsooth, as father and son.

12 *– ketjéng álan san anákna ya kumálab is nan fádang. ketjéng*
Then "the direct way" of his son is climbing on high trees. Then

inťkak; kanána ay önťkak: "häg! häg!" "íssam inának nan
he screams, he says screaming – – you will have as child the

ának nan kinabíduam ya nan tsam inpayái ay shengédko 'y
child of your second wife and your usual sending, my meal that

13 *nafángösh." – ketjéng ináka si amána ya ketjéng ónoönótjïna san*
was rotten. Then weeps his father and then he follows

14 *anákna. ináktsaáktsang is nan fádang. – ketjéng tsā kanán nan*
his son he jumps "always" on the trees. Then keeps saying

amána 'n "bumanádka man, ta intotoyáta, ta sumáata ad fobfáy et M.14
his father come down let us two talk, let us two return home then

admadgénta is nan fánfanĺg ay áfong." – adí san anákna; kanána 15
we two shall live alone in a little house. (he does) not, his son he says

ay mangwáni en "éngka 'd, áma, tay sak/én ngæmádsanak is
speaking you should go! father, because I am transformed into

ká/ak." ketjéng sumáa s' amána is nan laf́ ad fobfáy.
a monkey. Then returns his father in the night home.

– ketjéng kánan asáæwăna 'n "éngka man malaf́laf́ ay?" 16
Then says his wife why do you, pray, come in the night

– ketjéng kanán san asáæwa ay laláki en "laf́n tŏnd 'sh! kanaf́kapán 17
Then says the husband night this "miserable" you (you say?)

si fafáyi! nangkóka mangísu is fafáyi. nangkötáko ŏŏshden
woman why! you are a wicked woman. why! we do provide enough

nan shengédtja 's amín nan anákta!" – ketjéng tsána pintjaytjáyan 18
meal for all our children Then he many times kicks

san asáæwăna ay fafáyi. ketjéng inítsangtsa. san anákna ay
his wife. Then they are divorced. His son who

nginmádsan is ká/ak et ónа amóngen nan ká/ak ay
was transformed into a monkey then goes to assemble the monkeys,

angángsan is nan æmătja.
great many into their garden.

Ketjéng tji 's okókæd. *Si Malkod nan ninókæd.*
This is all of the tale. "Malkod" is the narrator.

Mátyæ ya Falónglong.
and

EXPLANATORY NOTES

1. *infólu* or: *infóylu.*

2. *"shĕnged,"* carried to the field in the basket *"tópil,"* consists of rice with *"bádang,"* a piece of meat placed on the rice. *láman* and *ógsa* [*ógsha*]*:* see Voc. food.

amŏngéna: lit. "she assembles," i. e. she takes all the meat out of her stepson's share, "she picks it all together out," for her own child.

3. *ay sináki:* in apposition with *-tja.* their, namely of the...
The boy has no meat at all and gets besides only rotten rice.

4. *sŭmya* [*shŭmya yángkay*]*:* Ex. *sumyáka yángkay ay manŭbla:* you alone are smoking; *sumyáka yángkay ay kăwís nan kŏam:* you alone take the good things for yourself. *sumyátja yángkay ay inkáëb is fánga:* only they are making pottery. *tsáma:* much (unreduplicated only here).

5. *ĺbfakak:* I ask, and: I answer a question, I tell. (Person. in cas. obliq.)

6. Formula: *ĺssam inanak....* see: T.7; K.10; infra. 12. *yáik:* I bring; *pa/yáik:* authoritatively: I order to bring, I send out. *ngág nan ĺnmad?* "what is the matter with.." from *ámad,* it happens.

8. *mabádabadángan:* "richly" provided with meat; much meat placed on rice.

9. *pásig:* pure, without any admixture; *pásig falídog:* it is all gold, pure gold.

10. *kanáipan:* an exclamation of angry surprise when discovering the cause of some evil. See 17, where *kanai* has a personal suffix.

amfuyákash.. is: for this reason; therefore. *amfuyákash is ma/ídka 'sna:* "for this reason you were not here!" (used mostly in exclamations). *olóläy:* still stronger than *ngāāg,* bad, mean.

11. *sáăta'd:* hortatory mood, with infix *-um-* omitted; dual.
mă ádji: "donc," "gehen wir also;" *sináma:* [60].

12. *åla:* the direct way; the immediately following action [318].
"hăg!" interjection of the monkey language. *issam...* see Note to 6.

13. *inaktsaåktsang:* he jumped from tree to tree; frequent. form.

14. *tsā kanan:* he says often, several times, keeps saying. (*tsa*, not *tsåna*, because the "subject" follows the verb.)
måågĕnak: I live without wife, in celebacy.

16. *kånan:* accent! but in 17: *kanån. malafilafťak:* [413].

17. *lafťntŏnåsh:* this (you call) night? *tjenŭmtonåsh?* this you claim to be water? *asŭntonåsh?* you call this a dog? (ironically)
ö/ŏshdek: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.
kanaťkapån: "how miserable, wicked you are!" Ex.: *kanaťtjapan:* how bad they are! *kanaťkayupan:* how bad you are! [*kanaťkăyu pan*].

18. *pintjaytjåyan*, or: *böntjaytjåyan:* "kick quickly." *ŏna:* from *ek*, I go; *ĕna* or: *ŏna.*

PALPALAMA AND PALPALAKING

P.1 *Tja Palpaláma ken Palpaláking ĕntja insåib. si Palpaláma*
(They,) Palpalama and Palpalaking go to dam off a river. Palpalama

saåpĕna nan palupŏ. si Palpaláking kanåna ken Palpaláma en
dams off the fast running water. Palpalaking says to Palpalama

P.1 *"saŏpénta sa ay djŭa!" isáed kanăn Palpaláma en "saŏpek na ay*
let us two dam off that "together" Then says Palpalama I dam off this

ťsang." isáed kanăn Palpaláking en "tek saŏpén nan pŏshong."
alone. Then says Palpalaking let me go to dam off the stagnant water.

2 *– isáed sinăib Palpaláma nan palŭpo. ăngsan nan inăăna ay kătjöu.*
Then dams off Palpalama the current. many he catches small fish.

3 *si pay Palpaláking ma/ťd inăăna is kătjöu. – isáed kanăn Palpaláking*
Palpalaking nothing catches, fish. Then says Palpalaking

en "inăka 's ťsa 'sh kătjöu!" isáed kanăn Palpaláma en "ngăg
give (me) one fish Then says Palpalama what is

kotŏkko ay mangitsáotsao ken sťka? aykŏ ngăg ta aláém nan ťsa ay
my "advantage" to give (one) to you why ought you to get one

4 *kătjöu?" – isáed kanăn Palpaláking ken Palpaláma en "yáka;*
fish Then says Palpalaking to Palpalama well then;

yáim nan kŏweng nan katjöó mo!" isáed kanăn Palpaláma en
give (me) the ear of a fish Then says Palpalama

5 *"ngăg kotŏkko ta aláém nan kŏweng nan kătjöu?" – isáed kanăn*
what is my use that you get the ear of a fish Then says

Palpaláking en "yáka; yáim man nan kŏweng nan tjălťd." isá'd
Palpalaking well then; so give (me) the ear of a "tjalid." (of a fish:) Then

kanăn Palpaláma'n "aykŏ ngăg ta aláém nan kŏweng nan tjălťd?
says Palpalama why ought you to get the ear of a tjalid

6 *sak/ěn ngin ya fakěnak?" – "yáka; yáim man nan apángoy si*
I (am) perhaps "not myself?" well then; give (me) the leg

ågkămå!" isåed kanån Palpaláma en "aykŏ ngăg ta aláèm nan P.6
of a crab Then says Palpalama why ought you to get the

apångoy si ågkamå?" – isåed ůmüy si Palpaláking is nan atåto. 7
leg of a crab Then goes Palpalaking to the ato-resting-place.

isåna'd iláèn nan akfŏb; isåna'd kånèn nan akfŏb. isåna'd kanån en
Then he sees a fruit then he eats the fruit. Then he says

"fŏb! – fŏb! – mìd kankànènà 's akfòb!" isåed kanån Palpaláma
fob! fob! nothing he eats (of) fruit! Then says Palpalama

en "tak/ĕn mo mīd kånek is akfŏb; ayåka nan inálak ay kátjöu,
nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

nan tjalĭd, nan ågkămå isåed nan lĭlèng." – isátja'd sumåa id fobfáy. 8
"tjalid" crab then also "lileng." Then they go home.

isåed madŏy si Palpaláking; nan sangadjĭlna falĭda; nan
Then dies Palpalaking his death-chair (is of) iron rods

tæktjúăna gångsa; nan takĭdna kátjing. – isåed kanån nan 9
his seat (were) gongs; his rope: brass chains. Then say the

tákæ is nan inĭna en "susumĕdka 'sna, ta ĕngkămi umåa is kæwĭtan
people to the old woman wait here let us go to get a cock

is otŏngna ad Kalaæwĭtan." isátja'd kæmåan. – isåed kanån 10
for death-ceremony at Kalaowitan. Than they went away. Then says

nan nadŏy is san inĭna en "ofátjim sak/ĕn!" isåed kanån nan
the dead man to the woman untie me Then says the

inĭna en "aykŏ ngăg ta ofátjek sĭka?" isåna'd kanån en "ofátjim
woman why should I untie you Then he says untie

P.10 *sak/ĕn pay; mo adĭka umŏbfat ken sak/ĕn, pinpadă̆ak sĭka!"*
me if you do not untie me, I quickly strike you

11 *– isăna'd ofătsèn san nadŏy. isăed lumăyaă̆ san inĭna. isăed ŭmtsan*
Then she unties the dead. Then runs away the woman. Then arrive

nan ipă̆kăă̆ ay en inmăla is kaă̆wĭtan is nan otŏngna ad
the people who went getting a cock for his death-ceremony at

12 *Kalaă̆wĭtan. isătja'd tjipăpèn san nadŏy. – isătja'd kanăn en*
Kalaowitan. Then they catch the dead. Then they say

"tjerkŏna! tolnokantăko 'd nan kowĕngna, mo adĭ èngkä/ĭtjèn."
– – – – let us drive a wedge into his ear if he does not flinch.

ketjĕng tolnŏkantja nan kowĕngna ya kä/ĭtjèn ay èngkä/ĭtjèn.
Then they "pierced" his ear and he flinched "very much."

13 *Ketjĕng fumăngon. – isăed kanăn Palpalăma en "yăim nan ĭsa 'y*
Then he revives. Then says Palpalama give (me) one

găngsa!" isăed kanăn Palpalăking en "aykŏ ngăg ta alăèm nan
gangsa (gong) Then says Palpalaking why ought you to get

14 *găngsa? san kinatjö̆ă̆mo 'd igăaka inmăktan ken sak/ĕn." – "yăka;*
a gong your "fishing" you did not share with me well then

yăim man nan ĭsa 'y falĭda!" "no! aykŏ ngăg ta alăèm? – –
so give me one iron rod no! why ought you to get it?

san kŏweng si tjalĭd et adĭm itsăotsao ken sak/ĕn ya."
the ear of "tjalid" you would not give to me

Ketjĕng tji is okŏkă̆ad. *Si Malkod nan ninokŏkă̆ad.*
Ended here the tale. Malkod is the narrator.

*Măty*ă̆ and *Falŏnglong.*

EXPLANATORY NOTES

1. *tja* [*tsa*], coll. art. [39]. *saăpek* [*saĭpek*], Person. vb. *insáibak:* I dam off a part of a river to catch fish. *palupŏ:* the waves, rippling, caused by a stony bed, the current. *pŏshong:* a stagnant part of a river (and: the sea).

2. *inâana* for: *inâlăna. ângsan...* lit.: much was his catching, namely *kâtjöu.*

3. *is ĭsa'sh:* [396]. *aykŏ ngăg ta....* Idiom: what is it that.. "why should I, you, he etc.?" *ngăg kotŏkko:* of what advantage, use, is it for me?

5. *kâtjöu, tjalĭd, lĭleng:* see Voc. fish.
sak/ĕn ngin fakĕnak? "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atâto:* flat stones, as resting place for people coming to an ato.
akfŏb? fob: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ĕn:* "I do not care; it matters not; synonym.: *ĕläi.*

8. *sangâdjil:* J. XLI, Somkad's death-chair.

9. *inĭna:* an old woman guarding the dead.

11. *tjipâpėn:* the dead is supposed to have regained life and to have run away.

12. *"tjerkŏna!"* an exclamation, "not in Igórot language," as was claimed. *tolnŏkak:* I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *kăĭtjen ay..* [293].

13. *kinatjöĕmo: kâtjöu,* fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: naw. *kŏweng:* "ears" i. e. gills.

VARIA

V.1 – – *Mo infalognĭdtja, ėn/ngắɑtja nan tắkɑ ya nan fɑ̃sɑ́l. nan*
When they go to battle, shout the men and the enemies. The

lalalắki fakắkėntja nan lűta, (ya infűkaɑtja) ta umalĭan
men strike (with battle-axes) the ground and call that shall come on

nan fɑ̃sɑ́l. nan fafafắyi umögiắdtja is nan alĭan nan fɑ̃sɑ́l ya
the enemy the women are afraid of the coming of the enemies and

is nan mamɑ̄wắntsa is nan ĭli. siắdsi nan intafő́nantja is nan
of their burning the town. Therefore their hiding in the

pắgpag; ifuĕ́gtja nan ắnanắktja. nan lalalắki fukắɑwantja ay
woods they take (along) their children. the men exclaim

mangwắni en "ĭkắyu man! mĭd lumắyɑ́ɑ! fulắlau! sinűka'sh ay
saying come on, then! nobody shall flee! forward! who are you,

umő́giad? – mangösimadöytắko! adikő́ėntắko tja na!" —
coward? let us all die together! let us pursue these here

intatắ/otja ya fekắshėntja nan fắlfeg is nan fɑ̃sɑ́l.
they spring and throw the spears at the enemies.

Notes: *ta umalĺan:* a Nomen actionis? that "it is coming-time" or: "coming-place?" *fakắkėntja:* they hit the earth and stroke it with the blades of their axes, their blades being held flat on the ground; the warriors pretend to sharpen them. *mamæwắntsa:* Nomen agentis of *pæ̃ak,* I burn, destroy by fire.

fulắlau! battle cry of attack; "hurrah!" *mangösimadöytắko:* "let us all kill each other [112]." *adikắek:* pursue, or: catch running after. *intatắ/oak:* I leap continually, on the same spot, a little forward or to the sides to dodge spears, stones, and to keep my body ever ready for attack and defense.

– – *Mo inắd/ắd nan ắlom, et ẻngka pashắbok nan awắkmo* V.2
If aches (throbs) your head, then go to have "blown" your body,

tay insakĺt. umắli nan insắbok ya subắkăna nan ắlom, et makắan
as it is ill. comes the "conjurer" and blows at your head then removed is

nan inắd/ắd is nan ắlom. nan insắbok kanắna 'y mangwắni en
the aching in your head. The "conjurer" says saying

"sĺnu nan nắngyu ken sĺkắ?" [paymắ: si Wắnnak nan nắngyu
who is the one making ill you or Wannak has made ill

ken sikắ. – paymắ: si Kidkĺtjäy nan nắngyu ken sikắ!] ắæni 'd
you or Kikitjäy has made ill you soon

makắan. – "subắkak sĺka is nan sæ̃yag nan ắkyu!" ắæni 'd makắan.
it is removed. I blow you into the rays of the Sun! soon then it is removed (i. e. healed.)

Notes: The "healing blower," the conjuror, removes an evil spirit that has caused illness, an *"anĺto,"* as those of *"Wắnnak"* and *Kidkĺtjäy."* I cause sickness: *öy/yắwek,* or: *iyắwek;* with the Nom. agentis: *mắngyu [mắngºắ; mắngöyắ]*. Observe: *sĺkắ* and *sĺka. sæ̃yag* and *sắyag:* the "morning-rays." *sĺka:* I blow you, *anĺto,* into...

V.3 – – *Nan lĭmam ŭmüy is nan măstjĭm. nan lĭmam ya tsaktsăki*
The "night-mare" goes in the night. The "limam" is a big

ay tăkŭ. ilekwăbko ya adĭak makailĕkwab. anĭto tji.
person. I "try to" move and I not can move an anito (is) that.

Notes: *lĭmam,* a ghost in human form, sitting on the sleeper, night-mare. *ilekwăpko:* I move, try to breathe; *ileklekwăbna nan ŭdd:* the pulse beats; *anĭto:* soul of dead; ghost.

4 – – *Ayăwan ad Okĭki! sumakŏngkăyu tsădlo ĭsna, tay nay tsămi*
Wild buffalo at Okiki, come together hither, as here we often

ĭsmek ay măngăpŭy ken tjăkăyŭ, ĭsna 'd Wakălan; tay ăyam
think of making sacrifice to you here at Wakalan; because at wedding

si ănanăk nan tjămi mangisăngan ken tjăkăyŭ, et
of children we always take one of you then

madsa/omăngkayŭ ădjĭ!
multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *făto ad Wakălan,* "far distant from Bontoc," the rich men (*gadsăngyen*) perform a fire-sacrifice (*măngăpŭy*) and call their choicest game to come "to this very (*tsădlo*) spot from their home at *Okĭki.*" *isměkko:* I remember, "do never neglect, always think of. ."

5 – – *Nan ongŏnga adĭna istjă nan adŏy si mŏnok, tay mo istjăna*
The young people do not eat the liver of chicken, because if one eats

nan adŏy si mŏnok, mo intăktak, et insakĭt nan adŏyna ya
the liver of chicken, when he runs then sick his own liver and

umṓgiad. nan ảngkay amảm/ma ya nan inản/na nan mangĭstja V.5
he is cowardly. Only old men and old women are the eaters

is nan ảdöy si monok, tay lảwwa is nan ongṓnga.
of the liver of chicken, because it is wrong for the young.

Notes: *adṓy* and *ảdöy* [*ảdüy*]: liver; it is forbidden also to eat the heart of chicken. old men: married men who are not affected by the spell.

– – *Mo iitảwwim nan ảsu ay tsa umṓn/ṓnod ken sĭka, tit/ĭwa* 6
If you dream of a dog always following you, it is a true sign

ay adumanảkka.
that you will have children.

– – *Infagfagtṓtja nan ảnănak si iFằntok ya nan ảnănak si* 7
They have sham-battles, the boys of Bontoc inhabitants and the boys of

iSamṓki is nan lĭshlish. alảėntja nan fatṓ ya fakảshėntja. wodả
Samoki during the "lishlish." They take rocks and throw them. Some inhabitants

nan matoklảngan is nan ṓlo paymṓ is nan ảwak.
are hit on the heads or on the bodies.

Notes: *ảnănak si.*. "Bontocboys" [76]. *lĭshlish:* festival after the rice-harvest. *fatṓ* and: *fảto, bảto:* stone. *toklảngak:* I hit the head; by zeugma, here also with: *ảwak*, the body.

– – *Dawa! sĭka tumgṓyka! lĕytjėk ay makitotṓya ken sĭka! adĭk* 8
He! you stop! I want to speak to you I do not

kĕkkėn nan djảlan; masảngutak is nan pảgpag. ipĭtjum nan
know the trail I have lost my way in the forest. show the

ma/yŏi ad Fă̄ntok paymŏ mifuĕgka ken sak/ĕn! kad nan umtsánanmi
direction to Bontoc or accompany me when shall we arrive

istjĭ? intŏ nan mabfălĭn ay umálăak is kának?
there where is it possible that I get something to eat?

mo umálika ad Fă̄ntok, et umáykami amĭn ay umáfed ken sĭka is
if you come to Bontoc, we go all to meet you

nan sakŏn nan wánga.
near by the river.

aykĭ way tăkă̄ 'sna? intŏ pay si ámam adwáni? anắy nget
Is anybody here? (at home) where (is) your father now? probably

wodắ's áfong. kă̄mának aswákas; adadĭk ílaĕn sĭka aswákas.
he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

adĭka ĕngkákalĭ is ă̄läi ngăg si sa kĕn tŏdĭ. sĭnu nan nangwáni si
do not tell anything of this to him (her). who said

sa? nan nimnĭmko anắy ngĕt sĭya 'y fafáyi.
so? as to my thinking perhaps she.

lĕytjĕnmi nan ílĭmi ya padŏyĕnmi nan fă̄shă̄lmĭ!
we love our country and we kill our enemy!

SONGS

The following Songs have been collected with extreme difficulty. Many words and phrases of these belong to a "Song-Dialect;" their exact meaning could sometimes not be ascertained and frequently different Igórot differed greatly as to their meaning; and yet this "Song-Dialect," with its "words of the old folks," must be of greatest interest to Ethnologists and Philologists! The following Songs have been revised carefully. When they are sung, it requires much practice to recognize the single words in their often repeated, disconnected single syllables, or in their connection with syllables of subsequent words, or separation by meaningless sounds and words. The structure of the verses is strictly rhythmical; the ictus falls usually on the 2, 4, 6 syllable, sometimes on the 1, 3, 5; so we may call the metre either iambic or trochaic. Rhymes occur usually at the ends of two consecutive verses; most lines end in *-ă*, attached to the last word, even if it ends in *a*. In reciting (not singing or chanting) the natural accent of words is completely superseded by the rhythmical ictus.

INDUSTRIAL SONGS (*Ayăweng*)

(Sung when working in the rice-fields)

Tjŭwă -ä: *Nintĕngan nan sikă -ă*
He has reached the middle, the Sun,

entăko 'd mànitsă -ă
let us go to eat

ann/ŏ patsŏngna shă -ă.
certainly this is "stopping time" for it.

Tjishă -a: *ta fàyfayĕn takŭ -ă*
let dig the people

lutà 'y ninàkishfă -ă
the ground, "hard and tough:"

pabfàyfay Kàstilă -ă
he makes (us) dig, the Spaniard,

Kastìla 'd Mànilă -ă
the Spaniard at Manila

kāsì tay pìlangkŏ -ă
it is pitiable to be scorched (dried),

mabfìkod sì lagfŏ -ă
to be lean by working for wages

mo kŏna ìnisă -ă
if (Lumawig) had made equal

nan tṓnod nàn lolṓ -ă
the shafts of the working-poles,

(ta wṓshtjin mìnlagfṓ -ă
that everyone could earn

nan sṓnog sì 'ngongṓ -ă)
the food for his children

ta wàshtjin tɑmɑ̀ktjɑ́ -ă
that everyone might sit down (rest)

's san ìlitjà 'sh Tjulyṓ -ă
in their town at Tjulya (Bontoc-region)

tay sìgang pày sinṓ -ă
as it is pitiable, indeed, here

ay mìntjuàtjuṓ -ă
to travel seeking work

fatɑ́ɑwa 'y ànaɑwṓ -ă
(through) the world, wide;

sumyà ken sṓlᵒuwṓ -ă
it is lucky (?) for my beloved

ay mìngitòtɑktjɑ́ -ă
(that she) sits idle with others

's san ɬlitjà 'sh Tjulyṓ -ă
in their town in Tjulya

nay pày sigàng sinṓ -ă
here, indeed, it's pitiable, here

nabŏnga 'sh òngongă -ă
to have become a child

kāsì tay lòngyaiyă -ă
it is pitiable because ---------

longyăiya 'y tàkŭaŭă -ă
--------- people.

kanò ay sùmangă -ă
it is said that (we are) lazy,

sumàng ay mìntsunĕă -ă
(too) lazy to earn by work

tētsàn si òngangă -ă
the afternoon-meal for children,

Notes: *tjuwă -ä* and *tjishă -a:* words preceding the songs, like invitations to join a singer. *intĕngan:* to be in the middle (*tenga*); "it is noon." *sika:* Sun, song-dialect. *manitsăak:* I eat, lunch.

mo kŏna: i. e. *Lumăwig*, the God of the Igórot; *mo köna* was asserted most emphatically to be understood to refer to divinity. If He had made equal the working-poles, i. e. the "*kaykay*," the primitive agricultural implement of the Igórot; the pole is said metaphorically of mankind; "if all men had been created equal."

The lines in ( ) are a variante. *Tjŭlyă:* the region of Bontoc.

mintjuatjua: "wander about to seek work." *sumya:* "it is lucky" (?); but cf.: M.4 and Notes: *sumyăak yangkay.* "I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. *mingitotŭaktjŭa:* prefix *mingi-;* see [300; *miki-*]. *nabonga 'sh:* "to be born as a human being" ("ein Menschenkind"); after this verse the (doubtful) line was inserted: *nabfŏlyu si ongă -a:* "to be carried as a baby." *longyaiyaa:* a word (or phrase) said to be "without meaning."

A LOVE-SONG

Tsadlònka shàshangȧ̊ -ă;
You are very weary

shuy ngìn shangàn sikȧ̊ -ă?
for whom are you longing, you?

si ngèt ek sùlᵒuwà -ă,
for (perhaps) my beloved,

si sùlᵒuwà 'sh Tjulyà -ă.
beloved in Tjulya
(i. e. Bontoc)

shuy ngàyag pŏn tosh sà -ă?
whose name is that

si Páli wà'sh Tjulyà -ă!
Pali, who is in Tjulya

siya nàn ninshàngan. sìka
she is the longing you

engkà ay èk tsᵒuwà -ă
go! my mind

ta èngka 'nkàkaɯwȧ̊ -ă
go thou to the midst
(of the maidens in the olog)

ibkàntja 'y dìnablà -ă
of their resting-place the sleeping-board,

tay òlkoshkò wadsȧ̊ -ă
for a sad desire I have,

ay nàtatàkɑ̈ 'shnà -ă
(I) living here,

's san fàtaɑ̈wà 'sh Tjulyà -ă.
for the region at Tjulya.

Notes: *tsadlonka:* "you are very" (*tsă̆dlo:* intensive and elative). *shashangă̆a:* weary, lazy, love-sick, longing; cf. *sumă̆ngaak:* I am lazy. *shuy:* song-dialect for *sinu. ek.?* *"Pali:"* suggested by *Falŏnglong.*

"The beloved lies down on a sleeping-board in the *ŏlog,* the girl's dormitory; there go to find her, my heart, in midst the other girls!"

natatakɑ̈ 'shna: "I must live far away, while she is in an *"ŏlog"* at Bontoc.

fată̆ɑ̈wa: world, or: region, country.

WEDDING-SONG

While performing the ceremony of pounding rice (*inpă̆gpag*) at a wedding, men and women sing alternately:

The women: *tà lumàlaytàko wày* – – *ŏĕ* — — *ŏĕ*
let us go to call some

làlakì's wagsĭllayàn – – *ŏĕ* — — *ŏĕ*
man of strength

tà way màngikàɑ̈wilì – – *ŏĕ* — — *ŏĕ*
that somebody carry

pàkü̈ytjà 'sh tongtsɑ̈n ilì – *ŏĕ* — — *ŏĕ*
their rice from above the town

The men: *tà lumàlaytàko wày* – – *ŏĕ* — — *ŏĕ*
let us go to call some

fàbfayì 's dinìpayày – – *ŏĕ* — — *ŏĕ*
woman with strong thigh

tà way màngakàyukyù – – *ŏĕ* — — *ŏĕ*
that some-body shall weed

pàyyotjà'sh tongtsa̍n ilì – *ōĕ* — — *ŏĕ*
their rice-fields above the town

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *á̍yug*. The men sing their part in a standard melody, then the women in a different melody. The same syllables are often repeated, the words torn into syllables; these are sharply scanned and so connected with the syllables of subsequent words that the words become almost indistinguishable. Each line stops sharply, with a strong accent on the last syllable; the pauses are strictly observed by all singers, who stop and rebegin without fail, unisono.

wagsillayan: song-dialect. *ikaa̍wílik:* I carry a double-basket, a *"kimá̍ta." is tongtsa̍n:* the town is in the valley, most rice-patches are on the mountain sides above the town.

tí̍pay: thigh; upper leg. *kayukyú̍ek:* I weed a field, tear out the grass. Their rice, their rice-fields: i. e. those of the young couple.

KETJENG TJI

ADDENDA CORRIGENDA

PART I

The numbers denote sections, unless preceded by p. (page). Ex. means: example.

7. *Melikano*, for *Melicano*
10. *kŏlosh*, for *kŏlosn*
18. *Likaldso*, for *Licaldso*
32. *ásă̆*, for *ásă̆*
43. copula, for coupla
56. *saktjă̆an*, for *saktă̆an*
67. *minsusă̆lad*, for *miususă̆lad*
67. *mintotŏlfeg*, for *mintolŏlfeg*
71, II. appellative, for appelative
73. put (before "here the article"
84. a. persons addressed
89. place colon after "before"
139. last Ex. *kăngnă̆n* means: thing in the house, household utensil
151. *anab* "seek," *anăpek* "I seek" (not: find)
180. *ninsăkitak*, for *nĭnsăkitak*
192. I must speak, add: I desire greatly to speak
193. *min-* seems to be Lepanto-Dialect
197. S. 1: *umalĭak*, S. 2: *umalĭam* add S. 1 negative: *adĭk umalĭan* [320]
199. Ex. 5. Or with possess. Vb.: *sisĭdek si Agp.*
231. *tsublăek* or: *tjublăek; ts*, as t mouillé, counts for one consonant
257. *-an* can be added to *i-* Verbs without prefixing *mang-*
258. last line: three, for four
262. Ex. 4. better: *otŏenyă̆ nan finăyă̆ is nan apuy*

262. Ex. 14. place *is* before *nan ágæb*

279. Ex. 4. let *nan* precede *angsan*

283. Before "In this" put)

289. p. 103. Place emphas., add: Or: *nan mamadóyanmi*

292. the last verb: *éngkáliak*, for *éngákliak*

296. prefix *in*, for in

297. p. 114. Pretended action: The root is geminated; the gemination is sometimes incomplete, as the final consonant is omitted in the gemination

299. Observe inconsistent forms in H.21; H.22; H.19

300. I go with others: the forms in [ ] must be placed after *mikiköyak*

301. In this Construction *in-* is the Prefix for Pers. Verbs; also *mang-* may be prefixed to *-asi-*

307. p. 122, Ex. 7. the two brothers, for brother

310. p. 124, Ex. 3. from below: *mangákö'u*, thief

317. p. 136. I continue, add: See [310]

321. Ex. 11. the meat was not cut

331. The Nom. Agentis with pref. *i-*, cf. [348]

336. p. 157, Ex. 6. belongs to [360]

338. First Ex. into *nan nangálān; nangálān* is contracted from *nangala* and *an*

353. p. 171, Ex. 11. *nangtjasányæ*, for *nantj..*

353. p. 172, line 7 from below: present

360. p. 178, Ex. 10. Put ? after the sentence

p. 181, line 11. Read: Es war einmal, for was

p. 182, Ex. 8, from below: Read is, for it

p. 184, Ex. 2. Separate: *katákæn tjátŏna*

p. 190, the 9th, 10th. *mayga-*, for *maiga*

367. last Ex. put who between man and was

391. Ex. 3. Put I before hold

p. 227, Ex. 4. sunrise: *falán*

p. 230. In the Ex. 2 to 8, that were obtained and verified in this form, the Nom. actionis (with suffix *-an*) [194 ff.] seems logically preferable, as used in Ex. 9

p. 233, Ex. 2, from below: *ĕntja*, for *engtja*

p. 252, Ex. 6. *mangánan*, for *mangányan*

449. insert long between as—as

p. 263, Ex. 6. *sésénmĕkko:* I remembered (thought).

PL
5732
S5

Seidenadel, Carl Wilhelm
The first grammar of the language spoken by the Bontoc Igorot

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY